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HARIDAS AYURVEDA SERIES

9

SUŚRUTA-SAMHITĀ

With English translation of text and Ḍalhaṇa's commentary along with critical notes

Vol. III

(KALPASTHĀNA AND UTTARATANTRA)

Edited and translated by

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CHAUKHAMBHA VISVABHARATI

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PREFACE

This last volume is in your hands. It contains the two remaining sections–Kalpasthān (Section on toxicology) and Uttaratantra (Supplementary section).

The word 'Kalpa' denotes many ideas–It means simply 'preparations' (कल्प्यत निर्मीयतं इति कल्प:, कृप अवकल्कने) as described in reference to vamana and virecana in Kalpasthāna of the Caraka-saṃhitā (वमनविरेचनानां कल्पास्तिष्ठन्त्यस्मिन्निर्ति कल्पस्थानम्). It also includes basic facts of Āyurveda. The other meaning is–that which is markedly potent to exert its effect (कल्पते क्रियासमर्थो भवतीति, कृपू सामर्थ्ये) such as poisons and other potent drugs and formulations. It also means rejuvenative therapy (कल्पयति करोति कायं पुनर्नवमिति). Rasāyana, also known as kāyākalpa, comes under this category. Suśruta describes various poisons and their antidotes (agadas) in Kalpasthāna. Vāgbhaṭa follows Caraka. In later medical texts, a number of rasāyana kalpas are described while Suśruta mentions them in Cikitsāsthāna along with Vājikaraṇa.

The uttaratantra contains Śālākya, Kaumārabhṛtya, Kāyacikitsā and Bhūtavidyā (with mental disorders)–These four aṅgas apart from some basic concepts about healthy living, pernutation of rasas and doṣas as well as tantrayukti. In Susruta-saṃhitā uttaratantra was additional one to the five sthānas that is why it is called as uttaratantra (additional to the text) but Vāghbaṭa made it 'uttarasthāna' (later section) like other sthānas.

The Suśruta-samhitā is mainly a surgical treatise but it has also to deal with several complications arising during the course of treatment of surgical diseases. Because of dealing with complications (upadrava) the uttaratantra is also known as 'aupadravika' (dealing with complications). The word 'uttara' does not denote only 'later' but also means 'superb' because of being impregnated with many diverse ideas.

Thus with this volume the set of the Suśruta-saṃhita is completed. I hope, this edition added with Dalhaṇa's commentary would satisfy and enlighten the readers on the concepts and techinal skills of Suśruta, the Father of surgery.

I am thankful to Dr. S.D. Dube, Head, Department of Dravyaguṇa, B.H.U. for having gone through the proofs with sincerity and devotion. I extend thanks to shri P.L. Giri for typing the manuscript. I also extend thanks to the publishers for bringing it out in a suitable form.

Ist November, 2000 **P.V Sharma**
Gurudham Colony, Varanasi

PREFACE

[illegible] two Sarnghita [illegible] [illegible] important [illegible]

[illegible] denotes many stages [illegible] simple preparation [illegible] [illegible] [illegible] Section V [illegible] [illegible] [illegible] [illegible] [illegible] in Kalpasthana [illegible] medical [illegible] of vamana [illegible] are described [illegible] along with Virechana.

[illegible] Sutrasthana, Nidanasthana [illegible] [illegible] permutation of rasas and doshas as well as [illegible] [illegible] [illegible] not Vagbhata made it [illegible]

[illegible] is mainly a surgical treatise but it has also to deal with [illegible] during the course of treatment of surgical diseases [illegible] complications [illegible] also known as [illegible] complications. [illegible] does not denote only [illegible] with many adverse [illegible]

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I am thankful to Dr. [illegible] Dept. of [illegible] B.H.U. for [illegible] I extend thanks to [illegible] publishers for bringing it out [illegible]

P.V. Sharma

[illegible] November, 200[illegible]

[illegible] Colony, Varanasi

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SUŚRUTA-SAṂHITĀ

KALPASTHĀNA

(SECTION ON TOXICOLOGY)

प्रथमोऽध्यायः
Chapter I

अथातोऽन्नपानरक्षाकल्पं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on protection and management of food and drinks.

As propounded by Lord Dhanvantari.

Annapāna includes all the four types of edibles; *rakṣā*–protection of that which is not vitiated; *kalpa*–management of that affected with poison.

Ādi is elided after *annapāna* which implies tooth-brush etc.

धन्वन्तरिः काशिपतिस्तपोधर्मभृतां वरः ॥
सुश्रुतप्रभृतीञ्छिष्याञ्छशासाहतशासनः ॥३॥

Dhanvantari, the king of Kāśī, eminent among those having penance and virtue and unfailing precepts taught Suśruta and other disciples.

Others read as—

'दिवोदासः क्षितिपतिस्तपोधर्मश्रुताकरः। सुश्रुतप्रमुखाञ्छिष्याञ्छशासाहतशासनः'।।इति।।

रिपवो विक्रमाक्रान्ता ये च स्वे कृत्यतां गताः ॥
सिसृक्षवः क्रोधविषं विवरं प्राप्य तादृशम् ॥४॥
विषैर्निहन्युर्निपुणं नृपतिं दुष्टचेतसः ॥
स्त्रियो वा विविधान् योगान् कदाचित्सुभगेच्छया ॥५॥
विषकन्योपयोगाद्वा क्षणाज्जह्यादसून्नरः ॥
तस्माद्वैद्येन सततं विषाद्रक्ष्यो नराधिपः ॥६॥

Enemies subdued by force, own kith and kin who have developed hostility and the other wicked people under the impulse of venomous wrath finding vulnerable moment kill the able king; or the women desiring favour administer

various (poisonous) formulations (to the king); or the king himself by enjoying a posion-girl leaves his life in moments. Hence the king should be protected from poison constantly by the physician.

About poison-girl there is a saying—

'हन्ति स्पृशन्ती स्वेदेन गम्यमाना च मैथुने। पक्वं वृन्तादिव फलं प्रशातयति मेहनम्'।।इति।।

(By contanct with sweat she kills and on coitus penis falls off as a ripe fruit from the peduncle). Some read '*vikṛtiṃ gatāḥ*' in place of '*kṛtyatāṃ gatāḥ*'.

यस्माच्च चेतोऽनित्यत्वमश्ववत् प्रथितं नृणाम् ॥
न विश्वस्यात्ततो राजा कदाचिदपि कस्यचित् ॥७॥

As instability of the mind of the people like that of horse is well known, the king should never rely on anybody.

Aśvavat–like swiftly moving horse.

कुलीनं धार्मिकं स्निग्धं सुभृतं संततोत्थितम् ॥
अलुब्धमशठं भक्तं कृतज्ञं प्रियदर्शनम् ॥८॥
क्रोधपारुष्यमात्सर्यमायालस्यविवर्जितम् ॥
जितेन्द्रियं क्षमावन्तं शुचिं शीलदयान्वितम् ॥९॥
मेधाविनमसंश्रान्तमनुरक्तं हितैषिणम् ॥
पटुं प्रगल्भं निपुणं दक्षमालस्यवर्जितम् ॥१०॥
पूर्वोक्तैश्च गुणैर्युक्तं नित्यं सन्निहितागदम् ॥
महानसे प्रयुञ्जीत वैद्यं तद्विद्यपूजितम् ॥११॥

Coming from a good family, virtuous, affectionate, well-nourished, constantly vigilant, having no greed and wickedness, devoted, grateful, good-looking; devoid of anger, rudeness, envy, tricks and idleness; self-controlled, merciful, pure (and clean), with good conduct and compassion, intelligent, untiring, sincere, well-wisher, soft-spoken, bold, expert, dextrous and ever-ready–physicians endowed with these qualities, respected by the experts in the field and possessing anti-poisonous remedies shuld be appointed in the the kitchen.

Gayī does not read the portion beginning with '*alubdhaṃ aśaṭham*' and ending with '*sannihitāgadam*' because of repetition.

प्रशस्तदिग्देशकृतं शुचिभाण्डं महच्छुचि ॥
सजालकं गवाक्षाढ्यमाप्तवर्गनिषेवितम् ॥१२॥

विकक्षसृष्टसंसृष्टं सवितानं कृतार्चनम् ॥
परीक्षितस्त्रीपुरुषं भवेच्चापि महानसम् ॥१३॥

The kitchen should be located in auspicious quarter and land, with clean utensils, spacious, clean, wire-netted, well ventilated with several windows, attended by faithful staff, out of the reach of grassy land, covered with canopy, where sacrificial rites are performed and before entering which every person, man or woman, is examined.

तत्राध्यक्षं नियुञ्जीत प्रायो वैद्यगुणान्वितम् ॥

The person having most of qualities of a physician should be appointed as Head of the kitchen.

शुचयो दक्षिणा दक्षा विनीताः प्रियदर्शनाः ॥१४॥
संविभक्ताः सुमनसो नीचकेशनखाः स्थिराः ॥
स्नाता दृढं संयमिनः कृतोष्णीषाः सुसंयताः ॥१५॥
तस्य चाज्ञाविधेयाः स्युर्विविधाः परिकर्मिणः ॥

Under him should be various types of staff clean, loyal, dextrous, submissive, good-looking, with assigned duties, cheerful, with hairs and nails cut, firm, regularly bathing, self-restrained, turbaned, well-disciplined and obedient.

आहारस्थितयश्चापि भवन्ति प्राणिनो यतः ॥१६॥
तस्मान्महानसे वैद्यः प्रमादरहितो भवेत् ॥

As the living beings depend on food for their sustenance, the physician in the kitchen should always remain vigilant.

माहानसिकवोढारः सौपौदनिकपौपिकाः ॥१७॥
भवेयुर्वैद्यवशगा ये चाप्यन्येऽत्र केचन ॥

The other members of staff and workers such as Head cook, carriers, cooks incharge of pulses, rice and sweet cakes and whoever are there should be under control of the physician.

इङ्गितज्ञो मनुष्याणां वाक्चेष्टामुखवैकृतैः ॥१८॥
विद्याद्विषस्य दातारमेभिर्लिङ्गैश्च बुद्धिमान् ॥
न ददात्युत्तरं पृष्टो विवक्षन् मोहमेति च ॥१९॥

अपार्थं बहु सङ्कीर्णं भाषते चापि मूढवत् ॥
स्फोटयत्यङ्गुलीर्भूमिमकस्माद्विलिखेद्धसेत् ॥२०॥
वेपथुर्जायते तस्य त्रस्तश्चान्योऽन्यमीक्षते ॥
क्षामो विवर्णवक्त्रश्च नखैः किञ्चिच्छिनत्त्यपि ॥२१॥
आलभेतासकृद्दीनः करेण च शिरोरुहान् ॥
निर्यियासुरपद्वारैर्वीक्षते च पुनः पुनः ॥२२॥
वर्तते विपरीतं तु विषदाता विचेतनः ॥

One expert in detecting the movements should know the poisoner by the abnormal expressions of speech, activity and face particularly by the following behaviour–the poisoner does not reply to a question, gets confused as what to speak, speaks nonsense, mixed up and excessively like a fool, cracks fingers, scratches earth suddenly and laughs, trembles and out of fear looks to one another, is depleted, with pale face, cuts something with nail, touches hairs of the head with hand frequently with poor expression, now and again looks to back doors with the idea of fleeing and behaves abnormally bereft of sense.

केचिद्भयात् पार्थिवस्य त्वरिता वा तदाज्ञया ॥२३॥
असतामपि सन्तोऽपि चेष्टां कुर्वन्ति मानवाः ॥
तस्मात् परीक्षणं कार्यं भृत्यानामादृतैर्नृपैः ॥२४॥

Even some gentlemen, out of fear of the king or complying his orders in haste, act like wicked persons. Hence the members of the staff should be examined politely.

अन्ने पाने दन्तकाष्ठे तथाऽभ्यङ्गेऽवलेखने ॥
उत्सादने कषाये च परिषेकेऽनुलेपने ॥२५॥
स्रक्षु वस्त्रेषु शय्यासु कवचाभरणेषु च ॥
पादुकापादपीठेषु पृष्ठेषु गजवाजिनाम् ॥२६॥
विषजुष्टेषु चान्येषु नस्यधूमाञ्जनादिषु ॥
लक्षणानि प्रवक्ष्यामि चिकित्सामप्यनन्तरम् ॥२७॥

Food, drinks, tooth-brush, massage, comb, anointment, powders (and decoction), baths, after-pastes, garlands, clothes, beds, armour, ornaments, slippers (shoes), foot-rests, back of elephants and horses, snuff, smoking and collyrium etc. may be poisoned of which signs and treatment would be described further.

नृपभक्ताद्बलिं न्यस्तं सविषं भक्षयन्ति ये ॥
तत्रैव ते विनश्यन्ति मक्षिकावायसादयः ॥२८॥
हुतभुक् तेन चान्नेन भृशं चटचटायते ॥
मयूरकण्ठप्रतिमो जायते चापि दुःसहः ॥२९॥
भिन्नार्चिस्तीक्ष्णधूमश्च नचिराच्चोपशाम्यति ॥
चकोरस्याक्षिवैराग्यं जायते क्षिप्रमेव तु ॥३०॥
दृष्ट्वाऽन्नं विषसंसृष्टं म्रियन्ते जीवजीवकाः ॥
कोकिलः स्वरवैकृत्यं क्रौञ्चस्तु मदमृच्छति ॥३१॥
हृष्येन्मयूर उद्विग्नः क्रोशतः शुकसारिके ॥
हंसः क्ष्वेडति चात्यर्थं भृङ्गराजस्तु कूजति ॥३२॥
पृषतो विसृजत्यश्रुं विष्ठां मुञ्चति मर्कटः ॥
सन्निकृष्टांस्ततः कुर्याद्राज्ञस्तान् मृगपक्षिणः ॥३३॥
वेश्मनोऽथ विभूषार्थं रक्षार्थं चात्मनः सदा ॥

Flies, crows, etc. which eat the assigned portion of the poisoned king's food die instantaneously. By such food, fire crackles loudly, becomes like peacock's neck, difficult to bear, with divided flame and irritant smoke and is extinguished shortly.

On the sight of poisoned food, Cakora loses its redness of eyes immediately, jīvajīvaka dies, cuckoo coos abnormally, krauñca gets intoxicated, cheerful peacocks gets agitated, parrot and sārikā cry, swan roams excessively, bhṛṅgarāja coos, spotted deer passes tears and monkey defaecates.

Hence these animals and birds should be kept close by the kings for decoration of the mansion and also protection of himself.

उपक्षिप्तस्य चान्नस्य बाष्पेणोर्ध्वं प्रसर्पता ॥३४॥
हृत्पीडा भ्रान्तनेत्रत्वं शिरोदुःखं च जायते ॥
तत्र नस्याञ्जने कुष्ठं लामज्जं नलदं मधु ॥३५॥
कुर्याच्छिरीषरजनीचन्दनैश्च प्रलेपनम् ॥
हृदि चन्दनलेपस्तु तथा सुखमवाप्नुयात् ॥३६॥

The vapour of the (poisoned) food served spreading upwards causes cardiac pain, abnormal movements of eyes and headache.

In this case, snuff and collyrium of kuṣṭha, lāmajjaka, nalada (māṃsī) and honey should be applied. Śirīṣa, haridrā and candana should be used as paste, particularly of candana, in the cardiac region which gives relief.

Some read '*ukhākṣiptasya*' in place of '*upakṣiptasya*'.

पाणिप्राप्तं पाणिदाहं नखशातं करोति च ॥
अत्र प्रलेपः श्यामेन्द्रगोपासोमोत्पलानि च ॥३७॥

If the poisoned food comes in contact of hand, it causes burning sensation in hand and falling of nails.

In this case, paste of śyāmā, indrā, gopā, somā (guḍūcī) and utpala is useful.

Some read as '*indragopa*'.

स चेत् प्रमादान्मोहाद्वा तदन्नमुपसेवते ॥
अष्ठीलावत्ततो जिह्वा भवत्यरसवेदिनी ॥३८॥
तुद्यते दह्यते चापि श्लेष्मा चास्यात् प्रसिच्यते ॥
तत्र बाष्पेरितं कर्म यच्च स्याद्दान्तकाष्ठिकम् ॥३९॥

If, by carelessness or ignorance, one takes that food the tongue becomes stony hard, loses taste sensation, has pricking pain, burning sensation and salivation.

This should be managed as vapour-poison (V. 35-36) and poisoned tooth-brush.

मूर्च्छां छर्दिमतीसारमाध्मानं दाहवेपथू ॥
इन्द्रियाणां च वैकृत्यं कुर्यादामाशयं गतम् ॥४०॥
तत्राशु मदनालाबुबिम्बीकोशातकीफलैः ॥
छर्दनं दध्युदश्विद्भ्यामथवा तण्डुलाम्बुना ॥४१॥

If the poisoned food goes to stomach, it may cause fainting, vomiting, diarrhoea, flatulence, burning sensation, trembling and abnormality of sense organs. There emesis should be given immediately with fruits of madana, bitter gourd, bimbī and kośātakī mixed with curd and buttermilk or rice-water.

दाहं मूर्च्छामतीसारं तृष्णामिन्द्रियवैकृतम् ॥
आटोपं पाण्डुतां कार्श्यं कुर्यात् पक्वाशयं गतम् ॥४२॥
विरेचनं ससर्पिष्कं तत्रोक्तं नीलिनीफलम् ॥
दध्ना दूषीविषारिश्च पेयो वा मधुसंयुतः ॥४३॥

That having reached the intestines produces burning sensation, fainting, diarrhoea, thirst, abnormality of sense organs, gurgling sound, pallor and emaciation.

Here nīlinī fruits should be administered with ghee for purgation, or dūṣīviṣāri formulation be drunk with curd mixed with honey.

Dūṣīviṣāri formulation 10 gm.; honey 8 gm. and curd in sufficient quantity.

द्रवद्रव्येषु सर्वेषु क्षीरमद्योदकादिषु ॥
भवन्ति विविधा राज्यः फेनबुद्बुदजन्म च ॥४४॥
छायाश्चात्र न दृश्यन्ते दृश्यन्ते यदि वा पुनः ॥
भवन्ति यमलाश्छिद्रास्तन्व्यो वा विकृतास्तथा ॥४५॥

In case of poisoning, all liquids–milk, wine, water etc.–develop streaks, froth and bubbles, shadows in them are not visible and if visible at all they are twins, holed, smaller or abnormal.

Different streaks are described by Vāgbhaṭa as—

'नीला राजी रसे ताम्रा क्षीरे दधनि दृश्यते। श्यावा पीताऽसिता तक्रे घृते पानीयसन्निभा।। काली मद्याम्भसोः क्षौद्रे हरित्तैलेऽरुणोपमा'।।इति।।

शाकसूपान्नमांसानि क्लिन्नानि विरसानि च ॥
सद्यः पर्युषितानीव विगन्धानि भवन्ति च ॥४६॥
गन्धवर्णरसैर्हीनाः सर्वे भक्ष्याः फलानि च ॥
पक्वान्याशु विशीर्यन्ते पाकमामानि यान्ति च ॥४७॥

Vegetables, pulses, rice etc. and meat become moistened and stale-like immediately losing their normal taste and aroma; other edibles also lose their aroma, colour and taste; fruits, if ripe, get rotten and if unripe get ripened.

विशीर्यते कूर्चकस्तु दन्तकाष्ठगते विषे ॥
जिह्वादन्तौष्ठमांसानां श्वयथुश्चोपजायते ॥४८॥
अथास्य धातकीपुष्पपथ्याजम्बूफलास्थिभिः ॥
सक्षौद्रैः प्रच्छिते शोफे कर्तव्यं प्रतिसारणम् ॥४९॥
अथवाऽङ्कोठमूलानि त्वचः सप्तच्छदस्य वा ॥
शिरीषमाषका वाऽपि सक्षौद्राः प्रतिसारणम् ॥५०॥

If the twig for cleaning teeth is poisoned, the brushy end drops down and inflammation arises in tongue, gums and lips.

The site of inflammation should be scarified and then rubbed with dhātakī flowers, harītakī and seed of jambū fruit mixed with honey; or root of aṅkoṭa or bark of saptaparṇa or seeds of śirīṣa mixed with honey should be used as rubbing recipe.

जिह्वानिर्लेखककवलौ दन्तकाष्ठवदादिशेत् ॥

The poisoned tongue-scraper and gargling material should be dealt with like tooth-brush.

पिच्छिलो बहलोऽभ्यङ्गो विवर्णो वा विषान्वितः ॥५१॥
स्फोटजन्मरुजास्त्रावत्वक्पाकः स्वेदनं ज्वरः ॥
दरणं चापि मांसानामभ्यङ्गे विषसंयुते ॥५२॥
तत्र शीताम्बुसिक्तस्य कर्तव्यमनुलेपनम् ॥
चन्दनं तगरं कुष्ठमुशीरं वेणुपत्रिका ॥५३॥
सोमवल्ल्यमृता श्वेता पद्मं कालीयकं त्वचम् ॥
कपित्थरसमूत्राभ्यां पानमेतच्च युज्यते ॥५४॥

If material for massage (oil etc.) is poisoned, it becomes slimy, thick or discoloured. When applied, it causes eruption of boils, pain, discharge, suppuration of skin, sweating, fever and tearing of muscles.

The patient should be bathed with cold water and then the paste of candana, tagara, kuṣṭha, uśīra, veṇupatrikā, somavallī (guḍūcī), amṛtā (amṛtāsaṅga = kharparikā tuttha), śvetā (aparājitā), kamala, kālīyaka and tvak. The same should also be used as drink along with juice of kapittha and cow's urine.

उत्सादने परीषेके कषाये चानुलेपने ॥
शय्यावस्त्रतनुत्रेषु ज्ञेयमभ्यङ्गलक्षणैः ॥५५॥

Poisoning of anointment, bath decoction (or powder), after-paste, bed, clothes and armour should be known by the signs and symptoms as in case massage (and also be treated like that).

केशशातः शिरोदुःखं खेभ्यश्च रुधिरागमः ॥
ग्रन्थिजन्मोत्तमाङ्गेषु विषजुष्टेऽवलेखने ॥५६॥

प्रलेपो बहुशस्तत्र भाविताः कृष्णमृत्तिकाः ॥
ऋष्यपित्तघृतश्यामापालिन्दीतण्डुलीयकैः ॥५७॥
गोमयस्वरसो वाऽपि हितो वा मालतीरसः ॥
रसो मूषिकपर्ण्या वा धूमो वाऽगारसंभवः ॥५८॥

In case of the use of poisoned comb, there are falling of hairs, headache, bleeding from passages and appearance of cysts on head.

In such case, paste of black earth impregnated with bile of ṛsya (deer), ghee, śyāmā, pālindī and taṇḍulīyaka should be applied repeatedly or paste of cowdung juice or juice of jātī or mūṣikaparṇī or soot is useful.

शिरोऽभ्यङ्गः शिरस्त्राणं स्नानमुष्णीषमेव च ॥
स्रजश्च विषसंसृष्टाः साधयेदवलेखनात् ॥५९॥

Hair oil, helmet, shampoo, turban and garland, if poisoned, should be managed like combing.

मुखालेपे मुखं श्यावं युक्तमभ्यङ्गलक्षणैः ॥
पद्मिनीकण्टकप्रख्यैः कण्टकैश्चोपचीयते ॥६०॥
तत्र क्षौद्रघृतं पानं प्रलेपश्चन्दनं घृतम् ॥
पयस्या मधुकं फञ्जी बन्धुजीवः पुनर्नवा ॥६१॥

If poisoned cosmetic is applied on face, the face becomes blackish and exhibits the features of poisoned massage. It also gets covered with thorny eruptions like padminikaṇṭaka.

For this, drink of honey and ghṛta mixed together should be used and also the paste of candana, ghee, payasyā, madhuka, phañjī, bandhujīva and punarnavā.

अस्वास्थ्यं कुञ्जरादीनां लालास्रावोऽक्षिरक्तता ॥
स्फिक्पायुमेढ्रमुष्केषु यातुश्च स्फोटसंभवः ॥६२॥
तत्राभ्यङ्गवदेवेष्टा यातृवाहनयोः क्रिया ॥

(If the back of elephants etc. is poisoned), the animals become unealthy with excessive salivation and redness of eyes while the person riding them suffers from eruption of blisters in buttocks, anus, penis and scrotum.

Both the animal and the rider should be treated as in case of massage.

शोणितागमनं खेभ्यः शिरोरुक्कफसंस्रवः ॥६३॥
नस्यधूमगते लिङ्गमिन्द्रियाणां च वैकृतम् ॥
तत्र दुग्धैर्गवादीनां सर्पिः सातिविषैः शृतम् ॥६४॥
पाने नस्ये च सश्वेतं हितं समदयन्तिकम् ॥

Haemorrhage from passages, headache, excessive discharge of mucus and abnormality in sense organs–these are signs of poisoned snuff and smoking.

Here, ghee cooked with milk of cow etc. along with ativiṣā and added with śvetā and madayantikā is useful as drink and snuff.

गन्धहानिर्विवर्णत्वं पुष्पाणां म्लानता भवेत् ॥६५॥
जिघ्रतश्च शिरोदुःखं वारिपूर्णे च लोचने ॥
तत्र बाष्पेरितं कर्म मुखालेपे च यत् स्मृतम् ॥६६॥

In case of poisoning, flowers lose smell and colour and wither; by smelling them, one suffers from headache and tearful eyes.

This should be managed with recipes as prescribed for (poisoned) vapour or facial cosmetic.

कर्णतैलगते श्रोत्रवैगुण्यं शोफवेदने ॥
कर्णस्रावश्च तत्राशु कर्तव्यं प्रतिपूरणम् ॥६७॥
स्वरसो बहुपुत्रायाः सघृतः क्षौद्रसंयुतः ॥
सोमवल्करसश्चापि सुशीतो हित इष्यते ॥६८॥

If ear-oil is poisoned, it produces disorders of hearing, swelling, pain and discharge from ear.

This should be treated with ear–filling with the juice of śatāvarī mixed with ghee and honey. The juice of somavalka (kaṭphala) is also useful for ear-filling.

अश्रूपदेहो दाहश्च वेदना दृष्टिविभ्रमः ॥
अञ्जने विषसंसृष्टे भवेदान्ध्यमथापि च ॥६९॥
तत्र सद्यो घृतं पेयं तर्पणं च समागधम् ॥
अञ्जनं मेषशृङ्गस्य निर्यासो वरुणस्य च ॥७०॥
मुष्ककस्याजकर्णस्य फेनो गोपित्तसंयुतः ॥
कपित्थमेषशृङ्ग्योश्च पुष्पं भल्लातकस्य वा ॥७१॥
एकैकं कारयेत् पुष्पं बन्धूकाङ्कोटयोरपि ॥

In case of poisoned collyrium, there are sliminess due to lachrymation, burning sensation, pain, defects of vision and even blindness.

In this case, ghee should be used immediately as saturating filling in eyes and the same mixed with pippalī should be taken internally. The following should be used as collyrium–juice of meṣaśṛṅga, varuṇa, muṣkaka and ajakarṇa (each separately), or samudraphena mixed with gorocana. The flowers of each kapittha, meṣaśṛṅgī, bhallātaka, bandhūka and ankoṭa should also be used as collyrium.

शोफः स्रावस्तथा स्वापः पादयोः स्फोटजन्म च ॥७२॥
भवन्ति विषजुष्टाभ्यां पादुकाभ्यामसंशयम् ॥
उपानत्पादपीठानि पादुकावत् प्रसाधयेत् ॥७३॥

Poisoned wooden foot-wear causes inflammation, discharge, numbness and eruption of boils in feet.

The cases of poisoned shoes and foot–rest should be dealt with like wooden foot–wears.

भूषणानि हतार्चींषि न विभान्ति यथा पुरा ॥
स्वानि स्थानानि हन्युश्च दाहपाकावदारणैः ॥७४॥
पादुकाभूषणेषूक्तमभ्यङ्गविधिमाचरेत् ॥

Poisoned ornaments lose their brilliance and not shining as before. Moreover, they cause, in their respective sites, burning sensation, suppuration and tearing.

The cases of poisoned foot-wear and ornaments should be treated with the recipes as prescribed for massage.

विषोपसर्गो बाष्पादिर्भूषणान्तो य ईरितः ॥७५॥
समीक्ष्योपद्रवांस्तस्य विदधीत चिकित्सितम् ॥
महासुगन्धिमगदं यं प्रवक्ष्यामि तं भिषक् ॥७६॥
पानालेपननस्येषु विदधीताञ्जनेषु च ॥
विरेचनानि तीक्ष्णानि कुर्यात् प्रच्छर्दनानि च ॥७७॥
सिराश्च व्यधयेत् क्षिप्रं प्राप्तं विस्रावणं यदि ॥
मूषिकाऽजरुहा वाऽपि हस्ते बद्धा तु भूपतेः ॥७८॥
करोति निर्विषं सर्वमन्नं विषसमायुतम् ॥

Poisoning which is described from vapour to ornaments should be treated after observing their complications.

The physician should use 'mahāsugandhi agada' (an antipoisonous formulation), to be described further, as drink, paste, snuff and collyrium.

Drastic purgatives and emetics and also venepuncture, if necessary, should be applied.

The herbs, mūṣikā or ajaruhā, tied in king's hands (wrist) make all the poisoned food as poison-less.

The description of the herbs, ajaruhā and mūṣikā, is given by Uśanas as—

'कन्द: श्वेत: सपिडको भेदे चाञ्जनसन्निभ:। गन्धलेपनपानैस्तु विषं जरयते नृणाम्।। दृष्टानां विषपीतानां ये चान्ये विषमोहिता:। विषं जरयते तेषां तस्मादजरुहा स्मृता।। भूषिका लोमशा कृष्णा भवेत् साऽपि च तद्गुणा'।।इति।।

हृदयावरणं नित्यं कुर्याच्च मित्रमध्यग: ।।७९।।
पिबेद्घृतमजेयाख्यममृताख्यं च बुद्धिमान् ।।
सर्पिर्दधि पय: क्षौद्रं पिबेद्वा शीतलं जलम् ।।८०।।
मयूरान्नकुलान् गोधा: पृषतान् हरिणानपि ।।
सततं भक्षयेच्चापि रसांस्तेषां पिबेदपि ।।८१।।

The patient of poisoning, living in company of friends, should protect his heart constantly. For this, the intelligent one should drink Ajeya and Amṛta ghṛtas; or he should also drink ghee, curd, milk, honey and cold water. He should eat meats of peacock, mongoose, alligator, spotted deer and deer and also drink their soup.

Hṛdayāvaraṇam–covering of heart with cardio-protective measures such as mūṣikā, ajaruhā; amṛta, ajeya and old ghṛtas; dūṣīviṣāri mahāsugandhi agadas, soup of legumes, wearing of powerful anti-poisonous herbs etc.; *ajeyaghṛtam*–'madhukam, kuṣṭham' etc.; *amṛtaghṛtam*–'apāmārgasya bījāni pippalīḥ', etc.

गोधानकुलमांसेषु हरिणस्य च बुद्धिमान् ।।
दद्यात् सुपिष्टां पालिन्दीं मधुकं शर्करां तथा ।।८२।।
शर्करातिविषे देये मायूरे समहौषधे ।।
पार्षते चापि देया: स्यु: पिप्पल्य: समहौषधा: ।।८३।।

सक्षौद्रः सघृतश्चैव शिम्बीयूषो हितः सदा ॥
विषघ्नानि च सेवेत भक्ष्यभोज्यानि बुद्धिमान् ॥८४॥

The intelligent should administer trivṛt, madhuka and śarkarā pounded in meats of aligators, mongoose and deer; in peacock's meat should be given śarkarā and ativiṣā along with śuṇṭhī; in meat of spotted deer pippalī with śuṇṭhī should be given. Soup of legumes mixed with ghee and honey is always beneficial. The patient should also use edibles processed with antipoisonous drugs.

पिप्पलीमधुकक्षौद्रशर्करेक्षुरसाम्बुभिः ॥
छर्दयेद्गुप्तहृदयो भक्षितं यदि वै विषम् ॥८५॥

If poison is ingested, the patient with his heart protected, should vomit by taking pippalī, madhuka, honey, sugar, sugarcane juice and water.

इति सुश्रुतसंहितायां कल्पस्थानेऽन्नपानरक्षाकल्पो नाम प्रथमोऽध्यायः ॥१॥

Thus ends the first chapter on protection and management of food and drinks in Kalpasthāna of Suśrutasaṃhitā.

❖

द्वितीयोऽध्यायः
Chapter II

अथातः स्थावरविषविज्ञानीयं कल्पं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of poison from immobile source.

As propounded by Lord Dhanvantari.

Sthāvara (the immobile source) consists of both vegetable and inorganic substances. It is not 'inanimate'.

स्थावरं जङ्गमं चैव द्विविधं विषमुच्यते ॥
दशाधिष्ठानमाद्यं तु द्वितीयं षोडशाश्रयम् ॥३॥

Poison is said as of two types–one obtained from immobile source and the other from mobile one. The former has ten locations while the latter has sixteen ones.

मूलं पत्रं फलं पुष्पं त्वक् क्षीरं सार एव च ॥
निर्यासो धातवश्चैव कन्दश्च दशमः स्मृतः ॥४॥

Root, leaf, fruit, flower, bark, latex, heartwood, exudation, tuber and minerals–(these are the ten locations of the poison from immobile source).

तत्र, क्लीतकाश्वमारगुञ्जासुगन्धगर्गरककरघाटविद्युच्छिखाविजयानीत्यष्टौ मूलविषाणि; विषपत्रिकालम्बावरदारुकरम्भमहाकरम्भाणि पञ्च पत्रविषाणि; कुमुद्वतीवेणुकाकरम्भमहाकरम्भकर्कोटकरेणुकखद्योतकचर्मरीभगन्धासर्पघातिनन्दनसारपाकानीति द्वादश फलविषाणि; वेत्रकादम्बवल्लीजकरम्भमहाकरम्भाणि पञ्च पुष्पविषाणि; अन्त्रपाचककर्तरीयसौरीयककरघाटकरम्भनन्दननाराचकानि सप्त त्वक्सारनिर्यासविषाणि; कुमुदघ्नीस्नुहीजालक्षीरीणि त्रीणि क्षीरविषाणि; फेनाश्म (भस्म) हरितालं च द्वे धातुविषे; कालकूटवत्सनाभसर्षपपालककर्दमकवैराटकमुस्तकशृङ्गीविषप्रपुण्डरीकमूलकहालाहलमहाविषकर्कटकानीति त्रयोदश कन्दविषाणि; इत्येवं पञ्चपञ्चाशत् स्थावरविषाणि भवन्ति ॥५॥

Amongst them, klītaka, aśvamāra, guñjā, sugandha, gargaraka, karaghāṭa, vidyucchikhā and vijyaya–these eight are root poisons.

Viṣapatrikā, lambā, varadāru, karambha and mahākarambha–these five are leaf poisons.

Kumudvatī, veṇukā, karambha, mahākarambha, karkoṭaka, reṇuka, khadyotaka, carmarī, ibhagandhā, sarpaghātin, nandana and sārapāka–these twelve are fruit poisons.

Vetra, kādamba, vallīja, karambha and mahākarambha–these five are flower poisons.

Antrapācaka, kartarīya, saurīyaka, karaghāṭa, karambha, nandana and nārācaka–these seven are poisons of bark, pith and exudation.

Kumudaghnī, snuhī and jālakṣīri–these three are latex poisons.

Phenāśma and haratāla–these two are mineral poisons.

Kālakūṭa, vatsanābha, sarṣapa, pālaka, kardamaka, vairāṭaka, mustaka, śṛṅgīviṣa, prapuṇḍarīka, mūlaka, hālāhala, mahāviṣa and karkaṭa–these twelve are tuber poisons.

Thus there are fifty five poisons of immobile sources.

Gayī reads '*anantā*', '*vallīja*' and '*balāha*' in places of '*gargaraka*' '*nārāca*' and '*pālaka*' respectively. Root etc. poisons can not be indentified even after great effort and as such they should be known from the tribal people in the Himālayan region.

चत्वारि वत्सनाभानि मुस्तके द्वे प्रकीर्तिते ॥
षट् चैव सर्षपाण्याहुः शेषाण्येकैकमेव तु ॥६॥

Vatsanābha is of four types, mustaka of two types and sarṣapa of six types while the remaining ones are one each.

उद्वेष्टनं मूलविषैः प्रलापो मोह एव च ॥
जृम्भाङ्गोद्वेष्टनश्वासा ज्ञेयाः पत्रविषेण तु ॥७॥
मुष्कशोफः फलविषैर्दाहोऽन्नद्वेष एव च ॥
भवेत् पुष्पविषैश्छर्दिरध्मानं मोह एव च ॥८॥
त्वक्सारनिर्यासविषैरुपयुक्तैर्भवन्ति हि ॥
आस्यदौर्गन्ध्यपारुष्यशिरोरुक्कफसंस्रवाः ॥९॥

फेनागमः क्षीरविषैर्विड्भेदो गुरुजिह्वता ॥
हृत्पीडनं धातुविषैर्मूर्च्छा दाहश्च तालुनि ॥१०॥
प्रायेण कालघातीनि विषाण्येतानि निर्दिशेत् ॥

Root poisons cause cramps, delirium and mental confusion; yawning, cramps in limbs and dyspnoea arise by leaf poisons; fruit poisons cause inflammation of scrotum, burning sensation and aversion to food; vomiting, flatulence and mental confusion appear by flower poisons; foul odour in mouth, roughness, headache and excessive discharge of mucus appear by poisonous bark, pith and exudation; latex poison causes frothing (of mouth), diarrhoea and heaviness in tongue while mineral poison causes cardiac pain, fainting and burning sensation in palate.

Generally these poisons are fatal after a period.

कन्दजानि तु तीक्ष्णानि तेषां वक्ष्यामि विस्तरम् ॥११॥
स्पर्शाज्ञानं कालकूटे वेपथुः स्तम्भ एव च ॥
ग्रीवास्तम्भो वत्सनाभे पीतविण्मूत्रनेत्रता ॥१२॥
सर्षपे वातवैगुण्यमानाहो ग्रन्थिजन्म च ॥
ग्रीवादौर्बल्यवाक्सङ्गौ पालकेऽनुमताविह ॥१३॥
प्रसेकः कर्दमाख्येन विड्भेदो नेत्रपीतता ॥
वैराटकेनाङ्गदुःखं शिरोरोगश्च जायते ॥१४॥
गात्रस्तम्भो वेपथुश्च जायते मुस्तकेन तु ॥
शृङ्गीविषेणाङ्गसाददाहोदरविवृद्धयः ॥१५॥
पुण्डरीकेण रक्तत्वमक्ष्णोर्वृद्धिस्तथोदरे ॥
वैवर्ण्यं मूलकैश्छर्दिर्हिक्काशोफप्रमूढताः ॥१६॥
चिरेणोच्छ्वसिति श्यावो नरो हालाहलेन वै ॥
महाविषेण हृदये ग्रन्थिशूलोद्गमौ भृशम् ॥१७॥
कर्कटेनोत्पतत्यूर्ध्वं हसन् दन्तान् दशत्यपि ॥

Tuber poisons are drastic, their details are described further.

In *kālakūṭa*, the patient suffers from loss of touch sensation, trembling and stiffness; in *vatsanābha*, there are rigidity in neck and yellowness in faeces, urine and eyes; *sarṣapa* causes vitiation of vāta, hardness in bowels and appearance of cyst; in *pālaka*, neck becomes weak and speech is obstructed; excesive salivation,

diarrhoea and yellowness in eyes are caused by *kardama*; *vairāṭaka* causes pain in limbs and headache; *mustaka* produces stiffness in body and trembling; *śṛṅgī-viṣa* causes malaise, burning sensation and abdominal enlargement; *puṇḍarīka* causes redness in eyes and abdominal enlargement; discolouraiton, vomiting, hiccough, inflammation and loss of consciousness are caused by *mūlaka*; by *hālāhala*, the patient becomes blāckish and breaths with a long gap; *mahāviṣa* causes knotty feeling and excessive pain in heart; under the effect of *karkaṭa*, the person jumps, laughs and bites teeth.

कन्दजान्युग्रवीर्याणि प्रत्युक्तानि त्रयोदश ॥१८॥
सर्वाणि कुशलैर्ज्ञेयान्येतानि दशभिर्गुणैः ॥

Thus thirteen tuber poisons with drastic potency are described, they all should be known to have ten properties.

Gayī reads '*agravīryāṇi*' in place of '*ugravīryāṇi*'.

रूक्षमुष्णं तथा तीक्ष्णं सूक्ष्ममाशु व्यवायि च ॥१९॥
विकाशि विशदं चैव लघ्वपाकि च तत् स्मृतम् ॥
तद्रौक्ष्यात् कोपयेद्वायुमौष्ण्यात् पित्तं सशोणितम् ॥२०॥
मतिं च मोहयेत्तैक्ष्ण्यान्मर्मबन्धान् छिनत्ति च ॥
शरीरावयवान् सौक्ष्म्यात् प्रविशेद्विकरोति च ॥२१॥
आशुत्वादाशु तद्धन्ति व्यवायात् प्रकृतिं भजेत् ॥
क्षपयेच्च विकाशित्वाद्दोषान्धातून्मलानपि ॥२२॥
वैशद्यादतिरिच्येत दुश्चिकित्स्यं च लाघवात् ॥
दुर्हरं चाविपाकित्वात्तस्मात् क्लेशयते चिरम् ॥२३॥

(These ten properties are)–rough, hot, irritant (drastic), minute, quick-acting, quickly absorbed, slackening, non-slimy, light and indigestible.

Due to roughness it aggravates vāyu; due to hotness it aggravates pitta along with blood; due to drastic nature it affects mind and disjoins the supports of vital spots; due to minuteness, it enters into and damages the organs of the body; by quick-acting nature, it kills instantaneously; by property of vyavāyi, it is absorbed and circulated all over the body; because of vikāśī property, it damages doṣas, dhātus and malas; due to non-sliminess it does not stick anywhere; due to lightness, it is unstable and difficult to hold by treatment and as it is not digested, it is difficult to eliminate and as such troubles for long.

स्थावरं जङ्गमं यच्च कृत्रिमं चापि यद्विषम् ॥
सद्यो व्यापादयेत्तत्तु ज्ञेयं दशगुणान्वितम् ॥२४॥
यत् स्थावरं जङ्गमकृत्रिमं वा
देहादशेषं यदनिर्गतं तत् ॥

The poison of immobile or mobile source or artificial which is fatal immediately should be known as having the above ten properties; similarly these types of poison if not eliminated from body completely (and kills immediately should be known as having these ten properties).

जीर्णं विषघ्नौषधिभिर्हतं वा
दावाग्निवातातपशोषितं वा ॥२५॥
स्वभावतो वा गुणविप्रहीनं
विषं हि दूषीविषतामुपैति ॥
वीर्याल्पभावान्न निपातयेत्तत्
कफावृतं वर्षगणानुबन्धि ॥२६॥

Poison which is old (stored for long) or attenuated by anti-poisonous remedies or dried in forest fire, wind and the sun or naturally deficient in properties attains the nature of '*dūṣīviṣa*'. It is not fatal due to mild potency and being covered with kapha; it stays in body for a number of years.

तेनार्दितो भिन्नपुरीषवर्णो
विगन्धवैरस्यमुखः पिपासी ॥
मूर्च्छन् वमन् गद्गदवाग्विषण्णो
भवेच्च दूष्योदरलिङ्गजुष्टः ॥२७॥
आमाशयस्थे कफवातरोगी
पक्वाशयस्थेऽनिलपित्तरोगी ॥
भवेन्नरो ध्वस्तशिरोरुहाङ्गो
विलूनपक्षस्तु यथा विहङ्गः ॥२८॥
स्थितं रसादिष्वथवा यथोक्तान्
करोति धातुप्रभवान् विकारान् ॥
कोपं च शीतानिलदुर्दिनेषु यात्याशु,

One suffering from *dūṣīviṣa* passes liquid stool of abnormal colour, has foul smell and tastelessness in mouth, thirst, fainting, vomiting, muffled voice and symptoms of toxicity and dūṣyodara.

If it is located in stomach, the person suffers from disorders of kapha and vāta and if located in intestines, he ecomes a victim of the disorders caused by vāta and pitta. In these cases, hairs fall off and limbs drop down and the person becomes like a bird with severed wings.

Situated in rasa etc. it produces respective disorders of dhātus as mentioned.

It aggravates quickly by cold, wind and in bad weather.

पूर्वं शृणु तत्र रूपम् ॥२९॥
निद्रा गुरुत्वं च विजृम्भणं च
विश्लेषहर्षावथवाऽङ्गमर्दः ॥

Now listen about its premonitory symptoms (as follows)–excessive sleep, heaviness, excessive yawning, looseness, harripilation and body-ache.

ततः करोत्यन्नमदाविपाका-
वरोचकं मण्डलकोठमोहान् ॥३०॥
धातुक्षयं पादकरास्यशोफं
दकोदरं छर्दिमथातिसारम् ॥
वैवर्ण्यमूर्च्छाविषमज्वरान् वा
कुर्यात् प्रवृद्धां प्रबलां तृषां वा ॥३१॥
उन्मादमन्यज्जनयेत्तथाऽन्य-
दानाहमन्यत् क्षपयेच्च शुक्रम् ॥
गाद्गद्यमन्यज्जनयेच्च कुष्ठं
तांस्तान् विकारांश्च बहुप्रकारान् ॥३२॥

Thereafter appear intoxication after taking food, indigestion, anorexia, patches, allergic rashes, mental confusion, depletion of dhātus, oedema in feet, hands and face; ascites, vomiting, diarrhoea, discolouration, fainting, intermittent fever or severe thirst; some causes insanity, other causes hardness of bowels, other diminishes semen, other produces muffled voice while other causes kuṣṭha and respective disorders of various types.

दूषितं देशकालान्नदिवास्वप्नैरभीक्ष्णशः ॥
यस्माद्दूषयते धातून् तस्माद्दूषीविषं स्मृतम् ॥३३॥

Dūṣīviṣa is so called as it vitiates dhātus frequently on being excited itself by place, time, food and day-sleep.

Place-marshy with excess of wind, cold and rains; time-bad (cloudy) weather with cold and wind; food-wine, sesamum, horsegram etc.; *anna* implies coitus, physical exertion, anger etc.

स्थावरस्योपयुक्तस्य वेगे तु प्रथमे नृणाम् ॥
श्यावा जिह्वा भवेत्स्तब्धा मूर्च्छा श्वासश्च जायते ॥३४॥
द्वितीये वेपथुः सादो दाहः कण्ठरुजस्तथा ॥
विषमामाशयप्राप्तं कुरुते हृदि वेदनाम् ॥३५॥
तालुशोषं तृतीये तु शूलं चामाशये भृशम् ॥
दुर्वर्णे हरिते शूने जायेते चास्य लोचने ॥३६॥
पक्वामाशययोस्तोदो हिक्का कासोऽन्त्रकूजनम् ॥
चतुर्थे जायते वेगे शिरसश्चातिगौरवम् ॥३७॥
कफप्रसेको वैवर्ण्यं पर्वभेदश्च पञ्चमे ॥
सर्वदोषप्रकोपश्च पक्वाधाने च वेदना ॥३८॥
षष्ठे प्रज्ञाप्रणाशश्च भृशं चाप्यतिसार्यते ॥
स्कन्धपृष्ठकटीभङ्गः सन्निरोधश्च सप्तमे ॥३९॥

On ingestion of the poison of immobile source, in the first impulse (stage), tongue becomes blackish and stiff and fainting and dyspnoea also appear.

In the second impulse, it causes trembling, malaise, burning sensation, pain in throat and being located in stomach, produces terrible cardiac pain.

In the third impulse, it causes dryness of palate, severe gastric pain and eyes become discoloured, green and swollen.

In the fourth impulse, there are pricking pain in stomach and intestines, hiccough, cough, gurgling sound in intestines and excessive heaviness in head.

In the fifth impulse, there are excessive secretion of mucus, discolouration and tearing pain in small joints.

In the sixth impulse, all doṣas get vitiated there is pain in intestines along with loss of consciousness and severe diarrhoea.

In the seventh impulse there is breaking pain in shoulder, back and waist and respiration stops (e.g. the patient dies).

प्रथमे विषवेगे तु वान्तं शीताम्बुसेचितम् ॥
अगदं मधुसर्पिर्भ्यां पाययेत समायुतम् ॥४०॥

द्वितीये पूर्ववद्वान्तं पाययेत्तु विरेचनम् ॥
तृतीयेऽगदपानं तु हितं नस्यं तथाऽञ्जनम् ॥४१॥
चतुर्थे स्नेहसंमिश्रं पाययेतागदं भिषक् ॥
पञ्चमे क्षौद्रमधुकक्वाथयुक्तं प्रदापयेत् ॥४२॥
षष्ठेऽतीसारवत् सिद्धिरवपीडश्च सप्तमे ॥
मूर्ध्नि काकपदं कृत्वा सासृग्वा पिशितं क्षिपेत् ॥४३॥

In the first impulse, the patient should be vomited, sprinkled with cold water and then given to drink antipoisonous formulation mixed with honey and ghee.

In the second impulse, as above, the patient should be vomited and then purgated.

In the third impulse, intake of anti-poisonous recipe, snuff and collyrium are useful.

In the fourth impulse, the physician should adminsiter anti-poisonous recipe mixed with sneha.

In the fifth impulse, the anti-poisonous recipe should be administered with decoction of madhuka mixed with honey.

In the sixth impulse, it should be treated like diarrhoea.

In the seventh impulse, pressed snuff should be applied or incising the scalp flesh with blood should be put thereon.

Agadam–the anti-poisonous recipe named as 'dūṣiviṣāri'; *virecanam*–purgative mixed with ghee, honey and cold anti-poisonous drug; *nasyam*–snuff anti-poisonous and resuscititive; *añjanam*–collyrium anti-poisonous, beneficial for eyes, resuscitative and mild; *snehasammiśram*–here 'sneha' is cow's ghee because of its anti-poisonous property.

वेगान्तरे त्वन्यतमे कृते कर्मणि शीतलाम् ॥
यवागूं सघृतक्षौद्रामिमां दद्याद्विषापहाम् ॥४४॥
कोषातक्योऽग्निकः पाठासूर्यवल्ल्यमृताभयाः ॥
शिरीषः किणिही शेलुर्गिर्याह्वा रजनीद्वयम् ॥४५॥
पुनर्नवे हरेणुश्च त्रिकटुः सारिवे बला ॥
एषां यवागूर्निष्क्वाथे कृता हन्ति विषद्वयम् ॥४६॥

If the impulse is of different nature (fatal), after applying the above measures, cooled anti-poisonous gruel mixed with ghee and honey and made with decoction of the following drugs should be given–kośātaka, agnika (ajamoda), pāṭhā, sūryavallī, guḍūcī, harītakī, śirīṣa, kiṇihī, śleṣmātaka, girikarṇikā, haridrā, dāruharidrā, both types of punarnavā, hareṇu, trikaṭu, two types of sārivā and balā. It destroys both types of pioson.

Some read '*sārivotpale*' in place of *sārive balā*'. Decoction of drugs is made by the method of ṣaḍaṅgapānīya.

मधुकं तगरं कुष्ठं भद्रदारु हरेणवः ॥
पुन्नागैलैलवालूनि नागपुष्पोत्पलं सितां ॥४७॥
विडङ्गं चन्दनं पत्रं प्रियङ्गुर्ध्यामकं तथा ॥
हरिद्रे द्वे बृहत्यौ च सारिवे च स्थिरा सहा ॥४८॥
कल्कैरेषां घृतं सिद्धमजेयमिति विश्रुतम् ॥
विषाणि हन्ति सर्वाणि शीघ्रमेवाजितं क्वचित् ॥४९॥

Madhuka, tagara, kuṣṭha, devadāru, hareṇu, punnāga, elā, elavālu, nāgakeśara, utpala, śarkārā, viḍaṅga, candana, patra, priyaṅgu, dhyāmaka, haridrā, dāruharidrā, bṛhatī, kaṇṭakārī, sārivā, kṛṣṇasārivā, śālaparṇī, sahā (mudgaparṇī)–ghee cooked with paste of these is well known as '*ajeya*' (invincible). It destroys all poisons quickly and never fails.

दूषीविषार्तं सुस्विन्नमूर्ध्वं चाधश्च शोधितम् ॥
पाययेतागदं नित्यमिमं दूषीविषापहम् ॥५०॥
पिप्पल्यो ध्यामकं मांसी शाबरः परिपेलवम् ॥
सुवर्चिका ससूक्ष्मैला तोयं कनकगैरिकम् ॥५१॥
क्षौद्रयुक्तोऽगदो ह्येष दूषीविषमपोहति ॥
नाम्ना दूषीविषारिस्तु न चान्यत्रापि वार्यते ॥५२॥

After the patient of dūṣīviṣa (latent poison) is sudated and evacuated from above and below, one should given him to drink this anti-poisonous recipe regularly which destroys dūṣīviṣa —

Pippalī, dhyāmaka (kattṛṇa), māṃsī, śābara (rodhra), paripelava, suvarcikā, sūkṣma elā, bālaka and svarṇagairika–mixed with honey this anti-poisonous recipe destroys dūṣīviṣa. It is known as '*dūṣīviṣāri*' (enemy of dūṣīviṣa) which is not restricted (to dūṣiviṣa and is used in other types of poison and diseases as well).

ज्वरे दाहे च हिक्कायामानाहे शुक्रसंक्षये ॥
शोफेऽतिसारे मूर्च्छायां हृद्रोगे जठरेऽपि च ॥५३॥
उन्मादे वेपथौ चैव ये चान्ये स्युरुपद्रवाः ॥
यथास्वं तेषु कुर्वीत विषघ्नैरौषधैः क्रियाम् ॥५४॥

In fever, bruning sensation, hiccough, hardness of bowels, loss of semen, inflammation, diarrhoea, loss of consciousness, heart disease, abdominal enlargemnt, insanity, trembling and other complications treatment should be given with respective anti-poisonous drugs.

साध्यमात्मवतः सद्यो याप्यं संवत्सरोत्थितम् ॥
दूषीविषमसाध्यं तु क्षीणस्याहितसेविनः ॥५५॥

The case of poisoning of immediate origin and in the patient of strong will is curable, the same of one year's duration is palliable and dūṣīviṣa is incourable particularly in the patient who is emaciated and uses unwholesome things.

इति सुश्रुतसंहितायां कल्पस्थाने स्थावरविषविज्ञानीयो नाम द्वितीयोऽध्यायः ॥२॥

Thus ends the second chapter on description of poison from immobile source in Kalpasthāna of Suśrutasaṃhitā.

❖

तृतीयोऽध्यायः
Chapter III

अथातो जङ्गमविषविज्ञानीयं कल्पं व्याख्यास्यामः ॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of poison of mobile source.

As propounded by Lord Dhanvantari.

जङ्गमस्य विषस्योक्तान्यधिष्ठानानि षोडश ॥
समासेन मया यानि विस्तरस्तेषु वक्ष्यते ॥३॥

तत्र, दृष्टिनिःश्वासदंष्ट्रानखमूत्रपुरीषशुक्रलालार्तवमुखसन्दंशविशर्धिततुण्डास्थिपित्तशूकशवानीति ॥४॥

The sixteen locations of the poison from mobile source which are mentioned briefly by me are now described in details. They are–sight, breath, canine teeth (or fang), nails, urine, faeces, semen, saliva, menstrual blood, mouth-bite, flatus, beak, bone, bile, bristles and dead body.

Vṛddha Vāgbhaṭa reads *'alaśoṇita'* in place of *'tuṇḍaviśardhita'*.

तत्र, दृष्टिनिःश्वासविषा दिव्याः सर्पाः, भौमास्तु दंष्ट्राविषाः, मार्जारश्ववानरमकरमण्डूकपाकमत्स्यगोधाशम्बूकप्रचलाकगृहगोधिकाचतुष्पादकीटास्तथाऽन्ये दंष्ट्रानखविषाः, चिपिटपिच्चिटककषायवासिकसर्षपकतोटकवर्चःकीटकौण्डिन्यकाः शकृन्मूत्रविषाः, मूषिकाः शुक्रविषाः, लूता लालामूत्रपुरीषमुखसन्दंशनखशुक्रार्तवविषाः, वृश्चिकविश्वम्भरवरटीराजीवमत्स्योच्चिटिङ्गाः समुद्रवृश्चिकाश्चारविषाः, चित्रशिरःसरावकुर्दिशतदारुकारिमेदकसारिकामुखा मुखसन्दंशविशर्धितमूत्रपुरीषविषाः, मक्षिकाकणभजलायुका मुखसन्दंशविषाः, विषहतास्थि सर्पकण्टकवरटीमत्स्यास्थि चेत्यस्थिविषाणि, शकुलीमत्स्यरक्तराजिवरकीमत्स्याश्च पित्तविषाः, सूक्ष्मतुण्डोच्चिटिङ्गवरटीशतपदीशूकवलभिकाशृङ्गिभ्रमराः शूकतुण्डविषाः, कीटसर्पदेहा गतासवः शवविषाः; शेषास्त्वनुक्ता मुखसन्दंशविषेष्वेव गणयितव्याः ॥५॥

Celestial snakes have venom in sight and breath; earthly snakes have venom in fangs; cats, dogs, monkeys, crocodile, frog, pākamatsya, alligator, snail, chamelion, lizard, quadrupeds, insects and the like have poison in teeth and nails: cipiṭa, picciṭaka, kaṣāyavāsika, sarṣapaka, toṭaka, varcaḥkīṭa and kauṇḍinyaka have poison in faeces and urine; rats have poison in semen; spiders have poison in saliva, urine, faeces, mouth-bite, nails, semen and menstrual blood: scorpion, viśvambhara, varaṭī (wasp), rājīva, matsya, ucciṭiṅga and sea-scorpions have poison in sting; citraśiras, sarāva, kurdiśata, dārukāri, medaka and sārikāmukha have poison in their bites, flatus, urine and faeces; flies, kaṇabha and leeches have poison in bites; bone of the poison–killed animal, bones of sarpakaṇṭaka, varaṭī and fish are bone-poisons; śakulī fish, raktarāji, varakī and fish have poison in bile; sūkṣma-tuṇḍa, uccitiṅga, varaṭī, śatapadī, śūka, valabhikā, śṛṅgī and bhramara have poison in bristles and beak; the bodies of insects and snakes when lifeless are the poison of dead body; the remaining ones which are not mentioned should be included in poisons of bites only.

Divya and *bhauma* about snakes is a general statement, in fact, all the snakes have venom in fangs; *mārjāra* includes tigers and the lions.

भवन्ति चात्र–

राज्ञोऽरिदेशे रिपवस्तृणाम्बु-
मार्गान्नधूमश्वसनान् विषेण ॥
संदूषन्त्येभिरतिप्रदुष्टान्
विज्ञाय लिङ्गैरभिशोधयेत्तान् ॥६॥

Here are the verses—

After the king leads in enemy's teritory, the latter defile grass (fodder), water, roads, food, smoke and air with these poisons, hence on ascertaining them as polluted immensely by the signs one should purify them.

दुष्टं जलं पिच्छिलमुग्रगन्धि
फेनान्वितं राजिभिरावृतं च ॥
मण्डूकमत्स्यं म्रियते विहङ्गा
मत्ताश्च सानूपचरा भ्रमन्ति ॥७॥
मज्जन्ति ये चात्र नराश्वनागा-
स्ते छर्दिमोहज्वरदाहशोफान् ॥

ऋच्छन्ति तेषामपहृत्य दोषान्
दुष्टं जलं शोधयितुं यतेत ॥८॥

Poisoned water becomes slimy, with sharp odour, frothy and streaked; frogs and fishes (living therein) die while the coastal brids roam about intoxicated; those men, horses and elephants who dip into it suffer from vomiting, mental confusion, fever, burning sensation and inflammation. These should be treated and one should make efforts to purify the contaminated water.

धवाश्वकर्णासनपारिभद्रान्
सपाटलान् सिद्धकमोक्षकौ च ॥
दग्ध्वा सराजद्रुमसोमवल्कां-
स्तद्भस्म शीतं वितरेत् सरःसुः ॥९॥
भस्माञ्जलिं चापि घटे निधाय
विशोधयेदीप्सितमेवमम्भः ॥

Dhava, aśvakarṇa, asana, pāribhadra, pāṭalā, siddhaka, mokṣaka, āragvadha and somavalka (kaṭphala)–these should be burnt and the ash when cooled should be scattered in the lake.

Drinking water kept in a pitcher may also be purified by putting the ash in quantity of one añjali (160 gm).

क्षितिप्रदेशं विषदूषितं तु
शिलातलं तीर्थमथेरिणं वा ॥१०॥
स्पृशन्ति गात्रेण तु येन येन
गोवाजिनागोष्ट्रखरा नरा वा ॥
तच्छूनतां यात्यथ दह्यते च
विशीर्यते रोमनखं तथैव ॥११॥
तत्राप्यनन्तां सह सर्वगन्धैः
पिष्ट्वा सुराभिर्विनियोज्य मार्गम् ॥
सिञ्चेत् पयोभिः सुमृदन्वितैस्तं
विडङ्गपाठाकटभीजलैर्वा ॥१२॥

If land, surface of the stony platform, river ghat, or desert are defiled with poison; cows, horses, elephants, camels, asses or men who come in their contanct acquire oedema, burning sensation and falling of hairs and nails.

For this, anantā mixed with all aromatics should be pounded with wine and the passage should be irrigated therewith. Similarly, irrigation may be performed with milk mixed with good (black) earth or decoction of viḍaṅg, pāṭhā and kaṭabhī.

Others read as—

'तत्राप्यनन्तां सह सर्वगन्धैर्वचां तु पिष्ट्वा सुरयाऽनुमार्गम्। सिञ्चेत्तथा मृत्सहिताभिरद्भिर्मार्गोऽस्ति नान्यो यदि तेन गच्छेत्'।।इति।।

Some read '*valmīkamṛdanvitābhiḥ*' in place of '*payobhistu mṛdanvitaiḥ*

तृणेषु भक्तेषु च दूषितेषु
सीदन्ति मूर्च्छन्ति वमन्ति चान्ये ॥
विड्भेदमृच्छन्त्यथवा म्रियन्ते
तेषां चिकित्सां प्रणयेद्यथोक्ताम् ॥१३॥
विषापहैर्वाऽप्यगदैर्विलिप्य
वाद्यानि चित्राण्यपि वादयेत ॥
तारः सुतारः ससुरेन्द्रगोपः
सर्वैश्च तुल्यः कुरुविन्दभागः ॥१४॥
पित्तेन युक्तः कपिलान्वयेन
वाद्यप्रलेपो विहितः प्रशस्तः ॥
वाद्यस्य शब्देन हि यान्ति नाशं
विषाणि घोराण्यपि यानि सन्ति ॥१५॥

By poisoned fodder and food, they suffer from malaise, fainting, vomiting or diarrhoea or death. They should be treated as mentioned before.

One should also play on various musical instruments pasted with anti-poisonous recipes.

Silver, mercury, gold, sārivā and kuruvinda (mustā) equal to all the four taken together should be pounded with bile of a brown cow. This is an excellent paste to be applied on musical instruments. By the sound of musical instrument even severe poisons are destroyed.

Kuruvinda–some take it as type of stone while other as precious red stone.

धूमेऽनिले वा विषसंप्रयुक्ते
खगाः श्रमार्ताः प्रपतन्ति भूमौ ॥
कासप्रतिश्यायशिरोरुजश्च
भवन्ति तीव्रा नयनामयाश्च ॥१६॥
लाक्षाहरिद्रातिविषाभयाब्द-
हरेणुकैलादलवक्रकुष्ठम् ॥
प्रियङ्गुकां चाप्यनले निधाय
धूमानिलौ चापि विशोधयेत ॥१७॥

If smoke or air is poisoned, brids get exhausted and fall on the ground. It also causes cough, coryza, headache, and acute eye diseases.

Lākṣā, haridrā, ativiṣā, uśīra, musta, hareṇukā, elā, patra, tagara, kuṣṭha and priyaṅgu–these should be put on fire and fumigated. It purifies smoke and air.

प्रजामिमामात्मयोनेर्ब्रह्मणः सृजतः किल ॥
अकरोदसुरो विघ्नं कैटभो नाम दर्पितः ॥१८॥
तस्य क्रुद्धस्य वै वक्त्राद्ब्रह्मणस्तेजसो निधेः ॥
क्रोधो विग्रहवान् भूत्वा निपपातातिदारुणः ॥१९॥
स तं ददाह गर्जन्तमन्तकाभं महाबलम् ॥
ततोऽसुरं घातयित्वा तत्तेजोऽवर्धताद्भुतम् ॥२०॥
ततो विषादो देवानामभवत्तं निरीक्ष्य वै ॥
विषादजननत्वाच्च विषमित्यभिधीयते ॥२१॥
ततः सृष्ट्वा प्रजाः शेषं तदा तं क्रोधमीश्वरः ॥
विन्यस्तवान् स भूतेषु स्थावरेषु चरेषु च ॥२२॥

While Brahman (The Creator) was creating the universe the demon named Kaiṭabha, out of conceit, put obstascles which angered Brahman, the abode of powers, from mouth of whom the anger in physical form, a terribly fierce one, fell down. It burnt to ashes the roaring demon, mighty and like death–god. Thereafter its miraculous lustre developed further which, on the very sight, produced languor in gods; because of producing languor (viṣāda), it came to be known as 'viṣa' (Poison).

Then, after creating the progeny, the Lord put the remnant anger in beings–mobile and immobile.

Viṣādaḥ–severe depression of speech, body and mind.

यथाऽव्यक्तरसं तोयमन्तरीक्षान्महीगतम् ॥
तेषु तेषु प्रदेशेषु रसं तं तं नियच्छति ॥२३॥
एवमेव विषं यद्यद्द्रव्यं व्याप्यावतिष्ठते ॥
स्वभावादेव तं तस्य रसं समनुवर्तते ॥२४॥

As rain-water has unmanifest taste but after coming in contanct of earth in different regions acquires respective tastes, the poison, similarly, acquires naturally the taste of the substance where it stays in.

विषे यस्माद्गुणाः सर्वे तीक्ष्णाः प्रायेण सन्ति हि ॥
विषं सर्वमतो ज्ञेयं सर्वदोषप्रकोपणम् ॥२५॥
ते तु वृत्तिं प्रकुपिता जहति स्वां विषार्दिताः ॥
नोपयाति विषं पाकमतः प्राणान् रुणद्धि च ॥२६॥
श्लेष्मणाऽऽवृतमार्गत्वादुच्छ्वासोऽस्य निरुध्यते ॥
विसंज्ञः सति जीवेऽपि तस्मात्तिष्ठति मानवः ॥२७॥

As all poisons contain all properties generally in drastic state, they aggrevate all doṣas which, affected by poison, leave their normal functions; poison does not get digeted and as such obstructs prāṇas (vital functions); respiration, with the channels being blocked by kapha, stops and as such the person, in spite of living, stays unconscious.

शुक्रवत् सर्वसर्पाणां विषं सर्वशरीरगम् ॥
क्रुद्धानामेति चाङ्गेभ्यः शुक्रं निर्मन्थनादिव ॥२८॥
तेषां बडिशवद्दंष्ट्रास्तासु सज्जति चागतम् ॥
अनुद्धृता विषं तस्मान्न मुञ्चन्ति च भोगिनः ॥२९॥

In all snakes, poison, like semen, pervades the entire body and in spate of anger it moves out of the organs, as semen by constant rubbing, and reaching the hook-like fangs gets collected and sticked there–that is why snakes do not release poison until provoked.

यस्मादत्यर्थमुष्णं च तीक्ष्णं च पठितं विषम् ॥
अतः सर्वविषेषूक्तः परिषेकस्तु शीतलः ॥३०॥
मन्दं कीटेषु नात्युष्णं बहुवातकफं विषम् ॥
अतः कीटविषे चापि स्वेदो न प्रतिषिध्यते ॥३१॥

कीटैर्दष्टानुग्रविषैः सर्पवत् समुपाचरेत् ॥

As poison is described as immensely hot and drastic, in all poisons cold sprinkling is recommended.

In insects, the poison is mild, moderately hot and having profuse vāta and kapha. Hence in insect–poisoning, sudation is not contra-indicated.

In case the biting of insect is severe in poisoning, it should be treated like snake–poisoning.

स्वभावादेव तिष्ठेत्तु प्रहारादंशयोर्विषम् ॥३२॥
व्याप्य सावयवं देहं दिग्धविद्धाहिदष्टयोः ॥
लौल्याद्विषान्वितं मांसं यः खादेन्मृतमात्रयोः ॥३३॥
यथाविषं स रोगेण क्लिश्यते म्रियतेऽपि वा ॥
अतश्चाप्यनयोर्मांसमभक्ष्यं मृतमात्रयोः ॥३४॥
मुहूर्तात्तदुपादेयं प्रहारादंशवर्जितम् ॥

In case of striking with poisoned arrow and snake bite, the poison while pervading the entire body naturally stays at the site of injury and bite.

If somebody, out of greed, eats the flesh of the just died in above conditions, he suffers from disorder according to the respective poison or dies.

Hence meat of these just died in the above conditions should not be eaten, if at all necessary, it may be taken after a gap of one muhūrta (48 minutes) and that too leaving the sites of injury and bite.

सवातं गृहधूमाभं पुरीषं योऽतिसार्यते ॥३५॥
आध्मातोऽत्यर्थमुष्णास्रो विवर्णः सादपीडितः ॥
उद्वमत्यथ फेनं च विषपीतं तमादिशेत् ॥३६॥
न चास्य हृदयं वह्निर्विषजुष्टं दहत्यपि ॥
तद्धि स्थानं चेतनायाः स्वभावाद्व्याप्य तिष्ठति ॥३७॥

One who passes liquid stool excessively like soot with wind and severe flatulence, has hot tears, discoloration and malaise and vomits frothy material– he should be known as ingested poison.

Fire also can not burn his heart affected with poison as it is the seat of consciousness which is occupied by the poison due to pervading nature.

अश्वत्थदेवायतनश्मशान-
वल्मीकसन्ध्यासु चतुष्पथेषु ॥
याम्ये सपित्र्ये परिवर्जनीया
ऋक्षे नरा मर्मसु ये च दष्टाः ॥३८॥

Those who are bitten under aśvattha tree, in temple, cremation ground, ant-hill, twilights, cross–roads, in bharaṇī and maghā constellations and in vital spots should be rejected.

दर्वीकराणां विषमाशुघाति
सर्वाणि चोष्णे द्विगुणीभवन्ति ॥
अजीर्णपित्तातपपीडितेषु
बालप्रमेहिष्वथ गर्भिणीषु ॥३९॥
वृद्धातुरक्षीणबुभुक्षितेषु
रूक्षेषु भीरुष्वथ दुर्दिनेषु ॥

Poison of hooded snake is fatal instantaneously. All poisons acquire double potency in hot season, in patients of indigestion, pitta and prameha, scorched by the sun, the pregnant, children, the old, ailing, emaciated, hungry, rough, timid and cloudy weather.

शस्त्रक्षते यस्य न रक्तमेति
राज्यो लताभिश्च न संभवन्ति ॥४०॥
शीताभिरद्भिश्च न रोमहर्षो
विषाभिभूतं परिवर्जयेत्तम् ॥
जिह्वा सिता यस्य च केशशातो
नासावभङ्गश्च सकण्ठभङ्गः ॥४१॥
कृष्णः सरक्तः श्वयथुश्च दंशे
हन्वोः स्थिरत्वं च स वर्जनीयः ॥
वर्तिर्घना यस्य निरेति वक्त्रा-
द्रक्तं स्रवेदूर्ध्वमधश्च यस्य ॥४२॥
दंष्ट्रानिपाताः सकलाश्च यस्य
तं चापि वैद्यः परिवर्जयेत्तु ॥
उन्मत्तमत्यर्थमुपद्रुतं वा
हीनस्वरं वाऽप्यथवा विवर्णम् ॥४३॥

सारिष्टमत्यर्थमवेगिनं च
जह्यान्नरं तत्र न कर्म कुर्यात् ॥४४॥

If on injury with sharp weapon one does not bleed, streaks do not appear after striking with leather strap and there is no horripilation by cold water, the case of snake poisoning should be rejected.

That patient should also be rejected whose tongue is white, hairs fall, nasal passages become crooked with hoarseness of voice, there is reddish black swelling at the site of bite and lock-jaw.

The patient from whose mouth thick wick of (mucus) comes out, bleeding takes place upwards and downwards and in whom all fangs are striken should also be discarded.

The person insane, having a number of complications, or with feeble voice or discoloured, having signs of imminent death and absence of impulse should be discarded for treatment.

इति सुश्रुतसंहितायां कल्पस्थाने जङ्गमविषविज्ञानीयो नाम तृतीयोऽध्यायः ॥३॥

Thus ends the third chapter on description of poison of mobile source in Kalpasthāna of Suśrutasaṃhitā.

चतुर्थोऽध्यायः
Chapter IV

अथातः सर्पदष्टविषविज्ञानीयं कल्पं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of poisoning by snake-bite.

As propounded by Lord Dhanvantari.

धन्वन्तरिं महाप्राज्ञं सर्वशास्त्रविशारदम् ॥
पादयोरुपसंगृह्य सुश्रुतः परिपृच्छति ॥३॥
सर्पसंख्यां विभागं च दष्टलक्षणमेव च ॥
ज्ञानं च विषवेगानां भगवन्! वक्तुमर्हसि ॥४॥

Suśruta, after bowing to the feet of Lord Dhanvantari, the great learned and well versed in all scriptures, submits—

O Lord! now you may kindly describe the number with classification of snakes, the signs of their bite, and information about the impulses of poisoning.

तस्य तद्वचनं श्रुत्वा प्राब्रवीद्भिषजां वरः ॥
असंख्या वासुकिश्रेष्ठा विख्यातास्तक्षकादयः ॥५॥
महीधराश्च नागेन्द्रा हुताग्निसमतेजसः ॥
ये चाप्यजस्रं गर्जन्ति वर्षन्ति च तपन्ति च ॥६॥
ससागरगिरिद्वीपा यैरियं धार्यते मही ॥
क्रुद्धा निःश्वासदृष्टिभ्यां ये हन्युरखिलं जगत् ॥७॥
नमस्तेभ्योऽस्ति नो तेषां कार्यं किञ्चिच्चिकित्सया ॥
ये तु दंष्ट्राविषा भौमा ये दशन्ति च मानुषान् ॥८॥
तेषां सङ्ख्यां प्रवक्ष्यामि यथावदनुपूर्वशः ॥

After hearing his words, the topmost among the physicians said—

'There are innumerable renowned serpents such as takṣaka etc. with vāsuki as their chief who sustain the earth, are lustrous like sacrificial fire, roar

constantly and provide rains and scorching heat, hold up the earth along with seas, mountains and islands and when wrathful destroy the entire universe with their breath and sight. We bow to them, they are not concerned in any way with treatment. I would describe here systematically the number of terrestrial snakes who bite the human beings with fangs'.

अशीतिस्त्वेव सर्पाणां भिद्यते पञ्चधा तु सा ॥९॥
दर्वीकरा मण्डलिनो राजिमन्तस्तथैव च ॥
निर्विषा वैकरञ्जाश्च त्रिविधास्ते पुनः स्मृताः ॥१०॥
दर्वीकरा मण्डलिनो राजिमन्तश्च पन्नगाः ॥
तेषु दर्वीकरा ज्ञेया विंशतिः षट् च पन्नगाः ॥११॥
द्वाविंशतिर्मण्डलिनो राजिमन्तस्तथा दश ॥
निर्विषा द्वादश ज्ञेया वैकरञ्जास्त्रयस्तथा ॥१२॥
वैकरञ्जोद्भवाः सप्त चित्रा मण्डलिराजिलाः ॥

Snakes are eighty in number divided into five types–*darvīkarā, maṇḍalin, rajimat, nirviṣā* and *vaikarañjā* which are again grouped into three–darvīkara (hooded), maṇḍalin (round spotted) and rājimat (striped).

Out of them, darvīkara snakes are twenty six, maṇḍalin twenty two, rājimat ten, nirviṣā (mildly venomous) twelve and vaikarañjā three, progeny of vaikarañja–variegated, round spotted as well as striped-seven.

पादाभिमृष्टा दुष्टा वा क्रुद्धा ग्रासार्थिनोऽपि वा ॥१३॥
ते दशन्ति महाक्रोधास्त्रिविधं भीमदर्शनाः ॥
सर्पितं रदितं चापि तृतीयमथ निर्विषम् ॥
सर्पाङ्गाभिहतं केचिदिच्छन्ति खलु तद्विदः ॥१४॥
पदानि यत्र दन्तानामेकं द्वे वा बहूनि वा ॥
निमग्नान्यल्परक्तानि यान्युद्वृत्य करोति हि ॥१५॥
चञ्चुमालकयुक्तानि वैकृत्यकरणानि च ॥
सङ्क्षिप्तानि सशोफानि विद्यात्तत् सर्पितं भिषक् ॥१६॥
राज्यः सलोहिता यत्र नीलाः पीताः सितास्तथा ॥
विज्ञेयं रदितं तत्तु ज्ञेयमल्पविषं च तत् ॥१७॥
अशोफमल्पदुष्टासृक् प्रकृतिस्थस्य देहिनः ॥
पदं पदानि वा विद्यादविषं तच्चिकित्सकः ॥१८॥

सर्पस्पृष्टस्य भीरोर्हि भयेन कुपितोऽनिलः ॥
कस्यचित् कुरुते शोफं सर्पाङ्गाभिहतं तु तत् ॥१९॥

Snakes, highly wrathful and with firce look, if trampled under feet, wicked by nature or enlraged or hungry, inflict bite of three types–sarpita, radita and nirviṣa. Some, however, take 'sarpāṅgābhihata' (injured by snake body) as the fourth one.

When marks of the bite are one or two or many, deep, with little blood which are inflicted by twisting, covered with beak-like projections, causing abnormal look, contracted and swollen–it should be known as *sarpita* (deep) type of bite.

When there are reddish, blue, yellow and white streaks, it should be known as *radita* (superficial) type of bite which causes mild poisoning.

The physician should diagnose it as, '*aviṣa*' or '*nirviṣa*' (non-venmous) if the mark of marks of bite are free from swelling, has little vitiated blood and the patient is normal.

Sometimes, by the touch of snake in timid persons vāyu being aggravated by fear causes swelling, it is known as '*sarpāṅgābhihata*' (inflicted by touch of the snake body).

Tu after *sarpāṅgābhihatam* includes *śaṅkāviṣa* (poisoning by suspicion) which takes place even on injury with thorn etc.

व्याधितोद्विग्नदष्टानि ज्ञेयान्यल्पविषाणि तु ॥
तयाऽतिवृद्धबालाभिदष्टमल्पविषं स्मृतम् ॥२०॥
सुपर्णदेवब्रह्मर्षियक्षसिद्धनिषेविते ॥
विषघ्नौधियुक्ते च देशे न क्रमते विषम् ॥२१॥

Sites bitten by diseased or agitated snakes have mild poisoning and so are those bitten by very old and young ones.

In place frequent by Garuḍa, gods, brahmarṣi, yakṣa and siddha and also having anti-poisonous plants, poison does not move forward for action.

रथाङ्गलाङ्गलच्छत्रस्वस्तिकाङ्कुशधारिणः ॥
ज्ञेया दर्वीकराः सर्पाः फणिनः शीघ्रगामिनः ॥२२॥

मण्डलौर्विविधैश्चित्राः पृथवो मन्दगामिनः ॥
ज्ञेया मण्डलिनः सर्पा ज्वलनार्कसमप्रभाः ॥२३॥
स्निग्धा विविधवर्णाभिस्तिर्यगूर्ध्वं च राजिभिः ॥
चित्रिता इव ये भान्ति राजिमन्तस्तु ते स्मृताः ॥२४॥

Darvīkarā snakes are hooded and fast-moving, having marks of wheel, plough, umbrella, svastika (auspicious cross) and goad on the body.

Maṇḍalin snakes have large body variegated with various types of circular marks, slowly moving and lustrous like fire and the sun.

The snakes which are glossy and marked with oblique and straight stripes of various colours look colourful as if painted are known as '*rājimat*'.

मुक्तारूप्यप्रभा ये च कपिला ये च पन्नगाः ॥
सुगन्धयः सुवर्णाभास्ते जात्या ब्राह्मणाः स्मृताः ॥२५॥
क्षत्रियाः स्निग्धवर्णास्तु पन्नगा भृशकोपनाः ॥
सूर्यचन्द्राकृतिच्छत्रलक्ष्म तेषां तथाऽम्बुजम् ॥२६॥
कृष्णा वज्रनिभा ये च लोहिता वर्णतस्तथा ॥
धूम्राः पारावताभाश्च वैश्यास्ते पन्नगाः स्मृताः ॥२७॥
महिषद्वीपिवर्णाभास्तथैव परुषत्वचः ॥
भिन्नवर्णाश्च ये केचिच्छूद्रास्ते परिकीर्तिताः ॥२८॥

Snakes which have brilliance like that of pearl and silver or with golden hue, brownish and with pleasant aroma should be known as brāhmanas by order.

Kṣatriyas are of glossy complexion, too wrathful and having marks of the sun, the moon, umbrella and conch-shell.

Those black, diamond-like, red in colour, smoky and resembling dove are known as vaiśya.

Those having colour of buffalo and leopard, rough skin and colours different form those mentioned above are defined as śūdra.

कोपयन्त्यनिलं जन्तोः फणिनः सर्व एव तु ॥
पित्तं मण्डलिनश्चापि कफं चानेकराजयः ॥२९॥
अपत्यमसवर्णाभ्यां द्विदोषकरलक्षणम् ॥
ज्ञेयौ दोषैश्च दम्पत्योर्विशेषश्चात्र वक्ष्यते ॥३०॥

All hooded (darvīkarā) snakes aggravate vāta, maṇḍalin snakes aggravate pitta while rājimat ones aggravate kapha.

The progeny of snakes of dissimilar orders cause aggravation of two doṣas according to nature of the couple; details would be described further.

Apatyam–progeny of snakes belonging to dissimilar orders e.g. vaikarañja.

रजन्याः पश्चिमे यामे सर्पाश्चित्राश्चरन्ति हि ॥
शेषेषूक्ता मण्डलिनो दिवा दर्वीकराः स्मृताः ॥३१॥

The striped snakes move around in the last quarter of night while in remaining ones maṇḍalin snakes roam about; darvīkara, however, move about in day.

दर्वीकरास्तु तरुणा वृद्धा मण्डलिनस्तथा ॥
राजिमन्तो वयोमध्या जायन्ते मृत्युहेतवः ॥३२॥

Darvikarā, maṇḍalin and rājimat are fatal in young, old and middle stages of life respectively.

नकुलाकुलिता बाला वारिविप्रहताः कृशाः ॥
वृद्धा मुक्तत्वचो भीताः सर्पास्त्वल्पविषाः स्मृताः ॥३३॥

Snakes which are subdued by mongoose, young, old, emaciated, afflicted with water, frightened and have cast their slough off become attenuated in poison.

तत्र, दर्वीकराः–कृष्णसर्पो, महाकृष्णः, कृष्णोदरः श्वेतकपोतो, महाकपोतो, बलाहको, महासर्पः, शङ्खकपालो, लोहिताक्षो, गवेधुकः, परिसर्पः, खण्डफणः, ककुदः, पद्मो, महापद्मो, दर्भपुष्पो, दधिमुखः, पुण्डरीको, भ्रूकुटीमुखो, विष्किरः, पुष्पाभिकीर्णो, गिरिसर्पः, ऋजुसर्पः, श्वेतोदरो, महाशिरा, अलगर्द, आशीविष इति (१);

मण्डलिनस्तु–आदर्शमण्डलः, श्वेतमण्डलो, रक्तमण्डलः, चित्रमण्डलः, पृषतो, रोध्रपुष्पो, मिलिन्दको, गोनसो, वृद्धगोनसः, पनसो, महापनसो, वेणुपत्रकः, शिशुको, मदनः, पालिन्दिरः, पिङ्गलः, तन्तुकः पुष्पपाण्डुः, षडङ्गो, अग्निको, बभ्रुः, कषायः, कलुषः पारावतो, हस्ताभरणः, चित्रकः, एणीपद इति (२);

राजिमन्तस्तु–पुण्डरीको राजिचित्रो, अङ्गुलराजिः, बिन्दुराजिः, कर्दमकः, तृणशोषकः, सर्षपकः श्वेतहनुः, दर्भपुष्पश्चक्रको, गोधूमकः, किक्किसाद इति (३);

निर्विषास्तु–गलगोली, शूकपत्रो, अजगरो, दिव्यको, वर्षाहिकः, पुष्पशकली, ज्योतीरथः, क्षीरिकापुष्पको, अहिपताको, अन्धाहिको, गौराहिको, वृक्षेशय इति (४);

वैकरञ्जास्तु–त्रयाणां दर्वीकरादीनां व्यतिकराज्जाताः, तद्यथा–माकुलिः, पोटगलः, स्निग्धराजिरिति। तत्र, कृष्णसर्पेण गोनस्यां वैपरीत्येन वा जातो माकुलिः; राजिलेन गोनस्यां वैपरीत्येन वा जातः पोटगलः; कृष्णसर्पेण राजिमत्यां वैपरीत्येन वा जातः स्निग्धराजिरिति। तेषामाद्यस्य पितृवद्विषोत्कर्षो, द्वयोर्मातृवदित्येके (५);

त्रयाणां वैकरञ्जानां पुनर्दिव्येलकरोध्रपुष्पकराजिचित्रकपोटगलपुष्पाभिकीर्णदर्भपुष्प-वेल्लितकाः सप्त; तेषामाद्यास्त्रयो राजिलवत्, शेषा मण्डलिवत्, एवमेतेषां सर्पाणाम-शीतिर्व्याख्याता ॥३४॥

(1) *Darvīkarā* snakes are–kṛṣṇasarpa, mahākṛṣṇa, kṛṣṇodara, śvetakapota, mahākapota, balāhaka, mahāsarpa, śaṅkhakapāla, lohitākṣa, gavedhuka, parisarpa, khaṇḍaphaṇa, kakuda, padma, mahāpadma, darbhapuṣpa, dadhimukha, puṇḍarīka, bhrūkuṭīmukha, viṣkira, puṣpābhikīrṇa, girisarpa, ṛjusarpa, śvetodara, mahāśiras, alagarda and āśīviṣa.

(2) Among *maṇḍalin* snakes are–ādarśamaṇḍala, śvetamaṇḍala, raktamaṇḍala, citramaṇḍala, pṛṣata, rodhrapuṣpa, milindaka, gonasa, vṛddhagonasa, panasa, mahāpanasa, veṇupatraka, śiśuka, madana, pālindira, piṅgala, tantuka, puṣpapāṇḍu, ṣaḍaṅga, agnika, babhru, kaṣāya, kaluṣa, pārāvata, hastābharaṇa, citraka and eṇīpada.

(3) *Rājimat* are puṇḍarīka, rājicitra, aṅgularāji, bindurāji, kardamaka, tṛṇaśoṣaka, sarṣapaka, śvetahanu, darbhapuṣpa, cakraka, godhūmaka and kikkisāda.

(4) *Nirviṣa* snakes are–galagolī, śūkapatra, ajagara, divyaka, varṣāhika, puṣpaśakalā, jyotīratha, kṣīrikāpuṣpaka, ahipatāka, andhāhika, gaurāhika and vṛkṣeśaya.

(5) *Vaikarañja* born by the intermixture of three types darvīkara etc. are these–mākuli, poṭagala and snigdharāji. Mākuli is produced by kṛṣṇasarpa in gonasī or vice versa; poṭagala is produced by rājila in gonasī or vice versa while snighdarāji is produced by kṛṣṇasarpa in rājimatī or vice versa. According to a view, out of them, the first one has potency of poison like father while the other two have it like mother.

Born of vaikarañja of three types are the following seven–divyelaka, rodhrapuṣpaka, rājicitraka, poṭagala, puṣpābhikīrṇa, darbhapuṣpa and vellitaka. Amongst them, the first three are like rājila and others like maṇḍalin snakes.

Thus eighty snakes are enumerated.

In fact, the total number mentioned here is eighty eight and not eighty as propounded earlier. Thus it indicates some discrepancy in the text.

तत्र महानेत्रजिह्वास्यशिरसः पुमांसः, सूक्ष्मनेत्रजिह्वास्यशिरसः स्त्रियः, उभयलक्षणा मन्दविषा अक्रोधा नपुंसका इति ॥३५॥

Amongst them, those having large eyes, tongue, mouth and head are males; with small eyes, tongue, mouth and head are females while those having characters of both and mild poison and angerless are hermaphrodite.

तत्र सर्वेषां सर्पाणां सामान्यत एव दष्टलक्षणं वक्ष्यामः। किं कारणं? विषं हि निशितनिस्त्रिंशाशनिहुतवहदेश्यमाशुकारि मुहूर्तमप्युपेक्षितमातुरमतिपातयति, न चावकाशोऽस्ति वाक्समूहमुपसर्तुं, प्रत्येकमपि दष्टलक्षणेऽभिहिते सर्वत्र त्रैविध्यं भवति, तस्मात् त्रैविध्यमेव वक्ष्यामः; एतद्ध्यातुरहितमसंमोहकरं च, अपि चात्रैव सर्वसर्पव्यञ्जनावरोधः ॥३६॥

Now I shall describe general symptoms of all snake bites. Why? because poison is quick-acting like sharp sword, thunderbolt and fire and negligence for even a moment might prove fatal to the patient leaving no room for expressing in words, everywhere the statement of even individual bite implies three types, hence I would deseribe following the three types as it is beneficial for patients and does not create any confusion. Moreover, it covers features of all types of snakes.

तत्र, दर्वीकरविषेण त्वङ्नयननखदशनवदनमूत्रपुरीषदंशकृष्णत्वं रौक्ष्यं शिरसो गौरवं सन्धिवेदना कटीपृष्ठग्रीवादौर्बल्यं जृम्भणं वेपथुः स्वरावसादो घुर्घुरको जडता शुष्कोद्गारः कासश्वासौ हिक्का वायोरूर्ध्वगमनं शूलोद्वेष्टनं तृष्णा लालास्त्रावः फेनागमनं स्त्रोतोऽवरोधस्तास्ताश्च वातवेदना भवन्ति; मण्डलिविषेण त्वगादीनां पीतत्वं शीताभिलाषः परिधूपनं दाहस्तृष्णा मदो मूर्च्छा ज्वरः शोणितागमनमूर्ध्वमधश्च मांसानामवशातनं श्वयथुर्दंशकोथः पीतरूपदर्शनमाशुकोपस्तास्ताश्च पित्तवेदना भवन्ति; राजिमद्विषेण शुक्लत्वं त्वगादीनां शीतज्वरो रोमहर्षः स्तब्धत्वं गात्राणामादंशशोफः सान्द्रकफप्रसेकश्छर्दिरभीक्ष्णमक्ष्णोः कण्डूः कण्ठे श्वयथुर्घुर्घुरक उच्छ्वासनिरोधस्तमःप्रवेशस्तास्ताश्च कफवेदना भवन्ति ॥३७॥

Poison of darvīkara causes blackness in skin, eyes, nails, teeth, face, urine, faeces and place of bite; roughness, heaviness of head, pain in joints, weakness in waist, back and neck, yawning, trembling, hoarseness of voice, stertorous breathing, dullness, dry eructation, cough, dyspnoea, hiccough, upward move-

ment of vāyu, cramps due to pain, thirst, salivation, emitting froth, obstruction in channels and different types of vātika pain.

Poison of maṇḍalin snake causes yellowness of skin etc., desire for cold, fuming, burning sensation, thirst, narcosis, fainting, fever, haemorrhage above and below, putrefaction and falling of muscles, necrosis of the biting site, vision of yellow sights, quick anger and other types of paittika affliction.

By the poison of rājimat snake, there are whiteness of skin etc., fever with rigor, horripilation, stiffness of limbs, swelling around the site of bite, excessive discharge of thick mucus, repeated vomiting, itching in eyes, swelling in throat, stertorous breathing, obstructed respiration, feeling of darkness and other types of affliction of kapha.

पुरुषाभिदष्ट ऊर्ध्वं प्रेक्षते, अधस्तात् स्त्रिया सिराश्चोत्तिष्ठन्ति ललाटे, नपुंसकाभिदष्टस्तिर्यक्प्रेक्षी भवति, गर्भिण्या पाण्डुमुखो ध्मातश्च, सूतिकया कुक्षिशूलार्तः सरुधिरं मेहत्युपजिह्विका चास्य भवति, ग्रासार्थिनाऽन्नं काङ्क्षति, वृद्धेन चिरान्मन्दाश्च वेगाः, बालेनाशु मृदवश्च, निर्विषेणाविषलिङ्गं, अन्धाहिकेनान्धत्वमित्येके, ग्रसनात् अजगरः शरीरप्राणहरो न विषात्। तत्र सद्यःप्राणहराहिदष्टः पतति शास्त्राशनिहत इव भूमौ, स्रस्ताङ्गः स्वपिति ॥३८॥

That bitten by male snake gazes upwards, that by females one gazes downwards with prominence of veins in forehead while that bitten by hermaphrodite snake gazes obliquely; one bitten by the pregnant snake has pallor on face and distended (abdomen); if snake having just delivered bites, it causes abdominal colic, haematuria and upajihvikā; the person desires for food if bitten by a hungry snake; bite by old snake has delayed and mild impulse; bite by the young one produces quick and mild impulses; bite by non-venomous snake produces symptoms those of poisoning by nirviṣa snake; some say 'blind snake causes blindness'. Ajagara destroys the body and life by swallowing and not by poisoning. Bitten by immediately fatal snake, the person falls down on ground as if struck by sharp weapon or thunderbolt and lies down with flaccid body.

तत्र सर्वेषां सर्पाणां विषस्य सप्त वेगा भवन्ति। तत्र, दर्वीकराणां प्रथमे वेगे विषं शोणितं दूषयति, तत् प्रदुष्टं कृष्णतामुपैति, तेन कार्ष्ण्यं पिपीलिकापरिसर्पणमिव चाङ्गे भवति; द्वितीये मांसं दूषयति, तेनात्यर्थं कृष्णता शोफो ग्रन्थयश्चाङ्गे भवन्ति; तृतीये मेदो दूषयति, तेन दंशक्लेदः शिरोगौरवं स्वेदश्चक्षुर्ग्रहणं च; चतुर्थे कोष्ठमनुप्रविश्य कफप्रधानान् दोषान् दूषयति,

तेन तन्द्राप्रसेकसन्धिविश्लेषा भवन्ति; पञ्चमेऽस्थीन्यनुप्रविशति प्राणमग्निं च दूषयति, तेन पर्वभेदो हिक्का दाहश्च भवति; षष्ठे मज्जानमनुप्रविशति ग्रहणीं चात्यर्थं दूषयति, तेन गात्राणां गौरवमतीसारो हृत्पीडा मूर्च्छा च भवति; सप्तमे शुक्रमनुप्रविशति व्यानं चात्यर्थं कोपयति कफं च सूक्ष्मस्रोतोभ्यः प्रच्यावयति, तेन श्लेष्मवर्तिप्रादुर्भावः कटीपृष्ठभङ्गः सर्वचेष्टाविघातो लालास्वेदयोरतिप्रवृत्तिरुच्छ्वासनिरोधश्च भवति।

मण्डलिनां प्रथमे वेगे विषं शोणितं दूषयति, तत् प्रदुष्टं पीततामुपैति, तत्र परिदाहः पीतावभासता चाङ्गानां भवति; द्वितीये मांसं दूषयति, तेनात्यर्थं पीतता परिदाहो दंशे श्वयथुश्च भवति; तृतीये मेदो दूषयति, तेन पूर्ववच्चक्षुर्ग्रहणं तृष्णा दंशक्लेदः स्वेदश्च; चतुर्थे कोष्ठमनुप्रविश्य ज्वरमापादयति; पञ्चमे परिदाहं सर्वगात्रेषु करोति, षष्ठसप्तमयोः पूर्ववत्।

राजिमतां प्रथमे वेगे विषं शोणितं दूषयति तत् प्रदुष्टं पाण्डुतामुपैति, तेन रोमहर्षः शुक्लावभासश्च पुरुषो भवति; द्वितीये मांसं दूषयति, तेन पाण्डुताऽत्यर्थं जाड्यं शिरःशोफश्च भवति; तृतीये मेदो दूषयति, तेन चक्षुर्ग्रहणं दंशक्लेदः स्वेदो घ्राणाक्षिस्रावश्च भवति; चतुर्थे कोष्ठमनुप्रविश्य मन्यास्तम्भं शिरोगौरवं चापादयति; पञ्चमे वाक्सङ्गं शीतज्वरं च करोति; षष्ठसप्तमयोः पूर्ववदिति ॥३९॥

There are seven impulses (phases) of the poisoning by all types of snakes—

(1) In case of *darvīkara*, in the first phase, the poison vitiates blood due to which it becomes black, it gives rise to blackness and feeling as if ants are crawling on the body; in the second phase, it vitiates muscles which gives rise to marked blackness, inflammation and cysts in the body; in the third phase, it vitiates fat which causes moistening of the site of bite, heaviness of head and stiffness of eyes; in the fourth phase, the poison enters into thoraco-abdominal cavity and vitiates doṣas predominantly kapha which produces drowsiness, salivation and looseness in joints; in the fifth phase, it further penetrates into bones and vtiates prāṇa and agni which leads to pain in joints, hiccough and burning sensation; in the sixth phase, it reaches marrow and highly vitiates grahaṇī which gives rise to heaviness in body, diarrhoea, cardiac pain and fainting; in the seventh phase, it enters into semen, highly vitiates vyāna vāyu and causes discharge of kapha from minute channels by which there are appearance of mucous wick, breaking pain in waist and back, loss of all movements, excessive discharge of saliva and sweat and finally stoppage of respiration.

(2) The pioson of *maṇḍalin* snakes, in the first phase, vitiates blood which acquires yellowishness and gives rise to generalised burning sensation and yellowishness in the body; in the second phase, it vitiates muscles which causes marked yellwishness, generalised burning sensation and swelling at the site of bite; in the third phase, it vitiates fat which gives rise to stiffness of eyes as before, thirst, moistening at the site of bite and sweating; in the fourth phase, it enters into the thoraco–abdominal cavity and produces fever; in the fifth phase, it causes generalised burning sensation and in the sixth and the seventh phases as before.

(3) In the first phase, the poison of *rājimat* snake, vitiates blood which becomes pale, causing horripilation and whitish appearance of the person; in the second phase, it vitiates muscles producing severe pallor, stiffness of the body and swelling in head; in the third phase, in vitiates fat causing disorders of vision, moistening of the site of bite, sweating and discharge from nose and eyes; in the fourth phase, entering the thoraco–abdominal cavity it produces torticollis and heaviness in head; in the fifth phase, it causes loss of speech and fever with rigor; in the sixth and the seventh phases, as before.

भवन्ति चात्र–

धात्वन्तरेषु याः सप्त कलाः संपरिकीर्तिताः ॥
तास्वेकैकामतिक्रम्य वेगं प्रकुरुते विषम् ॥४०॥

Here are the verses—

Poison crossing over each of the seven kalās (limiting membranes) successively situated in the intermediary region between one and the other dhātu produces different phases of effect.

येनान्तरेण तु कलां कालकल्पं भिनत्ति हि ॥
समीरणेनोह्यमानं तत्तु वेगान्तरं स्मृतम् ॥४१॥

The interval which takes place while poison driven by vāyu crosses one kalā to the other is known as vegāntara (interval between phases).

शूनाङ्गः प्रथमे वेगे पशुर्ध्यायति दुःखितः ॥
लालस्रावो द्वितीये तु हृष्टाङ्गः पीड्यते हृदि ॥४२॥
तृतीये च शिरोदुःखं कण्ठग्रीवं च भज्यते ॥
चतुर्थे वेपते मूढः खादन् दन्तान् जहात्यसून् ॥४३॥

केचिद्वेगत्रयं प्राहुरन्त्तं चैतेषु तद्विदः ॥
ध्यायति प्रथमे वेगे पक्षी मुह्यत्यतः परम् ॥४४॥
द्वितीये विह्वलः प्रोक्तस्तृतीये मृत्युमृच्छति ॥
केचिदेकं विहङ्गेषु विषवेगमुशन्ति हि ॥
मार्जारनकुलादीनां विषं नातिप्रवर्तते ॥४५॥

Animal, in the first phase of poisoning, has swollen body with afflicted and anxious expression; in the second phase, there are salivation, horripilation and cardiac pain; in the third phase, headache and breaking pain in head and neck; in the fourth phase, the animal termbles, becomes dull and dies grinding teeth. Some take only three phases (in case of animals) the last being the terminal one.

Bird, in the first phase, becomes anxious and mentally disturbed; in the second phase, it becomes restless and in the third one dies.

Some scholars do not read the verses beginning from '*dhyāyati*' relating to poisoning of birds.

इति सुश्रुतसंहितायां कल्पस्थाने सर्पदष्टविषविज्ञानीयं नाम चतुर्थोऽध्यायः ॥४॥

Thus ends the fourth chapter on description of poisoning by snake-bite in Kalpasthāna of Suśrutasaṃhitā.

❖

पञ्चमोऽध्यायः
Chapter V

अथातः सर्पदष्टविषचिकित्सितं कल्पं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of poisoning by snake-bite.

As propounded by Lord Dhanvantari.

सर्वैरवादितः सर्पैः शाखादष्टस्य देहिनः ॥
दंशस्योपरि बध्नीयादरिष्टाश्चतुरङ्गुले ॥३॥
प्लोतचर्मान्तवल्कानां मृदुनाऽन्यतमेन वै ॥
न गच्छति विषं देहमरिष्टाभिर्निवारितम् ॥४॥

If bitten in extremity by a snake of any type, tourniquet should be applied four fingers above the site of the bite. Tourniquet may be of some soft material like cotton cloth, leather piece or tree bark. Restrained by tourniquet, the poison does not spread in the body.

दहेद्दंशमथोत्कृत्य यत्र बन्धो न जायते ॥
आचूषणच्छेददाहाः सर्वत्रैव तु पूजिताः ॥५॥

Where binding is not applicable, the site should be excised and then cauterized. Sucking, excision and cauterization are recommended everywhere.

प्रतिपूर्य मुखं वस्त्रैर्हितमाचूषणं भवेत् ॥
स दष्टव्योऽथवा सर्पो लोष्टो वाऽपि हि तत्क्षणम् ॥६॥

Sucking should be performed (at the site of bite) after filling the mouth with cloth; the snake or some clod should be bitten immediately thereafter.

Vastraiḥ–it is an inclusive mark which implies black earth or anti-hill which is anti-poisionous. The biting of the snake or clod is done for transmitting the poison.

अथ मण्डलिना दष्टं न कथंचन दाहयेत् ॥
स पित्तबाहुल्यविषाद्दंशो दाहाद्विसर्पते ॥७॥

But the bite by maṇḍalin snake should never be cauterized because the poison being predominant in pitta, the bite spreads out by cauterization.

अरिष्टामपि मन्त्रैश्च बध्नीयान्मन्त्रकोविदः ॥
सा तु रज्ज्वादिभिर्बद्धा विषप्रतिकरी मता ॥८॥

Tourniquet too should be bound with mantras by the expert in them. That bound with rope etc. counteracts poison.

This shows the management of poisoning by mantra as well as tantra.

देवब्रह्मर्षिभिः प्रोक्ता मन्त्राः सत्यतपोमयाः ॥
भवन्ति नान्यथा क्षिप्रं विषं हन्युः सुदुस्तरम् ॥९॥
विषं तेजोमयैर्मन्त्रैः सत्यब्रह्मतपोमयैः ॥
यथा निवार्यते क्षिप्रं प्रयुक्तैर्न तथौषधैः ॥१०॥

Mantras of the nature of truth and penance delivered by devarṣi and brahmarṣi can not fail and as such destroy even the terrible poison immediately.

Poison is not eliminated by administered drugs so quickly as by powerful mantras consisting of truth, divine power and penance.

Mantras Kurukullā, Bheruṇḍa etc. prescribed in other treatises are not mentioned here.

मन्त्राणां ग्रहणं कार्यं स्त्रीमांसमधुवर्जिना ॥
मिताहारेण शुचिना कुशास्तरणशायिना ॥११॥
गन्धमाल्योपहारैश्च बलिभिश्चापि देवताः ॥
पूजयेन्मन्त्रसिद्ध्यर्थं जपहोमैश्च यत्नतः ॥१२॥

Mantras should be acquired by one abstaining from women, meat and wine; taking little food, pure (and clean) and sleeping on bed of kuśa grass.

For accomplishment of the mantra, one should also worship the gods devotedly with offerings of perfumes, garlands and oblations, japa (repeated uttering of the mantra) and sacrificial oblations.

मन्त्रास्त्वविधिना प्रोक्ता हीना वा स्वरवर्णतः ॥
यस्मान्न सिद्धिमायान्ति तस्माद्योज्योऽगदक्रमः ॥१३॥

As mantras do not fulfil their objects if pronounced in faulty way or are deficient in accents and letters, anti-poisonous remedy has to be used.

समन्ततः सिरा दंशाद्विध्येत्तु कुशलो भिषक् ॥
शाखाग्रे वा ललाटे वा व्यध्यास्ता विसृते विषे ॥१४॥
रक्ते निर्ह्रियमाणे तु कृत्स्नं निर्ह्रियते विषम् ॥
तस्माद्विस्रावयेद्रक्तं सा ह्यस्य परमा क्रिया ॥१५॥
समन्तादगदैर्दंशं प्रच्छयित्वा प्रलेपयेत् ॥
चन्दनोशीरयुक्तेन वारिणा परिषेचयेत् ॥१६॥

The expert clinician should puncture veins around the site of bite and in case the poison has spread, veins at the end of extremities or in forehead should be punctured.

After blood-letting, the entire poison is eliminated, hence it should be performed as it is the best treatment thereof.

After scarifying the site, paste of anti-poisonous formulations should be applied around it. The site should also be irrigated with decoctions of candana and uśira.

Some take, instead of decoction, water mixed with paste of candana and uśīra.

पाययेतागदांस्तांस्तान् क्षीरक्षौद्रघृतादिभिः ॥
तदलाभे हिता वा स्यात् कृष्णा वल्मीकमृत्तिका ॥१७॥
कोविदारशिरीषार्ककटभीर्वाऽपि भक्षयेत् ॥
न पिबेत्तैलकौलत्थमद्यसौवीरकाणि च ॥१८॥

The patient should be given to drink anti-poisonous formulations with milk, honey, ghee etc.; if they are not available, black earth of ant-hill should be taken; or kovidāra, śirīṣa, arka and kaṭabhī should be used.

The patient should not drink oil, soups of horsegram, wine and sauvīraka.

द्रवमन्यत्तु यत्किञ्चित् पीत्वा पीत्वा तदुद्वमेत् ॥
प्रायो हि वमनेनैव सुखं निर्ह्रियते विषम् ॥१९॥

He should induce emesis by repeatedly drinking other liquids as generally poison is eliminated easily and verily by emesis.

फणिनां विषवेगे तु प्रथमे शोणितं हेरत् ॥
द्वितीये मधुसर्पिर्भ्यां पाययेतागदं भिषक् ॥२०॥
नस्यकर्माञ्जने युञ्ज्यात्तृतीये विषनाशने ॥
वान्तं चतुर्थे पूर्वोक्तां यवागमूथ दापयेत् ॥२१॥
शीतोपचारं कृत्वाऽऽदौ भिषक् पञ्चमषष्ठयोः ॥
पाययेच्छोधनं तीक्ष्णं यवागूं चापि कीर्तिताम् ॥२२॥
सप्तमे त्ववपीडेन शिरस्तीक्ष्णेन शोधयेत् ॥
तीक्ष्णमेवाञ्जनं दद्यात्, तीक्ष्णशस्त्रेण मूर्ध्नि च ॥२४॥
कृत्वा काकपदं चर्म सासृग्वा पिशितं क्षिपेत् ॥

In the first phase of poisoning by hooded snake, one should perform blood-letting; in the second phase, anti-poisonous formulation with honey and ghee should be given to drink; in the third phase, anti-poisonous snuff and collyrium should be applied; in the fourth phase, after emesis, gruel mentioned before should be given; in the fifth and the sixth phases, the physician should administer drastic evacuations followed by gruel as mentioned earlier; in the seventh phase, head should be evacuated with irritant pressed snuff; irritant collyrium should also be applied; or lastly making incision like crow's foot with a sharp instrument on scalp, skin or flesh with blood should be put thereon.

Blood-letting should be done by vene-puncture, scarification or applying horn. *Yavāgūm*–gruel as mentioned in the context of poison from immobile source and made with kośātakī etc.

पूर्वे मण्डलिनां वेगे दर्वीकरवदाचरेत् ॥२४॥
अगदं मधुसर्पिर्भ्यां द्वितीये पाययेत च ॥
वामयित्वा यवागूं च पूर्वोक्तामथ दापयेत् ॥२५॥
तृतीये शोधितं तीक्ष्णैर्यवागूं पाययेद्धिताम् ॥
चतुर्थे पञ्चमे चापि दर्वीकरवदाचरेत् ॥२६॥
काकोल्यादिर्हितः षष्ठे पेयश्च मधुरोऽगदः ॥
हितोऽवपीडे त्वगदः सप्तमे विषनाशनः ॥२७॥

In case of maṇḍalin, the first phase should be managed like that in darvīkara; in the second phase, anti-poisonous recipe should be given to drink with honey and ghee; then the patient should be vomited and thereafter served with the above

gruel; in the third phase, after evacuating the patient with drastic purgative, he should be given wholesome gruel; in the foruth as well as the fifth phase, he should be managed as in darvīkara; in the sixth phase, intake of kākolyādi group and sweet anti-poisonous recipe is useful and in the seventh phase, anti-poisonous formulation should be used as pressed snuff.

Blood-letting should be done by leeches.

पूर्वे राजिमतां वेगेऽलाबुभिः शोणितं हरेत् ॥
अगदं मधुसर्पिर्भ्यां संयुक्तं पाययेत च ॥२८॥
वान्तं द्वितीये त्वगदं पाययेद्विषनाशनम् ॥
तृतीयादिषु त्रिष्वेवं विधिर्दार्वीकरो हितः ॥२९॥
षष्ठेऽञ्जनं तीक्ष्णतममवपीडश्च सप्तमे ॥

In the first phase of poisoning by rājīmat snake, blood-letting should be performed with gourd and anti-poisonous formulation mixed with honey and ghee should be given to drink; in the second phase, emesis should be applied followed by intake of anti-poisonous formulation; in phases from the third to the fifth, it should be managed as in darvīkara; in the sixth phase, irritant collyrium and in the seventh one pressed snuff should be applied.

गर्भिणीबालवृद्धानां सिराव्यधनवर्जितम् ॥३०॥
विषार्तानां यथोद्दिष्टं विधानं शस्यते मृदु ॥

All these measures should be employed in mild way except blood-lettting in cases of the pregnant, children and old people when poisoned.

रक्तावसेकाञ्जनानि नरतुल्यान्यजाविके ॥३१॥
त्रिगुणं महिषे सोष्ट्रे गवाश्वे द्विगुणं तु तत् ॥
चतुर्गुणं तु नागानां,

(The quantity of) blood-letting and collyrium for goats and sheep should be as in human beings; it should be triple in buffalo and camel, double in cow and horse and four times in case of elephants.

केवलं सर्वपक्षिणाम् ॥३२॥
परिषेकान् प्रदेहांश्च सुशीतानवचारयेत् ॥
माषकं त्वञ्जनस्येष्टं द्विगुणं नस्यतो हितम् ॥
पाने चतुर्गुणं पथ्यं वमनेऽष्टगुणं पुनः ॥३३॥

In case of all birds, only well cooled sprinklings and pastes should be applied (and not blood-letting and collyrium).

The dose of collyrium should be one māṣaka (gm.), that of snuff its double, for intake four times and for emesis eight times.

This dosage is accepted by Gayadāsa and Jejjaṭa but I take the highest dose in relation to poison as mentioned by Vṛddha Vāgbhaṭa and Suśruta. Accordingly the dose of paste, modaka and powder is one pala (40 gm.); that of decoction four palas (160 ml.) and for emesis nine prastha; the dose of paste for emesis is three pala; as regards snuff and collyrium, their highest doses are mentioned in respective chapters.

देशप्रकृतिसात्म्यर्तुविषवेगबलाबलम् ॥
प्रधार्य निपुणं बुद्ध्या ततः कर्म समाचरेत् ॥३४॥

One should start the treatment after considering well deśa (land as well as the specific part of the patient's body), constitution, suitability, season, velocity of the poison and patient's strength and otherwise.

वेगानुपूर्व्या कर्मोक्तमिदं विषविनाशनम् ॥
कर्मावस्थाविशेषेण विषयोरुभयोः शृणु ॥३५॥

Anti-poisonous measures are described above according to phases of effect, now listen about the management according to condition in cases of both immobile and mobile sources of poison.

विवर्णे कठिने शूने सरुजेऽङ्गे विषान्विते ॥
तूर्णं विस्रवणं कार्यमुक्तेन विधिना ततः ॥३६॥

If the poisoned site has been discoloured, hard, swollen and painful, blood-letting should be performed immediately by the method as prescribed earlier.

क्षुधार्तमनिलप्रायं तद्विषार्तं समाहितः ॥
पाययेत रसं सर्पिः शुक्तं क्षौद्रं तथा दधि ॥३७॥

If one afflicted with poison is hungry and has predominance of vāta, he should be given to drink meat-soup, ghee, vinegar, honey and curd.

तृड्दाहघर्मसंमोहे पैत्तं पैत्तविषातुरम् ॥
शीतैः संवाहनस्नानप्रदेहैः समुपाचरेत् ॥३८॥

If the poison is of paittika constitution and suffers from pitta-aggravating poison causing thirst, burning sensation, sweating and fainting, cold touch, bath and paste should be applied.

Ḍalhaṇa interprets '*gharma*' as hot season.

शीते शीतप्रसेकार्तं श्लैष्मिकं कफकृद्विषम् ॥
वामयेद्वमनैस्तीक्ष्णैस्तथा मूर्च्छामदान्वितम् ॥३९॥

In the patient of kaphaja constitution and in cold season, suffering from cold, salivation, fainting and narcosis, emesis should be applied with drastic emetic drugs.

कोष्ठदाहरुजाध्मानमूत्रसङ्गरुगन्वितम् ॥
विरेचयेच्छकृद्वायुसङ्गपित्तातुरं नरम् ॥४०॥

When the patient has burning sensation, pain and flatulence in abdomen, retention of urine with dysuria, retention of faeces, flatus and other symptoms of pitta, he should be managed with purgation.

Here '*virecana*' implies enema too.

शूनाक्षिकूटं निद्रार्तं विवर्णाविललोचनम् ॥
विवर्णं चापि पश्यन्तमञ्जनैः समुपाचरेत् ॥४१॥

The person should be treated with collyrium if he has swelling on orbital margins, excessive sleep, discoloured and turbid eyes and seeing various colours.

शिरोरुग्गौरवालस्यहनुस्तम्भगलग्रहे ॥
शिरो विरेचयेत् क्षिप्रं मन्यास्तम्भे च दारुणे ॥४२॥
नष्टसंज्ञं विवृत्ताक्षं भग्नग्रीवं विरेचनैः ॥
चूर्णैः प्रधमनैस्तीक्ष्णैर्विषार्तं समुपाचरेत् ॥४३॥
ताडयेच्च सिराः क्षिप्रं तस्य शाखाललाटजाः ॥
तास्वप्रसिच्यमानासु मूर्ध्नि शस्त्रेण शस्त्रवित् ॥४४॥
कुर्यात् काकपदाकारं व्रणमेवं स्रवन्ति ताः ॥
सरक्तं चर्म मांसं वा निक्षिपेच्चास्य मूर्धनि ॥४५॥
चर्मवृक्षकषायं वा कल्कं वा कुशलो भिषक् ॥
वादयेच्चागदैर्लिप्त्वा दुन्दुभींस्तस्य पार्श्वयोः ॥४६॥
लब्धसंज्ञं पुनश्चैनमूर्ध्वं चाधश्च शोधयेत् ॥
निःशेषं निर्हरेच्चैवं विषं परमदुर्जयम् ॥४७॥
अल्पमप्यवशिष्टं हि भूयो वेगाय कल्पते ॥
कुर्याद्वा सादवैवर्ण्यज्वरकासशिरोरुजः ॥४८॥

शोफशोषप्रतिश्यायतिमिरारुचिपीनसान् ॥
तेषु चापि यथादोषं प्रतिकर्म प्रयोजयेत् ॥४९॥
विषार्तोपद्रवांश्चापि यथास्वं समुपाचरेत् ॥

Head should be evacuated immediately in cases of headache, heaviness in head, lassitude, lock jaw, obstruction in throat and severe torticollis.

If consciousness is lost, eyes are everted and neck is hanging down as if broken, such patient of snake-poisoning should be treated with head-evacuation with drastic blowing powders.

The veins in extremities and forehead should also be struck immediately; if blood does not come out of them, an incision resembling crow's foot should be made with a sharp instrument in scalp, thus the veins begin to bleed; skin or flesh with blood should be put on incised scalp; decoction or paste of carmavṛkṣa may also be used by the expert physician in the same way; besides, on his sides, trumpets pasted with anti-poisonous formulations should be played; when regains consciousness, again he should be evacuated above and below and, in this way, the poison, very difficult to overcome, should be eliminated completely, otherwise, if it remains even a little, it may again create impulse or may produce malaise, discoloration, fever, cough, headache, swelling, wasting, coryza, defects of vision, anorexia and chronic rhinitis. These should be treated according to doṣa and complications of poisoning should also be treated with respective measures.

Jejjaṭa reads '*staimityam*' in place of '*pratiśyāya*'.

अथारिष्टां विमुच्याशु प्रच्छयित्वाऽङ्कितं तया ॥५०॥
दिह्यात्तत्र विषं स्कन्नं भूयो वेगाय कल्पते ॥

Now after removing the tourniquet, the site marked thereby should be scarified immediately and then pasted with anti-poisonous formulations. Otherwise the poison concentrated there again flares up.

एवमौषधिभिर्मन्त्रैः क्रियायोगैश्च यत्नतः ॥५१॥
विषे हृतगुणे देहाद्यदा दोषः प्रकुप्यति ॥
तदा पवनमुद्वृत्तं स्नेहाद्यैः समुपाचरेत् ॥५२॥
तैलमत्स्यकुलत्थाम्लवर्ज्यैर्विषहरायुतैः ॥
पित्तज्वरहरैः पित्तं कषायस्नेहबस्तिभिः ॥५३॥

कफमारग्वधाद्येन सक्षौद्रेण गणेन तु ॥
श्लेष्मघ्नैरगदैश्चैव तिक्तै रूक्षैश्च भोजनैः ॥५४॥

In this way, after destroying the effects of poison with drugs, mantras and other therapeutic measures, if doṣas are aggravated (they should be tackled with respective measures).

Out of them, vāyu should be treated with unction etc.

Pitta should be controlled with decoction, sneha and enema applicable in paittika fever and mixed with anti-poisonous drugs, avoiding oil, fish, horse gram and sours.

Kapha should be treated with application of āragvadhādi group of drugs mixed with honey, anti-poisonous formulations alleviating kapha and food processed with bitter and rough drugs.

वृक्षप्रपातविषमपतितं मृतमम्भसि ॥
उद्बद्धं च मृतं सद्यश्चिकित्सेन्नष्टसंज्ञवत् ॥५५॥

Fallen from a tree, river bank etc. and uneven grounds, deadly case of drowning and hanging should be treated immediately like the case of the loss of consciousness.

गाढं बद्धेऽरिष्टया प्रच्छिते वा
तीक्ष्णैर्लेपैस्तद्विधैर्वाऽवशिष्टैः ॥
शूने गात्रे क्लिन्नमत्यर्थपूति
ज्ञेयं मांसं तद्विषात् पूति कष्टम् ॥५६॥

If the tourniquet is tied tightly or scarified or irritant pastes applied or similar embedded things are there, the part gets swollen, moistened and severely putrefied; this is known as difficult '*pūtimāṃsa*' (with putrefied muscles).

सद्यो विद्धं निस्स्रवेत् कृष्णरक्तं
पाकं यायाद्दह्यते चाप्यभीक्ष्णम् ॥
कृष्णीभूतं क्लिन्नमत्यर्थपूति
शीर्णं मांसं यात्यजस्रं क्षताच्च ॥५७॥
तृष्णा मूर्च्छा भ्रान्तिदाहौ ज्वरश्च
यस्य स्युस्तं दिग्धविद्धं व्यवस्येत् ॥

After puncturing immediately blackish blood comes out, suppuration takes place and intense burning sensation appears; and from the wound blackened, moistened, highly putrid and necrosed fleshy part comes out constantly along with thirst, fainting, giddiness, burning sensation and fever; then the person should be diagnosed as punctured by poisoned arrow.

पूर्वोद्दिष्टं लक्षणं सर्वमेत-
ज्जुष्टं यस्यालं विषेण व्रणाः स्युः ॥५८॥
लूतादष्टा दिग्धविद्धा विषैर्वा
जुष्टा प्रायस्ते व्रणाः पूतिमांसाः ॥

The above-mentioned all signs and symptoms are present when wounds are contaminated with poison. Generally the wounds caused by spider-bite or poisoned arrow or contaminated with poison have putreified muscle.

तेषां युक्त्या पूतिमांसान्यपोह्य
वार्योकोभिः शोणितं चापहृत्य ॥५९॥
हृत्वा दोषान् क्षिप्रमूर्ध्वं त्वधश्च
सम्यक् सिञ्चेत् क्षीरिणां त्वक्कषायैः ॥
अन्तर्वस्त्रं दापयेच्च प्रदेहान्
शीतैर्द्रव्यैराज्ययुक्तैर्विषघ्नैः ॥६०॥

In these cases, putreified muscles should be removed carefully, blood should be eliminated with leeches and doṣas should be evacuated from above and below. The site should be irrigated well with decoction of the bark of milky trees and pastes of cold, anti-poisonous substances mixed with ghee should be applied put within a cloth piece.

भिन्ने त्वस्थ्ना दुष्टजातेन कार्यः
पूर्वो मार्गः पैत्तिके यो विषे च ॥

In case of injury with poisoned bone etc., the above measure as prescribed in paittika poisoning should be employed.

त्रिवृद्विशल्ये मधुकं हरिद्रे
रक्ता नरेन्द्रो लवणश्च वर्गः ॥६१॥
कटुत्रिकं चैव सुचूर्णितानि
शृङ्गे निदध्यान्मधुसंयुतानि ॥

एषोऽगदो हन्ति विषं प्रयुक्तः
पानाञ्जनाभ्यञ्जननस्ययोगैः ॥६२॥
अवार्यवीर्यो विषवेगहन्ता
महागदो नाम महाप्रभावः ॥

Trivṛt, viśalyā (kāṣṭhapāṭalā), madhuka, haridrā, dāruharidrā, raktā (mañjiṣṭhā), āragvadha and the group of salts and trikaṭu–these should be powdered finely, mixed with honey and preserved in a horn.

This anti-poisonous formulation destroys poison used as intake, collyrium, anointment and snuff. This is known as '*mahāgada*' as it has great power, irresistible potency and destroyer of the effects of poison in different phases.

विडङ्गपाठात्रिफलाजमोदा-
हिङ्गूनि वक्रं त्रिकटूनि चैव ॥६३॥
सर्वश्च वर्गो लवणः सुसूक्ष्मः
सचित्रकः क्षौद्रयुतो निधेयः ॥
शृङ्गे गवां शृङ्गमयेन चैव
प्रच्छादितः पक्षमुपेक्षितश्च ॥६४॥
एषोऽगदः स्थावरजङ्गमानां
जेता विषाणामजितो हि नाम्ना ॥

Viḍaṅga, pāṭhā, triphalā, ajamodā, hiṅgu, tagara, trikaṭu, entire group of salts and citraka–all powdered finely should be mixed with honey and stored in a horn duly covered with a horny material for a fortnight.

This anit-poisonous formulation conquers all poisons of immobile and mobile sources and is '*ajita*' (invincible) by name.

प्रपौण्डरीकं सुरदारु मुस्ता
कालानुसार्या कटुरोहिणी च ॥६५॥
स्थौणेयकध्यामकगुग्गुलूनि
पुन्नागतालीशसुवर्चिकाश्च ॥
कुटन्नटैलासितसिन्धुवाराः
शैलेयकुष्ठे तगरं प्रियङ्गुः ॥६६॥
रोध्रं जलं काञ्चनगैरिकं च
समागधं चन्दनसैन्धवं च ॥

सूक्ष्माणि चूर्णानि समानि कृत्वा
शृङ्गे निदध्यान्मधुसंयुतानि ॥६७॥
एषोऽगदस्तार्क्ष्य इति प्रदिष्टो
विषं निहन्यादपि तक्षकस्य ॥

Prapauṇḍarīka, devadāru, mustā, kālānusāryā, kaṭukā, sthauṇeyaka, dhyāmaka, guggulu, punnāga, tālīśa, suvarcikā, kuṭannaṭa (śyonāka), elā, śvetanirguṇḍī, śaileya, kuṣṭha, tagara, priyaṅgu, rodhra, bālaka, svarṇagairika, pippalī, candana and saindhava–they should be taken in equal parts, powdered finely and stored in a horn after mixing with honey. This is known as '*tārkṣyāgada*' which destroys poison of even takṣaka.

मांसीहरेणुत्रिफलामुरङ्गी-
रक्तालतायष्टिकपद्मकानि ॥६८॥
विडङ्गतालीशसुगन्धिकैला-
त्वक्कुष्ठपत्राणि सचन्दनानि ॥
भार्गी पटोलं किणिही सपाठा
मृगादनी कर्कटिका पुरश्च ॥६९॥
पालिन्द्यशोकौ क्रमुकं सुरस्याः
प्रसूनमारुष्करजं च पुष्पम् ॥
सूक्ष्मानि चूर्णानि समानि शृङ्गे
न्यसेत् सपित्तानि समाक्षिकाणि ॥७०॥
वराहगोधाशिखिशल्लकीनां
मार्जारजं पार्षतनाकुले च ॥
यस्यागदोऽयं सुकृतो गृहे स्या-
न्नाम्नर्षभो नाम नरर्षभस्य ॥७१॥
न तत्र सर्पाः कुत एव कीटा-
स्त्यजन्ति वीर्याणि विषाणि चैव ॥
एतेन भेर्यः पटहाश्च दिग्धा
नानद्यमाना विषमाशु हन्युः ॥७२॥
दिग्धाः पताकाश्च निरीक्ष्य सद्यो
विषाभिभूता ह्यविषा भवन्ति ॥

Māṃsī, hareṇu, triphalā, muraṅgī, mañjiṣṭhā, priyaṅgu, madhuyaṣṭi, padamaka, viḍaṅga, tālīśa, sugandhikā, elā,, tvak, kuṣṭha, patra, candana, bhārgī, paṭola, kiṇihī, pāṭhā, mṛgādanī (indravāruṇī), karkaṭikā, guggulu, trivṛt, aśoka, kramuka (pūgaphala), flowers of tulasī and bhallātaka–all in equal parts should be powdered finely, mixed with biles of pig, alligator, peacock, porcupine, cat, spotted deer and mongoose and honey and stored in a horn.

If this anit-poisonous formulation named '*ṛṣabha*' is well prepared in the house of a king (or noble man), no snakes haunt that place let alone insects which coming into its contact lose their potency and poison. By playing loudly trumpets and drums pasted therewith destroys poison immediately, by looking to flags pasted with it the poisoned ones become poisonless immediately.

लाक्षा हरेणुर्नलदं प्रियङ्गुः
शिग्रुद्वयं यष्टिकपृथ्विकाश्च ॥७३॥
चूर्णीकृतोऽयं रजनीविमिश्रो
सर्पिर्मधुभ्यां सहितो निधेयः ॥
शृङ्गे गवां पूर्ववदापिधान-
स्ततः प्रयोज्योऽञ्जननस्यपानैः ॥७४॥
संजीवनो नाम गतासुकल्पा-
नेषोऽगदो जीवयतीह मर्त्यान् ॥

Lākṣā, hareṇu, nalada, priyaṅgu, two types of śigru, madhuyaṣṭi, pṛthvikā alongwith haridrā are powdered and mixed with ghee and honey; then it is stored in a cow's horn closed with another one and used as collyrium, snuff and intake. This anti-poisonous formulation is named as '*sañjīvana*' which revives consciousness in person almost dead.

श्लेष्मातकीकट्फलमातुलुङ्ग्यः
श्वेता गिरिह्वा किणिही सिता च ॥७५॥
सतण्डुलीयोऽगद एष मुख्यो
विषेषु दर्वीकरराजिलानाम् ॥

Śleṣmātaka, kaṭphala, mātuluṅga, śvetā, girikarṇikā, kiṇihī, śarkarā and taṇḍulīya–this anti-poisonous formulation is the cheif remedy of the poisoning by (bites of) darvīkara and rājimat snakes.

द्राक्षा सुगन्धा नगवृत्तिका च
श्वेता समङ्गा समभागयुक्ता ॥७६॥
देयो द्विभागः सुरसाच्छदस्य
कपित्थबिल्वादपि दाडिमाच्च ॥
तथाऽर्धभागः सितसिन्धुवारा-
दङ्कोठमूलादपि गैरिकाच्च ॥७७॥
एषोऽगदः क्षौद्रयुतो निहन्ति
विशेषतो मण्डलिनां विषाणि ॥

Drākṣā, sugandhā, śallakī, śvetā and samaṅgā–in equal parts; two parts of each leaves of tulasī, kapittha, bilva and dāḍima and half part of each śvetanirguṇḍī, aṅkoṭha root and gairika–this anti-poisonous formulation mixed with honey destroys specifically the poison of maṇḍalin snakes.

वंशत्वगार्द्राऽऽमलकं कपित्थं
कटुत्रिकं हैमवती सकुष्ठा ॥७८॥
करञ्जबीजं तगरं शिरीष-
पुष्पं च गोपित्तयुतं निहन्ति ॥
विषाणि लूतोन्दुरपन्नगानां
कैटं च लेपाञ्जननस्यपानैः ॥७९॥
पुरीषमूत्रानिलगर्भसङ्गा-
न्निहन्ति वर्त्यञ्जननाभिलेपैः ॥
काचार्मकोथान् पटलांश्च घोरान्
पुष्पं च हन्त्यञ्जननस्ययोगैः ॥८०॥

Fresh bark of bamboo, āmalaka, kapittha, trikaṭu, haimavatī, kuṣṭha, karañja seeds, tagara and śirīṣa flowers–these are mixed with cow's bile. It destroys poisons of spider, rat, snakes and insects by paste, collyrium, snuff and intake. By applying as suppository, collyrium and paste on navel, it removes retention of faeces, urine, flatus and foetus. It also destroys cataract, pterygium, sloughing, severe diseases of layers of eye and corneal opacity by applying as collyrium and snuff.

समूलपुष्पाङ्कुरवल्कबीजात्
क्वाथः शिरीषात् त्रिकटुप्रगाढः ॥
सलावणः क्षौद्रयुतोऽथ पीतो
विशेषतः कीटविषं निहन्ति ॥८१॥

Intake of the decoction of root, flower, leaf-bud, bark and seeds of śirīṣa mixed profusely with trikaṭu and group of salts specifically destroys the insects's poisoning.

This formulation is known as '*pañcaśirīṣa*' (see. CS. Ci. 23.218). Some read as follows—

त्वक्पत्रपुष्पाणि फलं समूलं पिष्ट्वा शिरीषस्य कटुत्रिकं च। सलावणं क्षौद्रयुतं विलीढं विशेषत: कीटविषं निहन्ति'।।इति।

कुष्ठं त्रिकटुकं दार्वी मधुकं लवणद्वयम् ॥
मालती नागपुष्पं च सर्वाणि मधुराणि च ॥८२॥
कपित्थरसपिष्टोऽयं शर्कराक्षौद्रसंयुतः ॥
विष हन्त्यगदः सर्वं मूषिकाणां विशेषतः ॥८३॥

Kuṣṭha, trikaṭū, dāruharidrā, madhuka, two salts (saindhava and sauvarcala), jātī, nāgakeśara and all sweet drugs (of kākolyādi group)–these pounded with juice of kapittha are mixed with sugar and honey. This anti-poison formulation destroys specifically poison of all types of rats.

This formulation is named as *sārvakāmika*.

सोमराजीफलं पुष्पं कटभी सिन्धुवारकः ॥
चोरको वरुणः कुष्ठं सर्पगन्धा ससप्तला ॥८४॥
पुनर्नवा शिरीषस्य पुष्पमारग्वधार्कजम् ॥
श्यामाऽम्बष्ठा विडङ्गानि तथाऽम्राश्मन्तकानि च ॥८५॥
भूमी कुरबकश्चैव गण एकसरः स्मृतः ॥
एकशो द्वित्रिशो वाऽपि प्रयोक्तव्यो विषापहः ॥८६॥

Bākucī (fruit and flowers), kaṭabhī, sindhuvāra, coraka, varuṇa, kuṣṭha, sarpagadhā, saptalā, punarnavā; flowers of śirīṣa, āragvadha and arka; śyāmā, ambaṣṭhā, viḍaṅga, āmra, aśmantaka, (black) earth and kurabaka–this group is known as '*ekasara*'. Out of this, one, two or three drugs should be used to destroy poison.

इति सुश्रुतसंहितायां कल्पस्थाने सर्पदष्टविषचिकित्सितं नाम पञ्चमोऽध्यायः ॥५॥

Thus ends the fifth chapter on treatment of poisoning by snake-bite in Kalpasthāna of Suśrutasaṃhitā.

षष्ठोऽध्यायः
Chapter VI

अथातो दुन्दुभिस्वनीयं कल्पं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on (treatment with) trumptet's sound.

As propounded by Lord Dhanvantari.

धवाश्वकर्णशिरीषतिनिशपलाशपिचुमर्दपाटलिपारिभद्रकाम्रोदुम्बरकरहाटकार्जुनककुभसर्जकपीतनश्लेष्मातकाङ्कोठामलकप्रग्रहकुटजशमीकपित्थाश्मन्तकार्कचिरबिल्वमहावृक्षारुष्करारलुमधुकमधुशिग्रुशाकगोजीमूर्वाभूर्जतिल्वकेक्षुरकगोपघोण्टारिमेदानां भस्मान्याहृत्य गवां मूत्रेण क्षारकल्पेन परिस्राव्य विपचेत्, दद्याच्चात्र पिप्पलीमूलतण्डुलीयकवराङ्गचोचमञ्जिष्ठाकरञ्जिकाहस्तिपिप्पलीमरिचविडङ्गगृहधूमानन्तासोमसरलाबाह्लीकगुहाकोशाम्रश्वेतसर्षपवरुणलवणप्लक्षनिचुलकवञ्जुलवक्रालवर्धमानपुत्रश्रेणीसप्तपर्णटुण्टुकैलवालुकनागदन्त्यतिविषाभयाभद्रदारुकुष्ठहरिद्रावचाचूर्णानि लोहानां च समभागानि, ततः क्षारवदागतपाकमवतार्य लोहकुम्भे निदध्यात् ॥३॥

अनेन दुन्दुर्वि लिम्पेत् पताकां तोरणानि च ॥
श्रवणाद्दर्शनात् स्पर्शात् विषात् संप्रतिमुच्यते ॥४॥
एष क्षारागदो नाम शर्करास्वश्मरीषु च ॥
अर्शःसु वातगुल्मेषु कासशूलोदरेषु च ॥५॥
अजीर्णे ग्रहणीदोषे भक्तद्वेषे च दारुणे ॥
शोफे सर्वसरे चापि देयः श्वासे च दारुणे ॥६॥
सदा सर्वविषार्तानां सर्वथैवोपयुज्यते ॥
एष तक्षकमुख्यानामपि दर्पाङ्कुशोऽगदः ॥७॥

Dhava, aśvakarṇa, śirīṣa, tiniśa, palāśa, nimba, pāṭalī, pāribhadra, āmra, udumbara, karahāṭa, arjuna, kakubha, sarja, kapītana, śleṣmātaka, aṅkoṭha, āmalaka, āragvadha, kuṭaja, śamī, kapittha, aśmantaka, arka, cirabilva, mahāvṛkṣa

(sehuṇḍa), bhallātaka, aralu, madhuka, madhuśigru, śāka, gojī, mūrvā, bhūrja, tilvaka, ikṣuraka, gopaghoṇṭā and arimeda–ashes of these should be decanted with cow's urine and then cooked adding powders of pippalīmūla, taṇḍulīyaka, varāṅga, coca, mañjiṣṭhā, karañjikā, gajapippalī, marica, viḍaṅga, soot, sārivā, soma, saralā, bāhlīka (kuṅkuma), śālaparṇī, kośāmra, śvetasarṣapa, varuṇa, lavaṇa, plakṣa, nicula, vañjula, tagara, haritāla, eraṇḍa, dravantī, saptaparṇa, śyonāka, elavāluka, nāgadantī, ativiṣā, harītakī, devadāru, kuṣṭha, haridrā and vacā along with powders of metals in equal quantity. When it is prepared like caustic alkali, it should be put down and stored in an iron pitcher.

With this formulation one should paste trumpet, banners and gate-arches which neutralises poison by hearing, seeing and touching.

This recipe known as '*kṣārāgada*' is also useful in gravels, calculi, vātika gulma, cough, colic, abdominal enlargements, indigestion, disorder of grahaṇī, severe anorexia, general anasarca and severe dyspnoea.

This is indicated always in all ways in all types of poison. This formulation controls even the group of snakes led by takṣaka.

Gayadāsa does not read śirīṣa, picumarda, kakubha, aruṣkara, madhuka and ikṣuraka; similarly, among the drugs to be added he leaves marica, soma, guhā, lavaṇa, vakra and āla.

विडङ्गत्रिफलादन्तीभद्रदारुहरेणवः ॥
तालीशपत्रमञ्जिष्ठाकेशरोत्पलपद्मकम् ॥८॥
दाडिमं मालतीपुष्पं रजन्यौ सारिवे स्थिरे ॥
प्रियङ्गुस्तगरं कुष्ठं बृहत्यौ चैलवालुकम् ॥९॥
सचन्दनगवाक्षीभिरेतैः सिद्धं विषापहम् ॥
सर्पिः कल्याणकं ह्येतद्ग्रहापस्मारनाशनम् ॥१०॥
पाण्ड्वामयगरश्वासमन्दाग्निज्वरकासनुत् ॥
शोषिणामल्पशुक्राणां वन्ध्यानां च प्रशस्यते ॥११॥

Viḍaṅga, triphalā, dantī, devadāru, hareṇu, tālīśapatra, mañjiṣṭhā, nāgakeśara, utpala, padmaka, dāḍima, jātīpuṣpa, haridrā, dāruharidrā, sārivā, kṛṣṇasārivā, śālaparṇī, pṛśniparṇī, priyaṅgu, tagara, kuṣṭha, bṛhatī, kaṇṭakāri, elavāluka, candana and gavākṣī–ghṛta cooked with these is known as '*kalyāṇaka ghṛta*'.

It destroys poison, removes grahas (seizures) and epilepsy and alleviates pāṇḍurouga, artificial poison, dyspnoea, deficiency of digestive power, fever and cough. It is also recommended for consumption, those having deficiancy of semen and sterile women.

Some do not read this as it is already read under bhūtavidyā.

अपामार्गस्य बीजानि शिरीषस्य च माषकान् ॥
श्वेते द्वे काकमाचीं च गवां मूत्रेण पेषयेत् ॥१२॥
सर्पिरेतैस्तु संसिद्धं विषसंशमनं परम् ॥
अमृतं नाम विख्यातमपि संजीवयेन्मृतम् ॥१३॥

Seeds of apāmārga and śirīṣa, two types of śvetā and kākamācī should be pounded with cow's urine. Ghee cooked with this is an excellent pacifier of poison. It is well known as '*amṛta*' as it resuscitates even the dead.

चन्दनागुरुणी कुष्ठं तगरं तिलपर्णिकम् ॥
प्रपौण्डरीकं नलदं सरलं देवदारु च ॥१४॥
भद्रश्रियं यवफलां भार्गी नीलीं सुगन्धिकाम् ॥
कालेयकं पद्मकं च मधुकं नागरं जटाम् ॥१५॥
पुन्नागैलैलवालूनि गैरिकं ध्यामकं बलाम् ॥
तोयं सर्जरसं मांसीं शतपुष्पां हरेणुकाम् ॥१६॥
तालीशपत्रं क्षुद्रैलां प्रियङ्गुं सकुटन्नटम् ॥
शिलापुष्पं सशैलेयं पत्रं कालानुसारिवाम् ॥१७॥
कटुत्रिकं शीतशिवं काश्मर्यं कटुरोहिणीम् ॥
सोमराजीमतिविषां पृथ्विकामिन्द्रवारुणीम् ॥१८॥
उशीरं वरुणं मुस्तं कुस्तुम्बुरु नखं तथा ॥
श्वेते हरिद्रे स्थौणेयं लाक्षां च लवणानि च ॥१९॥
कुमुदोत्पलपद्मानि पुष्पं चापि तथाऽर्कजम् ॥
चम्पकाशोकसुमनस्तिल्वकप्रसवानि च ॥२०॥
पाटलीशाल्मलीशेलुशिरीषाणां तथैव च ॥
कुसुमं तृणमूल्याश्च सुरसीसिन्धुवारजम् ॥२१॥
धवाश्वकर्णपार्थानां पुष्पाणि तिनिशस्य च ॥
गुग्गुलुं कुङ्कुमं बिम्बीं सर्पाक्षीं गन्धनाकुलीम् ॥२२॥

एतत् संभृत्य संभारं सूक्ष्मचूर्णानि कारयेत् ॥
गोपित्तमधुसर्पिर्भिर्युक्तं शृङ्गे निधापयेत् ॥२३॥
भग्नस्कन्धं विवृताक्षं मृत्योर्दंष्ट्रान्तरं गतम् ॥
अनेनागदमुख्येन मनुष्यं पुनराहरेत् ॥२४॥
एषोऽग्निकल्पं दुर्वारं क्रुद्धस्यामिततेजसः ॥
विषं नागपतेर्हन्यात् प्रसभं वासुकेरपि ॥२५॥
महासुगन्धिनामाऽयं पञ्चाशीत्यङ्गसंयुतः ॥
राजाऽगदानां सर्वेषां राज्ञो हस्ते भवेत् सदा ॥२६॥
स्नातानुलिप्तस्तु नृपो भवेत् सर्वजनप्रियः ॥
भ्राजिष्णुतां च लभते शत्रुमध्यगतोऽपि सन् ॥२७॥

Candana, agaru, kuṣṭha, tagara, tilaparṇī, prapauṇḍarīka, nalada, sarala, devadāru, bhadraśriya, yavaphalā, bhārgī, nīlī, sugandhikā, kāleyaka, padmaka, madhuka, śuṇṭhī, jaṭā, punnāga, elā, elavālu, gairika, dhyāmaka, balā, bālaka, sarjarasa, māṃsī, śatapuṣpā, hareṇuka, tālīśapatra, kṣudra elā, priyaṅgu, kuṭannaṭa, manaḥśilā, puṣpakāsīsa, śaileya, patra, kālānusārivā, trikaṭu, śītaśīva (karpūra), kāśmarya, kāṭurohiṇī, bākucī, ativiṣā, pṛthvikā, indravāruṇī, uśīra, varuṇa, musta, dhānyaka, nakha, two types of śvetā, two types of haridrā, sthauṇeyaka, lākṣā, five salts; flowers of kumuda, utpala, kamala, arka, campaka, aśoka, jātī, tilvaka, pāṭalī, śālmalī, śleṣmātaka, śirīṣa, ketakī, surasī, sindhuvāra, dhava, aśvakarṇa, arjuna and tiniśa; guggulu, kuṅkuma, bimbī, sarpākṣī and gandhanākulī–these should be collected, powdered finely and after mixing with cow's bile, honey and ghee should be stored in a horny case.

By this, chief among anti-poisonous formulations, one can pull back the person with droping shoulders and opened eyes caught within jaws of death. This can avert forcefully the fire-like and difficult poison of even enraged, most powerful vāsukī, the king of nāgas. This named as '*mahāsugandhī*' with eighty five ingredients and the chief of all anti-poisonous formulations should always be kept in the hands of the king. By use as paste after bath, the king becomes charming and popular and acquires brilliance even being in the midst of enemies.

Jejjaṭa, interprets 'lavaṇāni' as 'eight salts' but it is not accepted by Gayī because its exceeds the number-eighty five. Gayadāsa reads '*pāṭalākāśmarīśeluśirīṣaprasavāni ca*' in place of '*kumudotpalapadmāni puṣpaṃ vā'pi tathā' arkajam*'.

उष्णवर्ज्यो विधिः कार्यो विषार्तानां विजानता ॥
मुक्त्वा कीटविषं तद्धि शीतेनाभिप्रवर्धते ॥२८॥

The learned should apply appropriate measures in case of snake-poisoning except hot ones, however this is permitted in insect-poisoning as it aggravates by cold.

अन्नपानविधावुक्तमुपधार्य शुभाशुभम् ॥
शुभं देयं विषार्तेभ्यो विरुद्धेभ्यश्च वारयेत् ॥२९॥
फाणितं शिग्रुसौवीरमजीर्णाध्यशनं तथा ॥
वर्जयेच्च समासेन नवधान्यादिकं गणम् ॥३०॥
दिवास्वप्नं व्यवायं च व्यायामं क्रोधमातपम् ॥
सुरातिलकुलत्थांश्च वर्जयेद्धि विषातुरः ॥३१॥

As regards diet, after considering the wholesome and the unwholesome, the former should be given to persons afflicted with poison restraining them from incompatible items.

Briefly treacle, śigru, sauvīra, eating during indigestion and group of new cereals etc. should be avoided.

One suffering from poison should abstain from day-sleep, coitus, physical exercise, anger, sun-rays, wine, sesamam and horsegram.

Ca implies oil-cake, radish, garlic, kalāya, kusumbha, atasī, śiśumāra, tortoise, niṣpāva, jambū, āmrātaka, āmra etc.

प्रसन्नदोषं प्रकृतिस्थधातु-
मन्नाभिकाङ्क्षं समसूत्रजिह्वम् ॥
प्रसन्नवर्णेन्द्रियचित्तचेष्टं
वैद्योऽवगच्छेदविषं मनुष्यम् ॥३२॥

The patient should be declared by the physician as free from poison when his doṣas and dhātus are normalised, desire for food appears, there is proper sensation of taste in tongue, complexion, sense organs, mind and activities are normal and cheerful.

The features of the poisoned person is just reverse as—

'प्रवृद्धदोषं विकृतिस्थधातुमनन्नकाङ्क्षं क्षतसूत्रजिह्वम्। विरुद्धवर्णेन्द्रियचित्तचेष्टं वैद्योऽवगच्छेत् सविषं मनुष्यम्'।।इति।

Some read '*samamūtraviṭkam*' in place of '*samasūtrajihvam*'.

इति सुश्रुतसंहितायां कल्पस्थाने दुन्दुभिस्वनीयकल्पो नाम षष्ठोऽध्यायः ॥६॥

Thus ends the sixth chapter on (treatment with) trumpet's sound in Kalpasthāna of Suśrutasaṃhitā.

सप्तमोऽध्यायः
Chapter VII

अथातो मूषिककल्पं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on (poisoning by) rats.

As propounded by Lord Dhanvantari.

पूर्वं शुक्रविषा उक्ता मूषिका ये समासतः ॥
नामलक्षणभैषज्यैरष्टादश निबोध मे ॥३॥
लालनः पुत्रकः कृष्णो हंसिरश्चिक्विरस्तथा ॥
छुच्छुन्दरोऽलसश्चैव कषायदशनोऽपि च ॥४॥
कुलिङ्गश्चाजितश्चैव चपलः कपिलस्तथा ॥
कोकिलोऽरुणसंज्ञश्च महाकृष्णस्तथोन्दुरः ॥५॥
श्वेतेन महता सार्धं कपिलेनाखुना तथा ॥
मूषिकश्च कपोताभस्तथैवाष्टादश स्मृताः ॥६॥

Rats having poison in semen which are mentioned earlier in brief are now described in eighteen types with names, characters and treatment, listen to me.

They are as follows—1. lālana, 2. putraka, 3. kṛṣṇa, 4. haṃsira, 5. cikvira, 6. chucchundara, 7. alasa, 8. kaṣāyadaśana, 9. kuliṅga, 10. ajita, 11. capala, 12. kapila, 13. kokila, 14. aruṇa, 15. mahākṛṣṇa, 16. mahāśveta, 17. mahākapila and 18. kapotābha.

शुक्रं पतति यत्रैषां शुक्रस्पृष्टैः स्पृशन्ति वा ॥
नखदन्तादिभिस्तस्मिन् गात्रे रक्तं प्रदुष्यति ॥७॥

Blood gets vitiated in the part of the body where their semen falls or they touch with nails, teeth etc. contaminated with semen.

Ādi implies faeces and urine too, as in Alambāyana—

'शुक्रेणाथ पुरीषेण मूत्रेणापि नखैस्तथा। दंष्ट्राभिर्वा क्षिपन्तीह मूषिकाः पञ्चधा विषम्'।।इति।

In other treatise, there are more details such as—

'गर्भिण्या मूषिकया दष्टे अम्लादिदोहदः, ऋतुमत्या दष्टे रक्तमेहनमाध्मानं रतिशीलता च'।।इत्यादि।।

जायन्ते ग्रन्थयः शोफाः कर्णिका मण्डलानि च ।।
पिडकोपचयश्चोग्रो विसर्पाः किटिभानि च ।।८।।
पर्वभेदो रुजस्तीव्रा मूर्च्छाऽङ्गसदनं ज्वरः ।।
दौर्बल्यमरुचिः श्वासो वमथुर्लोमहर्षणम् ।।९।।
दष्टरूपं समासोक्तमेतद्व्यासमतः शृणु ।।

General features of rat-bite are as follows—

Appearance of cysts, inflammatory swellings, auricle–shaped growth, round patches, severe boils, erysipelas, kiṭibha, acute pain, fainting, lassitude, fever, debility, anorexia, dyspnoea, vomiting and horripilation.

Hereafter listen about them separately.

लालास्रावो लालनेन हिक्का छर्दिश्च जायते ।।१०।।
तण्डुलीयककल्कं तु लिह्यात्तत्र समाक्षिकम् ।।

Bite by lālana, causes salivation, hiccough and vomiting. In this case, one should lick the paste of taṇḍulīyaka mixed with honey.

This treatment is contrary to disease (vyādhipratyanīka); that contrary to doṣa (doṣapratyanīka) would be described further as general treatment 'taptaghṛtena dagdhvā' etc. The treatment prescribed separately for each rat is generally contrary to disease.

पुत्रकेणाङ्गसादश्च पाण्डुवर्णश्च जायते ।।११।।
चीयते ग्रन्थिभिश्चाङ्गमाखुशावकसन्निभैः ।।
शिरीषेङ्गुदकल्कं तु लिह्यात्तत्र समाक्षिकम् ।।१२।।

In bite by putraka, malaise appears, the patient becomes pale and the body gets covered with cysts resembling rat's offspring. As remedy, paste of śirīṣa and iṅguda mixed with honey should be licked.

Appearance of cystic swellings resembling rat's offsprings appears in all types specially in putraka. Nāgārjuna also says—

'तेन दर्शयते दष्टो व्यक्तं मूषिकपुत्रकान्। एतत् पुत्रकदष्टस्य व्यक्तं भवति लक्षणम्'।।इति।

Gayadāsa reads '*siriṣeṅgudacūrṇaṃ tu*' and interprets 'powder of leaves of these two'. Jejjaṭa, however, reads '*śiriṣaphalakalkaṃ tu*'.

कृष्णेन दंशे शोफोऽसृक्छर्दिः प्रायश्च दुर्दिने ॥
शिरीषफलकुष्ठं तु पिबेत् किंशुकभस्मना ॥१३॥

Bite by kṛṣṇa rat, causes inflammatory swelling and haematemesis particularly in bad weather. For this, the patient should take seeds of śirīṣa and kuṣṭha with alkalī-water of palāśa.

Here and in other cases, general features mentioned earlier along with haematemesis should also be understood.

हंसिरेणान्नविद्वेषो जृम्भा रोम्णां च हर्षणम् ॥
पिबेदारग्वधादिं तु सुवान्तस्तत्र मानवः ॥१४॥

Bite by haṃsira causes aversion to food, yawning and horripilation. For this, after emesis, one should take (decotion of) āragvadhādi durgs.

चिक्विरेण शिरोदुःखं शोफो हिक्का वमिस्तथा ॥
जालिनीमदनाङ्कोठकषायैर्वामयेत्तु तम् ॥१५॥
यवनालर्षभीक्षारं बृहत्योश्चात्र दापयेत् ॥

Headache, inflammatory swelling, hiccough and vomiting are caused by cikvira. In this case, emesis with decoction of kośātakī, madanaphala and aṅkoṭha should be administered followed by intake of alkali-water of the stalks of barley, kapikacchu and two types of bṛhatī.

Gayadāsa reads '*suvānto jālinikvāthaiḥ sāraṃ aṅkoṭhajaṃ pibet*' in place of '*jātinīmadanāṅkoṭha*' and not '*yavanāla*' etc.

छुच्छुन्दरेण तृट् छर्दिर्ज्वरो दौर्बल्यमेव च ॥१६॥
ग्रीवास्तम्भः पृष्ठशोफो गन्धाज्ञानं विसूचिका ॥
चव्यं हरीतकी शुण्ठी विडङ्गं पिप्पली मधु ॥१७॥
अङ्कोठबीजं च तथा पिबेदत्र विषापहम् ॥

By the bite of chucchundara (musk-rat), one suffers from thirst, vomiting, fever, debility, stiffness of neck, swelling in back, anosmia and pricking abdominal pain.

In such case, the patient should take cavya, harītakī, śuṇṭhī, viḍaṅga, pippalī and aṅkoṭha seeds mixed with honey which destroys poison.

This is read by Gayadāsa differently as follows—

'भ्रमश्छुच्छुन्दरेणोग्रो ग्रीवास्तम्भो विसूचिका। यवनालर्षभीक्षारं बृहत्योश्चात्र दापयेत्'।।इति।

ग्रीवास्तम्भोऽलसेनोर्ध्ववायुर्दंशे रुजा ज्वरः ॥१८॥
महागदं ससर्पिष्कं लिह्यात्तत्र समाक्षिकम् ॥

Bite by alasa causes stiffness in neck, upward movement of vāyu, pain at the site of bite and fever. In such case, one should lick mahāgada mixed with ghee and honey.

निद्रा कषायदन्तेन हृच्छोषः कार्श्यमेव च ॥१९॥
क्षौद्रोपेताः शिरीषस्य लिह्यात् सारफलत्वचः ॥

Kaṣāyadanta, by bite, produces sleep, dryness of cardiac region and emaciation. In this case, heart-wood, seed and bark of śirīṣa should be taken with honey.

कुलिङ्गेन रुजः शोफो राज्यश्च दंशमण्डले ॥२०॥
सहे ससिन्धुवारे च लिह्यात्तत्र समाक्षिके ॥

Kuliṅga bite causes pain, inflammation and streaks in the region of bite. In this case, one should lick mudgaparṇī, māṣaparṇī and sindhuvāra mixed with honey.

अजितेनाङ्गकृष्णत्वं छर्दिर्मूर्च्छा च हृद्ग्रहः ॥२१॥
स्नुक्क्षीरपिष्टां पालिन्दीं मञ्जिष्ठां मधुना लिहेत् ॥

By the bite of ajita, body becomes black along with vomiting, fainting and cardiac pain. In this case, trivṛt pounded with latex of snuhī and mañjiṣṭhā should be licked with honey.

चपलेन भवेच्छर्दिर्मूर्च्छा च सह तृष्णया ॥२२॥
क्षौद्रेण त्रिफलां लिह्याद्भद्रकाष्ठजटान्विताम् ॥

Capala causes vomiting, fainting and thirst. In such case, one should lick triphalā, devadāru and jaṭāmāṃsī mixed with honey.

Some read '*ghanānvitām*' in place of '*jaṭānvitām*'.

कपिलेन व्रणे कोथो ज्वरो ग्रन्थ्युद्गमः सतृट् ॥२३॥
लिह्यान्मधुयुतां श्वेतां श्वेतां चापि पुनर्नवाम् ॥

In bite of kapila, the wound sloughens and cystic swelling arises along with fever and thirst. In this case, one should lick śvetā and śveta punarnavā mixed with honey.

Gayādāsa reads '*śreṣṭhām*' in place of '*śvetām*'.

ग्रन्थयः कोकिलेनोग्रा ज्वरो दाहश्च दारुणः ॥२४॥
वर्षाभूनीलिनीक्वाथकल्कसिद्धं घृतं पिबेत् ॥

Kokila bite causes appearance of severe cysts, fever and terrible burning sensation. In this case, ghee cooked with decoction and paste of punarnavā and nīlinī should be taken.

अरुणेनानिलः क्रुद्धो वातजान् कुरुते गदान् ॥२५॥
महाकृष्णेन पित्तं च श्वेतेन कफ एव च ॥
महता कपिलेनासृक् कपोतेन चतुष्टयम् ॥२६॥
भवन्ति चैषां दंशेषु ग्रन्थिमण्डलकर्णिकाः ॥
पिडकोपचयश्चोग्रः शोफश्च भृशदारुणः ॥२७॥
दधिक्षीरघृतप्रस्थास्त्रयः प्रत्येकशो मताः ॥
करञ्जारग्वधव्योषबृहत्यंशुमतीस्थिराः ॥२८॥
निष्क्वाथ्य चैषां क्वाथस्य चतुर्थोऽशः पुनर्भवेत् ॥
त्रिवृद्भोज्यमृतावक्रसर्पगन्धाः समृत्तिकाः ॥२९॥
कपित्थदाडिमत्वक् च श्लक्ष्णपिष्टाः प्रदापयेत् ॥
तत् सर्वमेकतः कृत्वा शनैर्मृद्वग्निना पचेत् ॥३०॥
पञ्चानामरुणादीनां विषमेतद्व्यपोहति ॥
काकादनीकाकमाच्योः स्वरसेष्वथवा कृतम् ॥३१॥
सिराश्च स्रावयेत् प्राप्ताः कुर्यात् संशोधनानि च ॥

Aruṇa aggravates vāta which causes respective disorders; similarly, mahākṛṣṇa, mahāśveta and mahākapila aggravate pitta, kapha and rakta respectively (and cause respective disorders)while kapotābha aggravates all the four. In bites of them, cysts, patches, auricular growth and boils appear severely with intense inflammatory swelling.

Curd, milk and ghee three prastha (one prastha each); decoction of karañja, āragvadha, trikaṭu, bṛhatī, śālaparṇī and pṛśniparṇī (each two pala) boiled (with water one āḍhaka) and reduced to one-fourth–all these together should be cooked

slowly on mild fire adding thereto the fine paste of trivṛt, gojī, guḍūcī, tagara, sarpagandhā, (black) earth, bark of kapittha and dāḍima. This alleviates the poison of all the five aruṇa etc.; or preparation made with juices of kākādanī and kākamācī acts similarly. Besides, veins should also be punctured appropriately along with applicaiton of evacuative measrues.

Some read '*ahimṛttikāḥ*' in place of '*samṛttikāḥ*' and interpret as 'earth of ant-hill'; Jejjaṭa, however, reads '*agavṛttikā*' meaning 'śallakī'.

सर्वेषां च विधिः कार्यो मूषिकाणां विषेष्वयम् ॥३२॥

The above measure should be employed in case of poisoning by all types of rats.

दग्ध्वा विस्त्रावयेद्दंशं प्रच्छितं च प्रलेपयेत् ॥
शिरीषरजनीकुष्ठकुङ्कुमैरमृतायुतैः ॥३३॥

After cauterizing the site of bite, it should be bled with scarification followed by application of the poaste of śirīṣa, haridrā, kuṣṭha, kuṅkuma and guḍūcī.

छर्दनं जालिनीक्वाथैः शुकाख्याङ्कोठयोरपि ॥
शुकाख्याकोषवत्योश्च मूलं मदन एव च ॥३४॥
देवदालीफलं चैव दध्ना पीत्वा विषं वमेत् ॥
सर्वमूषिकदष्टानामेष योगः सुखावहः ॥३५॥
फलं वचा देवदाली कुष्ठं गोमूत्रपेषितम् ॥
पूर्वकल्पेन योज्याः स्युः सर्वोन्दुरुविषच्छिदः ॥३६॥

Emesis should be applied with decoction of kośātakī or of śukanāsā and aṅkoṭha.

One should vomit the poison by intake of the root of śukanāsā and kośātakī and fruits of madana and devadālī with curd. This gives relief in all cases of rat-bite.

Similarly, madanaphala, vacā, devadālī and kuṣṭha pounded with cow's urine by the above method (with curd) should be used. It removes poisoning by all types of rats.

विरेचने त्रिवृद्दन्तीत्रिफलाकल्प इष्यते ॥

For purgation, paste of trivṛt, dantī and triphalā is useful.

Some read '*nīlī*' in place of '*dantī*'.

शिरोविरेचने सारः शिरीषस्य फलानि च ॥३७॥
हितस्त्रिकटुकाढ्यश्च गोमयस्वरसोऽञ्जने ॥

For head evacuation, heartwood and seeds of śirīṣa are used and for collyrium, cowdung-juice mixed with plentiful trikaṭu is beneficial.

कपित्थगोमयरसौ लिह्यान्माक्षिकसंयुतौ ॥३८॥
रसाञ्जनहरिद्रेन्द्रयवकट्वीषु वा कृतम् ॥
प्रातः सातिविषं कल्कं लिह्यान्माक्षिकसंयुतम् ॥३९॥
तण्डुलीयकमूलेषु सर्पिः सिद्धं पिबेन्नरः ॥
आस्फोतमूलसिद्धं वा पञ्चकापित्थमेव वा ॥४०॥

Juice of kapittha or cowdung should be licked after mixing with honey.

Or the paste of rasāñjana, haridrā, indrayava, kaṭukā and ativiṣā should be mixed with honey and taken in the morning.

Or ghee cooked with roots of taṇḍulīyaka or of āsphota or with five parts of kapittha (pañcakapittha) should be used.

Pañcakapittha ghṛta destroys poisons of all types of rats.

मूषिकाणां विषं प्रायः कुप्यत्यभ्रेष्वनिर्हृतम् ॥
तत्राप्येष विधिः कार्यो यश्च दूषीविषापहः ॥४१॥

Generally, the poison of rats, if not eliminated, aggravates in cloudy weather; in such condition, the above-mentioned measures should be employed along with those alleviating duṣıviṣa.

This indicates that poison of rat is similar to dūṣīviṣa; the above-mentioned measures–emesis, purgation, head-evacuation, collyrium etc.

स्थिराणां रुजतां वाऽपि व्रणानां कर्णिकां भिषक् ॥
पाटयित्वा यथादोषं व्रणवच्चापि शोधयेत् ॥४२॥

The surgeon, in cases of hard and painful wounds, should remove the auricle–shaped projected tissue after incising and these should be cleansed like a wound according to doṣa.

श्वशृगालतरक्ष्वृक्षव्याघ्रादीनां यदाऽनिलः ॥
श्लेष्मप्रदुष्टो मुष्णाति संज्ञां संज्ञावहाश्रितः ॥४३॥
तदा प्रस्रस्तलाङ्गूलहनुस्कन्धोऽतिलालवान् ॥
अत्यर्थबधिरोऽन्धश्च सोऽन्योन्यमभिधावति ॥४४॥

तेनोन्मत्तेन दष्टस्य दंष्ट्रिणा सविषेण तु ॥
सुप्तता जायते दंशे कृष्णं चातिस्रवत्यसृक् ॥४५॥
दिग्धविद्धस्य लिङ्गेन प्रायशश्चोपलक्षितः ॥

In animals like dog, jackal, wolf, bear, tiger etc. when vāyu covered with kapha and situated in sensory channels carries away the sense, they have their tails, jaw and shoulders drooping down with excessive salivation, become utterly deaf and blind and run after one another. If such mad (rabid) animal with poisonous fangs bites, the site becomes numb and black with profuse haemorrhage with presence of general features of piercing with a poisoned arrow.

येन चापि भवेद्दष्टस्तस्य चेष्टां रुतं नरः ॥४६॥
बहुशः प्रतिकुर्वाणः क्रियाहीनो विनश्यति ॥
दंष्ट्रिणा येन दष्टश्च तद्रूपं यस्तु पश्यति ॥४७॥
अप्सु वा यदि वाऽऽदर्शेऽरिष्टं तस्य विनिर्दिशेत् ॥

The victim imitating closely the movement and voice of the biting animal becomes paralysed and dies.

If the patient visualises the sight (image) of the biting animal in water or mirror, it should be considered as sign of imminent death.

त्रस्यत्यकस्माद्योऽभीक्ष्णं दृष्ट्वा स्पृष्ट्वाऽपि वा जलम् ॥४८॥
जलत्रासं तु विद्यात्तं रिष्टं तदपि कीर्तितम् ॥
अदष्टो वा जलत्रासी न कथञ्चन सिध्यति ॥४९॥
प्रसुप्तोऽथोत्थितो वाऽपि स्वस्थस्त्रस्तो न सिध्यति ॥

One who gets terrified suddenly and constantly by seeing or touching water should be known as '*Jalatrāsa*' (suffering from *hydrophobia*). This also is a sign of imminent death.

A person having *hydrophobia* even without animal bite is never cured. Or if one in healthy state gets terrified (without water) whether asleep or awake is also incurable.

Jalatrāsa (hydrophobia) also occurs without presence of water due to accumulation of kapha as said—

'बुद्धिस्थानं यदा श्लेष्मा केवलं प्रतिपद्यते। तदा बुद्धौ निरुद्धायां श्लेष्मणाऽधिष्ठितो नरः।। जाग्रत् सुप्तोऽथवाऽऽत्मानं मज्जन्तमिव मन्यते। सलिले त्रस्यति तदा जलत्रासं तु तं विदुः।। श्लेष्मघ्नं तत्र कर्तव्यं शोधनं शमनानि च। आहारस्य विधानेन यावत् स प्रकृतिं व्रजेत्'।।इति।

This type of jalatrāsa is causd by aggravation of kapha and as such is not fatal, that is why treatment is prescribed whereas in the bitten case, it is the fatal sign.

दंशं विस्राव्य तैर्दष्टे सर्पिषा परिदाहितम् ॥५०॥
प्रदिह्यादगदैः, सर्पिः पुराणं पाययेत च ॥
अर्कक्षीरयुतं ह्यस्य दद्याच्चापि विशोधनम् ॥५१॥
श्वेतां पुनर्नवां चास्य दद्याद्धत्तूरकायुताम् ॥
पललं तिलतैलं च रूपिकायाः पयो गुडः ॥५२॥
निहन्ति विषमालर्कं मेघवृन्दमिवानिलः ॥

If bitten by them, after draining the site of bite (with pressure) and cauterizing with ghee, it should be pasted with anit-poisonous formulations. The patient should be given to drink old ghee; he should also be given evacuative drugs mixed with latex of arka. Śveta punarnavā should be given mixed with dhattura (root).

The combination of crushed sesamum, sesamum oil, latex of arka and jaggery destroys poison of rabid animals as wind disperses series of clouds.

Jejjaṭa reads '*arkakṣīraṃ ghṛtaṃ vā'sya*'; others, however, read '*dadyācchīrṣavirecanam*'. Gayī reads '*dhattūrārdhasamāyutām*' others read '*dhattūraphalasaṃyutām*'.

मूलस्य शरपुङ्खायाः कर्षं धत्तूरकार्धिकम् ॥५३॥
तण्डुलोदकमादाय पेषयेत्तण्डुलैः सह ॥
उन्मत्तकस्य पत्रैस्तु संवेष्ट्यापूपकं पचेत् ॥५४॥
खादेदौषधकाले तमलर्कविषदूषितः ॥
करोति श्वविकारांस्तु तस्मिञ्जीर्यति चौषधे ॥५५॥
विकाराः शिशिरे याप्या गृहे वारिविवर्जिते ॥
ततः शान्तविकारस्तु स्नात्वा चैवापरेऽहनि ॥५६॥
शालिषष्टिकयोर्भक्तं क्षीरेणोष्णेन भोजयेत् ॥
दिनत्रये पञ्चमे वा विधिरेषोऽर्धमात्रया ॥५७॥
कर्तव्यो भिषजाऽवश्यमलर्कविषनाशनः ॥
कुप्येत् स्वयं विषं यस्य न स जीवति मानवः ॥५८॥
तस्मात् प्रकोपयेदाशु स्वयं यावत् प्रकुप्यति ॥

Sarapuṅkhā root one karṣa (10 gm.) and dhattūra (root) half karṣa (5 gm.) should be pounded with rice-water along with rice; this should be wrapped with dhattūra leaves and cooked into apūpa (a type of sweet cake) which should be taken by the person afflicted with poison or rabid animal at proper time of taking drugs. This recipe, when being digested, produces activities of the dog (animal) which should be managed in a cool chamber free from water. When the complications are pacified, the patient should be bathed on the next day and served with food consisting of the boiled rice of śāli and ṣaṣṭika along with hot milk. This procedure should be repeated necessarily on the third or the fifth day in half dose in order to destroy the poison of rabid animal.

The patient does not survive if the poison does not aggravate on its own, hence it should be excited immediately so that it may get aggravated on its own.

बीजरत्नौषधीगर्भैः कुम्भैः शीताम्बुपूरितैः ॥५९॥
स्नापयेत्तं नदीतीरे समन्त्रैर्वा चतुष्पथे ॥
बलिं निवेद्य तत्रापि पिण्याकं पललं दधि ॥६०॥
माल्यानि च विचित्राणि मांसं पक्वामकं तथा ॥
अलकाधिपते यक्ष सारमेयगणाधिप! ॥६१॥
अलर्कजुष्टमेतन्मे निर्विषं कुरु माचिरात् ॥

The patient should be bathed with pitchers containing seeds, gems and herbs inside and filled with cold water reciting mantra at the river bank or road-crossing. Oblations should be offered of sesamum oil-cake, crushed sesamum seeds and curd, garlands of various colours and meat cooked and raw (with the following mantra)–

'O yakṣa, King of Alakā, Lord of the group of dogs, kindly make my kith afflicted with poison of rabid dog poisonless at the earliest.

दद्यात् संशोधनं तीक्ष्णमेवं स्नातस्य देहिनः ॥६२॥
अशुद्धस्य सुरूढेऽपि व्रणे कुप्यति तद्विषम् ॥

When the patient has taken bath, he should be given drastic evacuative recipe because if not cleansed, the poison flares up even after the wound has healed well.

श्वादयोऽभिहिता व्याला येऽत्र दंष्ट्राविषा मया ॥६३॥

अतः करोति दष्टस्तु तेषां चेष्टां रुतं नरः ॥
बहुशः प्रतिकुर्याणो न चिरान्म्रियते च सः ॥६४॥

The fierce animals dog etc. having poison in their fangs said by me are imitated by the bitten patient in activities and voice who in spite of intensive treatment does not survive.

नखदन्तक्षतं व्यालैर्यत्कृतं तद्विमर्दयेत् ॥
सिञ्चेत्तैलेन कोष्णेन ते हि वातप्रकोपकाः ॥६५॥

Injury inflicted by these animals with nails and teeth should be rubbed and irrigated with warm oil as they aggravate vāta.

इति सुश्रुतसंहितायां कल्पस्थाने मूषिककल्पो नाम सप्तमोऽध्यायः ॥७॥

Thus ends the seventh chapter on (poisoning by) rats in Kalpasthāna of Suśrutasaṃhitā.

❖

अष्टमोऽध्यायः
Chapter VIII

अथातः कीटकल्पं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on (poisoning by) insects.

As propounded by Lord Dhanvantari.

सर्पाणां शुक्रविण्मूत्रशवपूत्यण्डसंभवाः ॥
वाय्वग्न्यम्बुप्रकृतयः कीटास्तु विविधाः स्मृताः ॥३॥
सर्वदोषप्रकृतिभिर्युक्तास्ते परिणामतः ॥
कीटत्वेऽपि सुघोराः स्युः, सर्व एव चतुर्विधाः ॥४॥

Insects born of semen, faeces, urine, putrefied dead body and eggs and having nature of vāta, pitta and kapha are said to be of various types.

Insects born of the hydrid types of snakes have nature of all doṣas and are very severe in spite of being (small) insect. They are, in total, of four types.

Darvīkara, maṇḍalin and rājimat snakes give birth to insects of vāta, pitta and kapha prakṛti respectively; *pariṇāmataḥ*–pariṇāma is product by conjugation of different types of beings such as vaikarañja among serpents.

कुम्भीनसस्तुण्डिकेरी शृङ्गी शतकुलीरकः ॥
उच्चिटिङ्गोऽग्निनामा च चिच्चिटिङ्गो मयूरिका ॥५॥
आवर्तकस्तथोरभ्रः सारिकामुखवैदलौ ॥
शरावकुर्दोऽभीराजिः परुषश्चित्रशीर्षकः ॥६॥
शतबाहुश्च यश्चापि रक्तराजिश्च कीर्तितः ॥
अष्टादशेति वायव्याः कीटाः पवनकोपनाः ॥७॥
तैर्भवन्तीह दष्टानां रोगा वातनिमित्तजाः ॥

Kumbhīnasa, tuṇḍikerī, śṛṅgī, śatakulīraka, ucciṭiṅga, agnināmā, cicciṭiṅga, mayūrikā, āvartaka, urabhra, sārikāmukha, vaidala, śarāvakurda, abhirāji, paruṣa,

citraśīrṣaka, śatabāhu and raktarāji–these eighteen insects are of vātika constitution and as such aggravate vāta and cause vātika disorders on bite.

These insects should be indentified with the help of the local people of different regions as they are not interpreted by commentators like Suvīra, Nandin, Varāha, Jejjaṭa, Gayadāsa etc.; out of these, fourteen (leaving śṛṅgī, ucciṭiṅga, śarāvakurda and citraśīrṣaka) poison with mouth-bite.

कौण्डिन्यकः कणभको वरटी पत्रवृश्चिकः ॥८॥
विनासिका ब्राह्मणिका विन्दुलो भ्रमरस्तथा ॥
बाह्यकी पिच्चिटः कुम्भी वर्चःकीटोऽरिमेदकः ॥९॥
पद्मकीटो दुन्दुभिको मकरः शतपादकः ॥
पञ्चालकः पाकमत्स्यः कृष्णतुण्डोऽथ गर्दभी ॥१०॥
क्लीतः कृमिसरारी च यश्चाप्युत्क्लेशकस्तथा ॥
एते ह्यग्निप्रकृतयश्चतुर्विंशतिरेव च ॥११॥
तैर्भवन्तीह दष्टानां रोगाः पित्तनिमित्तजाः ॥

Kauṇḍinyaka, kaṇabhaka, varaṭī, patravṛścika, vināsikā, brāhmaṇikā, bindula, bhramara, bāhyakī, picciṭa, kuṃbhī, varcaḥkīṭa, arimedaka, padmakīṭa, dundubhika, makara, śatapādaka, pañcālaka, pākamatsya, kṛṣṇatuṇḍa, gardabhī, klīta, kṛmisarārī and utkleśaka–these twenty four insects are of paittika nature and cause paittika disorders by their bite.

Amongst them; except kauṇḍinyaka, varaṭī, bhramara, picciṭa, varcaḥkīṭa, makara, śatapada, pañcālaka, pākamatsya and kṛṣṇatuṇḍa; the remaining fourteen have poison in mouth-bite.

विश्वम्भरः पञ्चशुक्लः पञ्चकृष्णोऽथ कोकिलः ॥१२॥
सैरेयकः प्रचलाको वलभः किटिभस्तथा ॥
सूचीमुखः कृष्णगोधा यश्च काषायवासिकः ॥१३॥
कीटो गर्दभकश्चैव तथा त्रोटक एव च ॥
त्रयोदशैते सौम्याः स्युः कीटाः श्लेष्मप्रकोपणाः ॥१४॥
तैर्भवन्तीह दष्टानां रोगाः कफनिमित्तजाः ॥

Viśvambhara, pañcaśukla, pañcakṛṣṇa, kokila, saireyaka, pracalāka, valabha, kiṭibha, sūcīmukha, kṛṣṇagodhā, kāṣāyavāsika, gardabhaka and troṭaka–these thirteen insects have the nature of soma (kapha) which aggravate kapha and cause disorders of kapha by bite.

Amongst them, nine have poison in mouth-bite except viśvambhara, pracalāka, kṛṣṇagodhā and kāṣāyavāsika.

तुङ्गीनासो विचिलकस्तालको वाहकस्तथा ॥१५॥
कोष्ठागारी क्रिमिकरो यश्च मण्डलपुच्छकः ॥
तुण्डनाभः सर्षपिको वल्गुलिः शम्बुकस्तथा ॥१६॥
अग्निकीटश्च विज्ञेया द्वादश प्राणनाशनाः ॥
तैर्भवन्तीह दष्टानां वेगज्ञानानि सर्पवत् ॥१७॥
तास्ताश्च वेदनास्तीव्रा रोगा वै सान्निपातिकाः ॥
क्षाराग्निदग्धवद्दंशो रक्तपीतसितारुणः ॥१८॥

Tuṅgīnāsa, vicilaka, tālaka, vāhaka, koṣṭhāgārī, krimikara, maṇḍalapucchaka, tuṇḍanābha, sarṣapika, valguli, śambuka and agnikīṭa–these twelve are fatal (on bite). In their bites, the phases of effect should be known as of snakes. They produce severe painful conditions and diseases caused by combination of all doṣas. The site of bite is as treated by caustic alkali and cauterization being red-yellow, white and reddish in colour.

The colours are due to pitta, kapha and vāta respectively; amongst them nine have poison in mouth-bite except vāhaka, sarṣapika and śambūka.

ज्वराङ्गमर्दरोमाञ्चवेदनाभिः समन्वितः ॥
छर्द्यतीसारतृष्णाश्च दाहो मूर्च्छा विजृम्भिका ॥१९॥
वेपथुश्वासहिक्काश्च दाहः शीतं च दारुणम् ॥
पिडकोपचयः शोफो ग्रन्थयो मण्डलानि च ॥२०॥
दद्रवः कर्णिकाश्चैव विसर्पाः किटिभानि च ॥
तैर्भवन्तीह दष्टानां यथास्वं चाप्युपद्रवाः ॥२१॥
येऽन्ये तेषां विशेषास्तु तूर्णं तेषां समादिशेत् ॥
दूषीविषप्रकोपाच्च तथैव विषलेपनात् ॥२२॥
लिङ्गं तीक्ष्णविषेष्वेत-

Fever, body-ache, horripilation, pain, vomiting, diarrhoea, thirst, burning sensation, fainting, excessive yawning, trembling, dyspnoea, hiccough, severe heat and cold, eruption of boils, inflammatory swelling, enlarged glands, round patches, ring worm, auricle-shaped growths, erysipelas and kiṭibha–these complications arise after their bite according to respective doṣa. The other

specific features should also be distinguished quickly after examining signs of aggravation of dūṣīviṣa and intake of poison. This is the feature of those causing severe poisoning.

Viṣalepanāt–lepana here is 'intake'.

च्छृणु मन्दविषेष्वतः ॥
प्रसेकारोचकच्छर्दिशिरोगौरवशीतकाः ॥२३॥
पिडकाकोठकण्डूनां जन्म दोषविभागतः ॥

Now listen about the features of (the bite of) those having mild poison. These are–appearance of excessive salivation, anorexia, vomiting, heaviness in head, slight sensation of cold, boils, allergic patches and itching according to respective doṣa'.

योगैर्नानाविधैरेषां चूर्णानि गरमादिशेत् ॥२४॥
दूषीविषप्रकाराणां तथा चाप्यनुलेपनात् ॥

Powders of these having characters of dūṣīviṣa used internally as well as externally in different formulations are known as '*gara*'.

General description of insects as given by Ālambāyana is as follows—

''कृष्णाभिर्बिन्दुलेखाभिः पक्षैः पादैर्मुखैर्नखैः। शूकैः कण्टकलाङ्गूलैः संश्लिष्टैः पक्षरोमभिः।। स्वनैः प्रमाणैः संस्थानैर्लिङ्गैश्चापि शरीरगैः। विषवीर्यैश्च कीटानां रूपज्ञानं विभाव्यते''।।इति। ''अजाप्रतिमरूपो यः शूकहीनस्त्वरोमशः। सितः शरकुलीरस्तु क्ष्वेडचूर्णविषः स्मृतः।। गैरिकाभो महाकीटः सपक्षो मार्जितोदरः। खेचरो गुदशूकश्च कौण्डिन्य इति स स्मृतः।। कुरण्टपुष्पवर्णाभः सपक्षो मार्जितोदरः। तुण्डशूकविषः कीटः कोष्ठागारीति संज्ञितः।। लाक्षारुधिरवर्णाभः श्वेतबिन्दुविचित्रितः। क्षुद्रको ह्यग्निसंकाशो भ्राजते निशि चाग्निवत्।। कीटः खद्योत इत्युक्तो दष्टस्तेनापि दह्यते। दंष्ट्राविषः श्वेतबिन्दुः सपक्षः षट्पदः खगः।। स तु वै शम्बूको नाम कालकः सप्तमण्डलः। चतुष्पादो दीर्घपत्र उल्ललाटो बहुप्रजः।। वृक्षालयो दन्तविषः कृकलास इति स्मृतः। चन्द्राभः कृकलासोऽन्यस्तद्भेदस्तु त्रिकण्टकः''।।इति।

एकजातीनतस्तूर्ध्वं कीटान् वक्ष्यामि भेदतः ॥२५॥
सामान्यतो दष्टलिङ्गैः साध्यासाध्यक्रमेण च ॥
त्रिकण्टः करिणी चापि हस्तिकक्षोऽपराजितः ॥
चत्वार एते कणभा व्याख्यातास्तीव्रवेदनाः ॥२६॥
तैर्दष्टस्य श्वयथुरङ्गमर्दो गुरुता गात्राणां दंशः कृष्णश्च भवति ॥२७॥

Now I shall describe one class of insect into various types with signs and symptoms of their bite and prognosis–kaṇabha has four types–trikaṇṭa, kariṇī, hastikakṣa and aparājita–all severely painful.

On their bite, swelling, body-ache, heaviness in body appear and the site becomes black.

All these kaṇabhas are quadruped insects and their poison is curable.

प्रतिसूर्यकः, पिङ्गाभासो, बहुवर्णो, निरुपमो गोधेरेक इति पञ्च गोधेरकाः; तैर्दष्टस्य शोफो दाहरुजौ च भवतः, गोधेरकेणैतदेव ग्रन्थिप्रादुर्भावो ज्वरश्च ॥२८॥

There are five types of godheraka–pratisūryaka, piṅgābhāsa, bahuvarṇa, nirupama and godhereka. By their bite, inflammatory swelling, burning sensation and pain appear; godheraka produces the same in addititon to appearance of cysts and fever.

Some read in place of this text as follows—

"प्रतिसूर्यः पिङ्गनासो बहुलोमा महाशिराः। तथा निरूपमश्चेति पञ्च गौधेरकाः स्मृताः॥ तैर्भवन्तीह दष्टानां वेगज्ञानानि सर्पवत्। रुजश्च विविधाकारा ग्रन्थयश्च सुदारुणाः"॥इति।

The chatacters of godheraka is given in other treatise as follows—

"कृष्णसर्पेण गोधायां भवेद्यस्तु चतुष्पदः। सर्पो गौधेरको नाम तेन दष्टो न जीवति"॥इति।

गलगोलिका–श्वेता, कृष्णा, रक्तराजी, रक्तमण्डला, सर्वश्वेता, सर्षपिकेत्येवं षट्; ताभिर्दष्टे सर्षपिकावर्जं दाहशोफक्लेदा भवन्ति, सर्षपिकया हृदयपीडाऽतिसारश्च, तासु मध्ये सर्षपिका प्राणहरी ॥२९॥

Galagolikā is of six types–śvetā, kṛṣṇā, raktarājī, raktamaṇḍalā, sarvaśvetā and sarṣapikā; due to their bite, except sarṣapikā, burning sensation, inflammatory swelling and moistening appear. Sarṣapikā causes cardiac pain and diarrhoea and is fatal.

शतपद्यस्तु–परुषा, कृष्णा, चित्रा, कपिला, पीतिका, रक्ता, श्वेता, अग्निप्रभा इत्यष्टौ; ताभिर्दष्टे शोफो वेदना दाहश्च हृदये, श्वेताग्निप्रभाभ्यामेतदेव दाहो मूर्च्छा चातिमात्रं श्वेतपिडकोत्पत्तिश्च ॥३०॥

Śatapadī (centipedes) are of eight types–paruṣā, kṛṣṇā, citrā, kapilā, pītikā, raktā, śvetā and agniprabhā. Their bite causes inflammatory swelling, pain and

burning sensation in cardiac region; śvetā and agniprabhā cause the same in addition to excessive burning sensation, fainting and eruption of white boils.

मण्डूकाः–कृष्णः, सारः, कुहको, हरितो, रक्तो, यववर्णाभो, भृकुटी, कोटिकश्चेत्यष्टौ; तैर्दष्टस्य दंशे कण्डूर्भवति पीतफेनागमश्च वक्त्रात्, भृकुटीकोटिकाभ्यामेतदेव दाहश्छर्दिर्मूर्च्छा चातिमात्रम् ॥३१॥

Maṇḍūka (frogs) are of eight types–kṛṣṇa, sāra, kuhaka, harita, rakta, yavavarṇābha, bhṛkuṭī and koṭika. Their bite causes itching at the site of bite and emission of yellow froth from mouth; bhṛkurṭī and koṭika cause the same in addition to excessive burning sensation, vomiting and fainting.

Out of them, bhṛkuṭī and koṭika are incurable. The origin of frog with character of koṭika is quoted here from another treatise—

"वर्षमाणे सृजेच्छुक्रं प्रावृट्काले महोरगः। ततः शरत्प्रतप्तायां भूमौ मण्डो जलस्य हि। तस्मिन् मण्डोदके जाता मण्डूकास्तेन संज्ञिताः॥ मण्डूको गोगतिस्तज्ज्ञैः कोटिकः परिकीर्तितः। तेन दष्टस्य मरणं, नास्ति तस्य प्रतिक्रिया"॥इति।

विश्वम्भराभिर्दष्टे दंशः सर्षपाकाराभिः पिडकाभिः सरुजाभिश्चीयते, शीतज्वरार्तश्च पुरुषो भवति ॥३२॥

By the bite of viśvaṃbharā, the site gets covered with painful boils resembling mustard seeds and the person suffers from fever with rigour.

Viśvaṃbhara are three.

अहिण्डुकाभिर्दष्टे तोददाहकण्डूश्वयथवो भवन्ति मोहश्च; कण्डूमकाभिर्दष्टे पीताङ्गश्छर्द्यतीसारज्वरादिभिरभिहन्यते; शूकवृन्ताभिर्दष्टे कण्डूकोठाः प्रवर्धन्ते शूकं चात्र लक्ष्यते ॥३३॥

By the bite of ahiṇḍukā, pricking pain, burning sensation, itching and swelling appear; by the bite of kaṇḍūmaka, the person gets afflicted with yellowness in body, vomiting, diarrhoea, fever etc.; by the bite of śūkavṛntā itching and allergic eruptions develop and bristles are also observed.

Some do not read the features of bites by ahiṇḍuka, kaṇḍumakā and śukavṛnta as they are included under viśvaṃbharā.

पिपीलिकाः–स्थूलशीर्षा, संवाहिका, ब्राह्मणिका, अङ्गुलिका; कपिलिका, चित्रवर्णेति षट्; ताभिर्दष्टे दंशे श्वयथुरग्निस्पर्शवद्दाहशोफौ भवतः ॥३४॥

Pipīlikā (ants) are of six types–sthūlaśīrṣā, saṃvāhikā, brāhmaṇikā, aṅgulikā, kapilikā and citravarṇā. Their bite causes swelling, bruning sensation like fiery touch and inflammation at the site.

मक्षिकाः–कान्तारिका, कृष्णा, पिङ्गला, मधूलिका, काषायी, स्थालिकेत्येवं षट्; ताभिर्दष्टस्य कण्डूशोफदाहरुजो भवन्ति, स्थालिकाकाषायीभ्यामेतदेव श्यावपिडकोत्पत्ति-रुपद्रवाश्च ज्वरादयो भवन्ति, काषायी स्थालिका च प्राणहरे ॥३५॥

Makṣikā (flies) are of six types–kāntārikā, kṛṣṇā, piṅgalā, madhūlikā, kāṣāyī and sthālikā. Their bite causes itching, inflammatory swelling, burning sensation, and pain; shtālikā and kāṣāyī, in addition to this, cause eruption of blackish boils and complication like fever etc. These two are also fatal.

मशकाः–सामुद्रः, परिमण्डलो, हस्तिमशकः, कृष्णः, पार्वतीय इति पञ्च; तैर्दष्टस्य तीव्रा कण्डूर्दंशशोफश्च, पार्वतीयस्तु कीटैः प्राणहरैस्तुल्यलक्षणः ॥३६॥

Maśaka (mosquitoes) are of five types–sāmudra, parimaṇḍala, hastimaśaka, kṛṣṇa and pārvatīya; their bite causes severe itching and local swelling; the mosquito of pārvatīya (hilly) type has features similar to those of fatal insects.

नखावकृष्टेऽत्यर्थं पिडकादाहपाका भवन्ति ॥ जलौकसां दष्टलक्षणमुक्तं चिकित्सितं च ॥३७॥

Scratching by nail causes excessive boils, burning sensation and inflammation. As regards leeches, features of their bite along with treatment are already described.

भवन्ति चात्र–

गोधेरकः स्थालिका च ये च श्वेताग्निसप्रभे ॥
भृकुटी कोटिकश्चैव न सिध्यन्त्येकजातिषु ॥३८॥
शवमूत्रपुरीषैस्तु सविषैरवमर्शनात् ॥
स्युः कण्डूदाहकोठारुःपिडकातोदवेदनाः ॥३९॥
प्रक्लेदवांस्तथा स्रावो भृशं संपाचयेत्त्वचम् ॥
दिग्धविद्धक्रियास्तत्र यथावदवचारयेत् ॥४०॥
नावसन्नं न चोत्सन्नमतिसंरम्भवेदनम् ॥
दंशादौ विपरीतार्तिं कीटदष्टं सुबाधकम् ॥४१॥

Here are the verses—

Among the types of a class, (bite of) godheraka, sthālikā, śvetā, agniprabhā, bhṛkuṭī and koṭika are not curable.

By the contact of poisonous dead body, urine and faeces, itching, burning sensation, allergic patches, pustules, boils, pricking and other pains, watery discharge and severe inflammation of skin take place. In such case, measures as prescribed for piercing with poisoned arrow should be employed properly.

The insect-bite which is neither depressed nor raised, has severe congestion and pain and contrary painful conditions in the beginning proves very troublesome.

Viparītārtim–such as severe pain in case of mild insects while mild pain in that of severe ones.

दष्टानुग्रविषैः कीटैः सर्पवत् समुपाचरेत् ॥
त्रिविधानां तु पूर्वेषां त्रैविध्येन क्रिया हिताः ॥४२॥

Those bitten by highly poisoning insects should be managed like snake-bite. Measures of treatment in case of three types of insects as mentioned above should be planned according to three doṣas.

Three types–according to sources of origin from darvīkara, maṇḍalin and rājila snakes.

स्वेदमालेपनं सेकं चोष्णमत्रावचारयेत् ॥
अन्यत्र मूर्च्छितादृंशात् पाककोथप्रपीडितात् ॥४३॥
विषघ्नं च विधिं सर्वं बहुशः शोधनानि च ॥

In treatment, fomentation, hot pastes and irrigation should be applied except in condition of fainting and the site of bite being vitiated with suppuration and sloughing; besides, all anti-poisonous measures and repeated use of evacuatives should be employed.

Anti-poisonous measures–pacifying measures such as intake, snuff, anointment, paste, bath, collyrium etc. prepared of anti-poisonous drugs according to vāta etc.; evacuative measures–emesis, purgation and non-unctuous enema.

शिरीषकटुकाकुष्ठवचारजनिसैन्धवैः ॥४४॥

क्षीरमज्जवसासर्पि:शुण्ठीपिप्पलिदारुषु ॥
उत्कारिका स्थिरादौ वा सुकृता स्वेदने हिता ॥४५॥

Utkārikā (a semisolid preparation) made of śirīṣa, kaṭukā, kuṣṭha, vacā, haridrā, saindhava, milk, marrow, muscle–fat, ghee, śuṇṭhī, pippalī and devadāru or of vidārigandhādi drugs is useful for fomentation.

न स्वेदयेत चादंशं धूमं वक्ष्यामि वृश्चिके ॥

The site of the scropion–sting should not be fomented but treated with fumigation which would be mentioned further.

अगदानेकजातीषु प्रवक्ष्यामि पृथक् पृथक् ॥४६॥
कुष्ठं वक्रं वचा पाठा बिल्वमूलं सुवर्चिका ॥
गृहधूमं हरिद्रे द्वे त्रिकण्टकविषे हिताः ॥४७॥

Hereafter I will describe anti-poisonous formulations for insects belonging to one class separately—

Kuṣṭha, tagara, vacā, pāṭhā, bilva root, suvarcikā, soot, haridrā and dāruharidrā are useful in poisoning by trikaṇṭaka.

रजन्यागारधूमश्च वक्रं कुष्ठं पलाशजम् ॥
गलगोलिकदष्टानामगदो विषनाशनः ॥४८॥

Haridrā, soot, tagara, kuṣṭha and palāśa seeds–this is anti-poisonous formulation useful in bite of galagolika.

कुङ्कुमं तगरं शिग्रु पद्मकं रजनीद्वयम् ॥
अगदो जलपिष्टोऽयं शतपद्विषनाशनः ॥४९॥

Kuṅkuma, tagara, śigru, padmaka, haridrā and dāruharidrā–this anti-poisonous formulation pounded with water destroys the poison of śatapadī (centipedes).

मेषशृङ्गी वचा पाठा निचुलो रोहिणी जलम् ॥
सर्वमण्डूकदष्टानामगदोऽयं विषापहः ॥५०॥

Meṣaśṛṅgī, vacā, pāṭhā, nicula, rohiṇī and bālaka–this anti-poisonous formulation removes poison of bite of all types of frogs.

धवाश्वगन्धातिबलाबलासातिगुहागुहाः ॥
विश्वम्भराभिदष्टानामगदोऽयं विषापहः ॥५१॥

Dhava, aśvagadhā, atibalā, balā, śālaparṇī and pṛśniparṇī–this anti-poisonous formulation destroys the poison of the bite by (three types of viśvaṃbharā).

शिरीषं तगरं कुष्ठं शालिपर्णी सहा निशे ॥
अहिण्डुकाभिर्दष्टानामगदो विषनाशनः ॥५२॥

Śirīṣa, tagara, kuṣṭha, śālaparṇī, mudgaparṇī, haridrā and dāruharidrā–this recipe destroys the poison of the bite by ahiṇḍukā.

कण्डूमकाभिर्दष्टानां रात्रौ शीताः क्रिया हिताः ॥
दिवा ते नैव सिध्यन्ति सूर्यरश्मिबलार्दिताः ॥५३॥

In case of bite by kaṇḍūmakā, cooling measures are employed in night as they do not succeed in day because of the poison being potentiated by power of the sun-rays.

वक्रं कुष्ठमपामार्गः शूकवृन्तविषेऽगदः ॥
भृङ्गस्वरसपिष्टा वा कृष्णवल्मीकमृत्तिका ॥५४॥

Tagara, kuṣṭha and apāmārga is anti-poisonous formulation for the poisoning by śūkavṛnta. Or balck earth of ant-hill pounded with juice of bhṛṅgarāja acts similarly.

पिपीलिकाभिर्दष्टानां मक्षिकामशकैस्तथा ॥
गोमूत्रेण युतो लेपः कृष्णवल्मीकमृत्तिका ॥५५॥

In bite and stings by ants, flies and mosquitoes, black earth of ant-hill pounded with cow's urine is useful.

नखावघृष्टसंजाते शोफे भृङ्गरसो हितः ॥
प्रतिसूर्यकदष्टानां सर्पदष्टवदाचरेत् ॥

In inflammatory swelling caused by nail scratching, juice of bhṛṅgarāja is useful.

The bite by pratisūryaka should be managed like snake-bite.

त्रिविधा वृश्चिकाः प्रोक्ता मन्दमध्यमहाविषाः ॥५६॥
गोशकृत्कोथजा मन्दा मध्याः काष्ठेष्टिकोद्भवाः ॥
सर्पकोथोद्भवास्तीक्ष्णा ये चान्ये विषसंभवाः ॥५७॥

Scorpions are of three types according to poison they contain–mild, moderate and virulent.

Those originated from putrefied cowdung have mild poison, those originating from wood or bricks have moderate poison and those originating from sloughened snake or from other poisonous substances are of virulent nature.

Others read as follows—

"सर्पकोथोद्भवास्तीव्रा दिग्धविद्धविषैर्हते। कोथे मध्या गवादीनां शकृत्कोथेऽवराः स्मृताः"।।इति।

मन्दा द्वादश मध्यास्तु त्रयः पञ्चदशोत्तमाः ॥
दश विंशतिरित्येते संख्यया परिकीर्तिताः ॥५८॥

Mild, moderate and virulent scorpions are twelve, three and fifteen in number total being thirty.

Gayadāsa reads as follows—

"त्रयोदश प्राणहरास्त्रयो मध्यास्तथाऽपरे। मन्दवीर्या दशैकश्च वृश्चिका विषवेदिभिः।। सप्तविंशतिरित्येते संख्यया परिकीर्तिताः"।।इति।

कृष्णः श्यावः कर्बुरः पाण्डुवर्णो
गोमूत्राभः कर्कशो मेचकश्च ॥
पीतो धूम्रो रोमशः शाड्वलाभो
रक्तः श्वेतेनोदरेणेति मन्दाः ॥५९॥
युक्ताश्चैते वृश्चिकाः पुच्छदेशे
स्युर्भूयोभिः पर्वभिश्चेतरेभ्यः ॥
एभिर्दष्टे वेदना वेपथुश्च
गात्रस्तम्भः कृष्णरक्तागमश्च ॥६०॥
शाखादष्टे वेदना चोर्ध्वमेति
दाहस्वेदौ दंशशोफो ज्वरश्च ॥

Scorpions which are black, blackish, variegated, pale, resembling cow's urine, rough, blue, yellow, smoky, hairy, grass-like and red with white abdomen have mild poison. These scorpions possess, in the tail, many joints in comparison to others.

By their sting, they produce pain, trembling, stiffness in body and outflow of black blood. If stung in extremities, pain rushes upwards along with burning sensation, sweating, local inflammatory swelling and fever.

रक्तः पीतः कापिलेनोदरेण
सर्वे धूम्राः पर्वभिश्च त्रिभिः स्युः ॥६१॥
एते मूत्रोच्चारपूत्यण्डजाता
मध्या ज्ञेयास्त्रिप्रकारोरगाणाम् ॥
यस्यैतेषामन्वयाद्यः प्रसूतो
दोषोत्पत्तिं तत्स्वरूपां स कुर्यात् ॥६२॥
जिह्वाशोफो भोजनस्यावरोधो
मूर्च्छा चोग्रा मध्यवीर्याभिदष्टे ॥

The scorpions with moderate poison are red, yellow, brown with smoky abdomen, with three smoky joints and originate from urine, faeces, putrefied material and eggs. They also produce disorder similar to that of the three types of snakes from which they are born of. Particularly they cause inflammation of tongue, obstruction to food and severe fainting.

श्वेतश्चित्रः श्यामलो लोहिताभो
रक्तः श्वेतो रक्तनीलोदरौ च ॥६३॥
पीतोऽरक्तो नीलपीतोऽपरस्तु
रक्तो नीलो नीलशुक्लस्तथा च ॥
रक्तो बभ्रुः पूर्ववच्चैकपर्वा
यश्चापर्वा पर्वणी द्वे च यस्य ॥६४॥
नानारूपा वर्णतश्चापि घोरा
ज्ञेयाश्चैते वृश्चिकाः प्राणचौराः ॥
जन्मैतेषां सर्पकोथात् प्रदिष्टं
देहेभ्यो वा घातितानां विषेण ॥६५॥
एभिर्दष्टे सर्पवेगप्रवृत्तिः
स्फोटोत्पत्तिर्भ्रान्तिदाहौ ज्वरश्च ॥
खेभ्यः कृष्णं शोणितं याति तीव्रं
तस्मात् प्राणैस्त्यज्यते शीघ्रमेव ॥६६॥

One white, variegated, bluish, reddish; red, white, with red and blue abdomen; another yellow with slight red or blue-yellow; another again red-blue, red, white, red and grey like the aforesaid one having no joints or with one or two joints–thus the scorpions with severe and fatal poison are

of many shapes and colours. They originate from either sloughened snake-body or that killed with poison.

When they sting, the impulse of snake-poison emerges, eruptive boils appear along with giddiness, burning sensation, fever and virulent discharge of black blood from the passages due to which the person dies soon.

उग्रमध्यविषैर्दष्टं चिकित्सेत् सर्पदष्टवत् ॥
आदंशं स्वेदितं चूर्णैः प्रच्छितं प्रतिसारयेत् ॥६७॥
रजनीसैन्धवव्योषशिरीषफलपुष्पजैः ॥
मातुलुङ्गाम्लगोमूत्रपिष्टं च सुरसाग्रजम् ॥६८॥
लेपे, स्वेदे सुखोष्णं च गोमयं हितमिष्यते ॥
पाने क्षौद्रयुतं सर्पिः क्षीरं वा बहुशर्करम् ॥६९॥

One stung by that with virulent and moderate poisons should be treated as bitten by snake. The site of bite should be fomented, scarified and then rubbed with powders of haridrā, saindhava, trikaṭu and fruits and flowers of śirīṣa. For paste, tender leaves of tulasī pounded with mātuluṅga juice and cow's urine while for fomentation warm cowdung should be used. For intake, ghee mixed with honey or milk added with plenty of sugar is beneficial.

The recipes for intake are applicable in predominance of vāta and pitta respectively.

दंशं मन्दविषाणां तु चक्रतैलेन सेचयेत् ॥
विदारिगणसिद्धेन सुखोष्णेनाथवा पुनः ॥७०॥
कुर्याच्चोत्कारिकास्वेदं विषघ्नैरुपनाहयेत् ॥
गुडोदकं वा सुहिमं चातुर्जातकसंयुतम् ॥७१॥
पानमस्मै प्रदातव्यं क्षीरं वा सगुडं हिमम् ॥

If stung by scorpion with mild poison, the site should be irrigated with cakrataila or warm oil cooked with vidāryādi drugs; then the site should be fomented with utkārikā and poultice be applied with anti-poisonous drugs. The patient should be given to drink well-cooled jaggery-water mixed with cāturjāta or cooled milk mixed with jaggery.

शिखिकुक्कुटबर्हाणि सैन्धवं तैलसर्पिषी ॥७२॥

धूमो हन्ति प्रयुक्तस्तु शीघ्रं वृश्चिकजं विषम् ॥
कुसुम्भपुष्पं रजनी निशा वा कोद्रवं तृणम् ॥७३॥
एभिर्घृताक्तैर्धूपस्तु पायुदेशे प्रयोजितः ॥
नाशयेदाशु कीटोत्थं वृश्चिकस्य च यद्विषम् ॥७४॥

Feathers of peacocks and cock, saindhava, oil and ghee–this fumigation destroys the scorpion poison soon.

Or kusuṃbha flowers, rajanī (mañjiṣṭhā), haridrā and kodrava plant–all mixed together with ghee should be used as fumigation at the anal region. This detroys the poison of insects and scorpion immediately.

लूताविषं घोरतमं दुर्विज्ञेयतमं च तत् ॥
दुश्चिकित्स्यतमं चापि भिषग्भिर्मन्दबुद्धिभिः ॥७५॥
सविषं निर्विषं चैतदित्येवं परिशङ्किते ॥
विषघ्नमेव कर्तव्यमविरोधि यदौषधम् ॥७६॥

The poisoning by spiders is most severe, difficult to comprehend and treat by physician of low intelligence.

In condition of doubt whether it is poisonous or non-poisonous verily the anti-poisonous drug should be administered which does not act as contradictory to dhātus.

Here 'auṣadha' means 'diet' which is incompatible to dhātus and not application of anti-poisonous drugs as in such case its use might go contrary to dhātus and inflict them.

अगदानां हि संयोगो विषजुष्टस्य युज्यते ॥
निर्विषे मानवे युक्तोऽगदः संपद्यतेऽसुखम् ॥७७॥
तस्मात् सर्वप्रयत्नेन ज्ञातव्यो विषनिश्चयः ॥
अज्ञात्वा विषसद्भवं भिषग्व्यापादयेन्नरम् ॥७८॥

The use of anti-poisonous formulation is judicious only when the case is definitely of poisoning as if used in poisonless person it may create troubles. Hence, with all efforts, poison should be diagnosed as in absence of poison the physician might kill the patient.

प्रोद्भिद्यमानस्तु यथाऽङ्कुरेण
न व्यक्तजातिः प्रविभाति वृक्षः ॥

तद्वद्दुरालक्ष्यतमं हि तासां
विषं शरीरे प्रविकीर्णमात्रम् ॥७९॥

As a plant does not manifest with features at the very stage of germintion, the poison of spiders is the most difficult to observe at the very outset when the poison has just circulated in the body.

ईषत्सकण्डु प्रचलं सकोठ-
मव्यक्तवर्णं प्रथमेऽहनि स्यात् ॥
अन्तेषु शूनं परिनिम्नमध्यं
प्रव्यक्तरूपं च दिने द्वितीये ॥८०॥
त्र्यहेण तद्दर्शयतीह रूपं
विषं चतुर्थेऽहनि कोपमेति ॥
अतोऽधिकेऽह्नि प्रकरोति जन्तो-
र्विषप्रकोपप्रभवान् विकारान् ॥८१॥
षष्ठे दिने विप्रसृतं तु सर्वान्
मर्मप्रदेशान् भृशमावृणोति ॥
तत् सप्तमेऽत्यर्थपरीतगात्रं
व्यापादयेन्मर्त्यमतिप्रवृद्धम् ॥८२॥

(The spider-poison) on the first day is shifting, with unmanifest colour and causes slight itching and allergic patches.

On the second day, its features are quite manifest and it causes oedema in extremities and wasting in the mid-region.

On the third day, it becomes more manifest and exhibits all symptoms.

On the fourth day, the poison aggravates.

On the fifth day, it produces disorders caused by aggravation of poison.

On the sixth day, it spreads and covers intensely all vital spots.

On the seventh day, it aggravates severely and inflicts the entire body and kills the person.

Darśayatīha rūpam–exhibits all symptoms such as fever, horripilation, red patches etc. as Vṛddha Vāgbhaṭa says—

"तृतीये सज्वरो रोमहर्षकृद्रक्तमण्डलः। शरावरूपस्तोदाढ्यो रोमकूपेषु सास्रवः"।।इति।

यास्तीक्ष्णचण्डोग्रविषा हि लूता-
स्ताः सप्तरात्रेण नरं निहन्युः ॥
अतोऽधिकेनापि निहन्युरन्या
यासां विषं मध्यमवीर्यमुक्तम् ॥८३॥
यासां कनीयो विषवीर्यमुक्तं
ताः पक्षमात्रेण विनाशयन्ति ॥
तस्मात् प्रयत्नं भिषगत्र कुर्या-
दादंशपाताद्विषघातियोगैः ॥८४॥

Spiders which have sharp, terrific and severe poison kill the victim within a week. Others having moderate degree of poison take some more time to show its fatal effect, those which have mild poison lead to death in a fortnight. Hence the physician should counteract them with all efforts from the very start of bite by administering anti-poisonous recipes.

Ālambāyana has said in this connection as follows—

''लूतास्तीक्ष्णविषा हन्युः सप्ताष्टनवभिर्दिनैः। एकादशाहात् परतो विषं यासां तु मध्यमम्''।।इति।

विषं तु लालानखमूत्रदंष्ट्रां-
रजःपुरीषैरथ चेन्द्रियेण ॥
सप्तप्रकारं विसृजन्ति लूता-
स्तदुग्रमध्यावरवीर्ययुक्तम् ॥८५॥
सकण्डुकोठं स्थिरमल्पमूलं
लालाकृतं मन्दरुजं वदन्ति ॥
शोफश्च कण्डूश्च पुलालिका च
धूमायनं चैव नखाग्रदंशे ॥८६॥
दंशं तु मूत्रेण सकृष्णमध्यं
सरक्तपर्यन्तमवेहि दीर्णम् ॥
दंष्ट्राभिरुग्रं कठिनं विवर्णं
जानीहि दंशं स्थिरमण्डलं च ॥८७॥
रजःपुरीषेन्द्रियजं हि विद्धि
स्फोटं विपक्वामलपीलुपाण्डुम् ॥

Spiders release poison of severe, moderate and mild potency through seven media–saliva, nails, urine, fangs, rajas (menstrual discharge), faeces and semen.

In poison transmitted by saliva, it causes itching and allergic patches with the site as firm, small-rooted and with slight pain.

Scratching with nail causes inflammatory swelling, itching, horripilation and fuming.

The site affected by urine gets cracked, black in the middle and red in periphery.

The bite with fangs is virulent, hard, discoloured, firm and round.

Poisoning through menstrual discharge, faeces and semen causes blisters pale like ripe pīlu fruits.

एतावदेतत् समुदाहृतं तु
वक्ष्यामि लूताप्रभवं पुराणम् ॥८८॥
सामान्यतो दष्टमसाध्यसाध्यं
चिकित्सितं चापि यथाविशेषम् ॥८९॥

This much has been said, now I shall mention early origin of spider along with general description of prognosis and specific treatment.

विश्वामित्रो नृपवरः कदाचिदृषिसत्तमम् ॥
वशिष्ठं कोपयामास गत्वाऽऽश्रमपदं किल ॥९०॥
कुपितस्य मुनेस्तस्य ललाटात् स्वेदबिन्दवः ॥
अपतन् दर्शनादेव रवेस्तत्समतेजसः ॥९१॥
तृणे महर्षिणा लूने धेन्वर्थं संभृतेऽपि च ॥
ततो जातास्त्विमा घोरा नानारूपा महाविषाः ॥
अपकाराय वर्तन्ते नृपसाधनवाहने ॥९२॥
यस्माल्लूनं तृणं प्राप्ता मुनेः प्रस्वेदबिन्दवः ॥
तस्माल्लूतेति भाष्यन्ते सङ्ख्यया ताश्च षोडश ॥९३॥

Viśvāmitra, the kingly sage, once upon a time went to the hermitage of Vaśiṣtha, the noblest of the sages, and somehow provoked his wrath; consequently sweat drops from the forehead of the enraged sage having brilliance like that of the sun, fell down upon the heap of grass cut and collected for his cow which gave rise to these terrific, having many forms and virulent poison creating mischief in king's accessories and carriers.

As the sage's sweat drops fell on the cut grass (as their originating source) they are called as '*lūtā*' which are sixteen in number.

In another's view, origin of spiders is described differently as follows—

"अन्ये वदन्ति भुक्तस्य दुष्टस्यान्नस्य मूर्च्छनात्। संभवन्ति विषस्फोटा ये लूताकीटलक्षणम्। यथास्वं धारयन्तस्ते लूताकीटाश्च कीर्तिता:"।।इति।

कृच्छ्रसाध्यास्तथाऽसाध्या लूतास्तु द्विविधाः स्मृताः ॥
तासामष्टौ कृच्छ्रसाध्या वर्ज्यास्तावत्य एव तु ॥९४॥
त्रिमण्डला तथा श्वेता कपिला पीतिका तथा ॥
आलमूत्रविषा रक्ता कसना चाष्टमी स्मृता ॥९५॥
ताभिर्दष्टे शिरोदुःखं कण्डूर्दंशे च वेदना ॥
भवन्ति च विशेषेण गदाः श्लैष्मिकवातिकाः ॥९६॥
सौवर्णिका लाजवर्णा जालिन्येणीपदी तथा ॥
कृष्णाऽग्निवक्त्रा काकाण्डा मालागुणाऽष्टमी तथा ॥९७॥
ताभिर्दष्टे दंशकोथः प्रवृत्तिः क्षतजस्य च ॥
ज्वरो दाहोऽतिसारश्च गदाः स्युश्च त्रिदोषजाः ॥९८॥
पिडका विविधाकारा मण्डलानि महान्ति च ॥
महान्तो मृदवः शोफा रक्ताः श्यावाश्चलास्तथा ॥९९॥
सामान्यं सर्वलूतानामेतदादंशलक्षणम् ॥

Spiders are known as of two types–curable with difficulty and incurable. Out of them, eight come in the first category while the remaining eight are to be discarded for treatment.

These eight are–trimaṇḍalā, śvetā, kapilā, pītikā, ālaviṣā, mūtraviṣā, raktā and kasanā.

Their bite causes headache, itching and pain at the site particularly the disorders of kapha and vāta.

The other (incurable) eight are–sauvarṇikā, lājavarṇā, jālinī, eṇīpadī, kṛṣṇā, agnivaktrā, kākāṇḍā and mālāguṇā.

By their bite, the site sloughens, haemorr hage starts along with fever, burning sensation, diarrhoea and other disorders caused by three doṣas; besides, boils of various shapes, large circular patches, inflammatory swellings–large, soft, red, blackish and shifting–appear.

This is the general feature of the bites of all types of spiders.

विशेषलक्षणं तासां वक्ष्यामि सचिकित्सितम् ॥१००॥
त्रिमण्डलाया दंशेऽसृक् कृष्णं स्रवति दीर्यते ॥
बाधिर्यं कलुषा दृष्टिस्तथा दाहश्च नेत्रयोः ॥१०१॥
तत्रार्कमूलं रजनी नाकुली पृश्निपर्णिका ॥
पानकर्मणि शस्यन्ते नस्यालेपाञ्जनेषु च ॥१०२॥
श्वेतायाः पिडका दंशे श्वेता कण्डूमती भवेत् ॥
दाहमूर्च्छाज्वरवती विसर्पक्लेदरुक्करी ॥१०३॥
तत्र चन्दनरास्नैलाहरेणुनलवञ्जुलाः ॥
कुष्ठं लामज्जकं वक्रं नलदं चागदो हितः ॥१०४॥
आदंशे पिडका ताम्रा कपिलायाः स्थिरा भवेत् ॥
शिरसो गौरवं दाहस्तिमिरं भ्रम एव च ॥१०५॥
तत्र पद्मककुष्ठैलाकरञ्जककुभत्वचः ॥
स्थिरार्कपर्ण्यपामार्गदूर्वाब्राह्मो विषापहाः ॥१०६॥
आदंशे पीतिकायास्तु पिडका पीतिका स्थिरा ॥
भवेच्छर्दिर्ज्वरः शूलं मूर्ध्नि रक्ते तथाऽक्षिणी ॥१०७॥
तत्रेष्टाः कुटजोशीरतुङ्गपद्मकवञ्जुलाः ॥
शिरीषकिणिहीशेलुकदम्बककुभत्वचः ॥१०८॥
रक्तमण्डनिभे दंशे पिडकाः सर्षपा इव ॥
जायन्ते तालुशोषश्च दाहश्चालविषार्दिते ॥१०९॥
तत्र प्रियङ्गुह्रीबेरकुष्ठलामज्जवञ्जुलाः ॥
अगदः शतपुष्पा च सपिप्पलवटाङ्कुराः ॥११०॥
पूतिर्मूत्रविषादंशो विसर्पी कृष्णशोणितः ॥
कासश्वासवमीमूर्च्छाज्वरदाहसमन्वितः ॥१११॥
मनःशिलालमधुककुष्ठचन्दनपद्मकैः ॥
मधुमिश्रैः सलामज्जैरगदस्तत्र कीर्तितः ॥११२॥
आपाण्डुपिडको दंशो दाहक्लेदसमन्वितः ॥
रक्ताया रक्तपर्यन्तो विज्ञेयो रक्तसंयुतः ॥११३॥
कार्यस्तत्रागदस्तोयचन्दनोशीरपद्मकैः ॥
तथैवार्जुनशेलुभ्यां त्वग्भिराम्रातकस्य च ॥११४॥
पिच्छिलं कसनादंशाद्रुधिरं शीतलं स्रवेत् ॥
कासश्वासौ च तत्रोक्तं रक्तलूताचिकित्सितम् ॥११५॥

Now I shall describe their specific features with treatment.

In the bite of trimaṇḍalā, there is discharge of black blood, the site gets cracked,the patient suffers from deafness, blurred vision and burning sensation in eyes. In this condition, arka root, haridrā, nākulī and pṛśniparṇī are recommended for intake, snuff, paste and collyrium.

In the bite of śvetā, white itching boil appears with spreading inflammation, moistening and pain along with burning sensation, fainting and fever. Here candana, rāsnā, elā, hareṇu, nala, vañjula, kuṣṭha, lāmajjaka, tagara and nalada mixed together are useful as anti-poisonous recipe.

In bite of kapilā, coppery and firm boil appears along with heaviness in head, burning sensation, defect of vision and giddiness. In such case, padmaka, kuṣṭha, elā, barks of karañja and arjuna, śālaparṇī, arkaparṇī, apāmārga, dūrvā and brāhmī should be used to destroy the poison.

In bite of pītikā, yellow and firm boil appears along with vomiting, fever, headache and redness of eyes. In this case, kuṭaja, uśīra, tuṅga, padmaka, vañjula; barks of śirīṣa, kiṇihī, śleṣmātaka, kadamba and arjuna are administered to destroy poison.

In the person afflicted with poisoning by ālaviṣa mustard–like boils appear at the site of bite resembling red scum in colour along with dryness of palate and burning sensation. In this case, anti-poisonous formulation is made of priyaṅgu, hrībera, kuṣṭha, lāmajjaka, vañjula, śatapuṣpā and leaf-buds of aśvattha and vaṭa.

The bite of mūtraviṣā, emits foul odour, spreads, discharges black blood along with symptoms of cough, dyspnoea, vomiting, fainting, fever and burning sensation. Here anti-poisonous formulation consisting of realgar, orpiment, madhuka, kuṣṭha, candana, padmaka and lāmajjaka mixed with honey is useful.

The bite of raktā is covered, at the site, with pale boils, red at the margin, having blood and attended with burning sensation and moistening. In this case, bālaka, candana, uśīra, padmaka and leaves of arjuna, śleṣmātaka and āmrātaka should be used as anti--poisonous formulation.

In bite of kasanā, the site discharges slimy and cold blood along with cough and dyspnoea. In this case, treatment as prescribed for raktalūtā (raktā) should be employed.

पुरीषगन्धिरल्पासृक् कृष्णाया दंश एव तु ॥
ज्वरमूर्च्छावमीदाहकासश्वाससमन्वितः ॥११६॥
तत्रैलावक्रसर्पाक्षीगन्धनाकुलिचन्दनैः ॥
महासुगन्धिसहितैः प्रत्याख्यायागदः स्मृतः ॥११७॥
दंशे दाहोऽग्निवक्त्रायाः स्रावोऽत्यर्थं ज्वरस्तथा ॥
चोषकण्डूरोमहर्षा दाहविस्फोटसंयुतः ॥११८॥
कृष्णाप्रशमनं चात्र प्रत्याख्याय प्रयोजयेत् ॥
सारिवोशीरयष्ट्याह्वचन्दनोत्पलपद्मकम् ॥११९॥

The bite of kṛṣṇā has smell of faeces and little blood along with symptoms of fever, fainting, vomiting, burning sensation, cough and dyspnoea. In this case, elā, tagara, sarpākṣī, gandhanākulī and candana mixed with mahāsugandhi agada should be used as anti-poisonous recipe after declaring the prognosis as doubtful.

The bite of agnivaktrā causes burning sensation, excessive discharge, fever, sucking, itching, horripilation and eruptive boils with burning sensation. After declaring the bad prognosis, the treatment as prescribed for kṛṣṇā should be applied particularly sārivā, uśīra, madhuyaṣṭī, candana, utpala and padmaka.

Gayadāsa takes them as totally incurable and as such reads only signs and symptoms along with other incurable types.

सर्वासामेव युञ्जीत विषे श्लेष्मातकत्वचम् ॥
भिषक् सर्वप्रकारेण तथा चाक्षीवपिप्पलम् ॥१२०॥

The physician should use bark of śleṣmātaka in all ways in poisoning of all types of bite. Similarly, aśvattha grown in mahānimba (or śobhāñjana) should be used.

कृच्छ्रसाध्यविषा ह्यष्टौ प्रोक्ता द्वे च यदृच्छया ॥
अवार्यविषवीर्याणां लक्षणानि निबोध मे ॥१२१॥
ध्यामः सौवर्णिकादंशः सफेनो मत्स्यगन्धकः ॥
श्वासः कासो ज्वरस्तृष्णा मूर्च्छा चात्र सुदारुणा ॥१२२॥
आदंशे लाजवर्णाया ध्यामं पूति स्रवेदसृक् ॥
दाहो मूर्च्छाऽतिसारश्च शिरोदुःखं च जायते ॥१२३॥
घोरो दंशस्तु जालिन्या राजिमानवदीर्यते ॥
स्तम्भः श्वासस्तमोवृद्धिस्तालुशोषश्च जायते ॥१२४॥

एणीपद्यास्तथा दंशो भवेत् कृष्णतिलाकृतिः ॥
तृष्णामूर्च्छाज्वरच्छर्दिकासश्वाससमन्वितः ॥१२५॥
दंशः काकाण्डिकादष्टे पाण्डुरक्तोऽतिवेदनः ॥
तृण्मूर्च्छाश्वासहृद्रोगहिक्काकासाः स्युरुच्छ्रिताः ॥१२६॥
रक्तो मालागुणादंशो धूमगन्धोऽतिवेदनः ॥
बहुधा च विशीर्येत दाहमूर्च्छाज्वरान्वितः ॥१२७॥

Eight types with poison difficult to treat and two treatable by chance are said. Now listen about the features of those with irresistible potency of poison.

The bite of sauvarṇikā is black-red, frothy, with fishy odour along with dyspnoea, cough, fever, thirst and severe fainting.

In case of lājavarṇā, the site of bite is black-red, putrid and discharges blood along with burning sensation, fainting, diarrhoea and headache.

The bite of jālinī is terrible, streaked and gets cracked causing stiffness, dyspnoea, repeated feeling of darkness and dryness of palate.

The bite of eṇīpadī is shaped like black sesamum and cuases thirst, fainting, fever, vomiting, cough and dyspnoea.

In the bite by kākāṇḍikā, the site is pale red and highly painful attended with severe thirst, fainting, dyspnoea, cardiac pain, hiccough and cough.

The bite of mālāguṇā is red, with smoky odour, highly painful and sloughens freqnently causing burning sensation, fainting and fever.

असाध्यास्वप्यभिहितं प्रत्याख्यायाशु योजयेत् ॥
दोषोच्छ्रायविशेषेण दाहच्छेदविवर्जितम् ॥१२८॥

Treatment of incurable ones also is mentioned which should be applied immediately according to predominance of doṣa, except cauterization and excision, after declaring the bad prognosis.

साध्याभिराभिर्लूताभिर्दष्टमात्रस्य देहिनः ॥
वृद्धिपत्रेण मतिमान् सम्यगादंशमुद्धरेत् ॥१२९॥

However, in curable cases, as soon as the spider bites the wise should excise the site with scalpel.

Hereafter some read '*jāmbavauṣṭhenāgnitaptena dahed ākaravāraṇāt*'.

अमर्मणि विधानज्ञो वर्जितस्य ज्वरादिभिः ॥
दंशस्योत्कर्तनं कुर्यादल्पश्वयथुकस्य च ॥१३०॥
मधुसैन्धवसंयुक्तैरगदैर्लेपयेत्ततः ॥
प्रियङ्गुरजनीकुष्ठसमङ्गामधुकैस्तथा ॥१३१॥
सारिवां मधुकं द्राक्षां पयस्यां क्षीरमोरटम् ॥
विदारीगोक्षुरक्षौद्रमधुकं पाययेत वा ॥१३२॥
क्षीरिणां त्वक्कषायेण सुशीतेन च सेचयेत् ॥
उपद्रवान् यथादोषं विषघ्नैरेव साधयेत् ॥१३३॥

The skilful clinicain should excise the site of bite if it is situated in non-vital part, has little swelling and is not attended with fever etc.; after excision, paste of anti-poisonous formulation mixed with honey and rock-salt should be applied or of priyaṅgu, haridrā, kuṣṭha, samaṅgā and madhuka. The patient should be given to drink sārivā, madhuka, drākṣā, payasyā and kṣīramoraṭa or vidārī, gokṣura, madhuka and honey. Moreover, the part should be irrigated with well cooled decoction of the barks of milky trees. Other complications should also be tackled, according to doṣa, with anti-poisonous formulations themselves.

Ḍalhaṇa says–mention of 'madhuka' twice in the same formulation indicates two types of madhuka–aquatic and terrestrial. But as they are two formulations the question does not arise.

नस्याञ्जनाभ्यञ्जनपानधूमं
तथाऽवपीडं कवलग्रहं च॥
संशोधनं चोभयतः प्रगाढं
कुर्यात्सिरामोक्षणमेव चात्र ॥१३४॥

Snuffing, anointment, collyrium, intake, fumigation, pressed snuff, gargles, both ways evacuative (emesis and purgation) and venepuncture–these ten measures should be employed in poisoning of spiders.

All these should be done with anti-poisonous drugs or formulations.

कीटदष्टव्रणान् सर्वानहिदष्टव्रणानपि ॥
आदाहपाकात्तान् सर्वाश्चिकित्सेद्दुष्टवद्भिषग् ॥१३५॥

All wounds of insect-bite and also of snake-bite should be treated like vitiated wound till inflammation and suppuration persist.

विनिवृत्ते ततः शोफे कर्णिकापातनं हितम् ॥
निम्बपत्रं त्रिवृद्दन्ती कुसुम्भकुसुमं मधु ॥१३६॥
गुग्गुलुः सैन्धवं किण्वं वर्चः पारावतस्य च ॥
विषवृद्धिकरं चान्नं हित्वा संभोजनं हितम् ॥१३७॥

After the inflammation subsides, the fleshy growth should be removed. For this, nimba leaves, trivṛt, dantī, kusumbha flowers, honey, guggulu, rocksalt, yeast and excrement of pigeon should be applied as paste. Moreover, articles having similar effects should be given in diet except those which aggravate poison.

Gayadāsa reads '*śikhīvaṃśaḥ*' in place of '*nimbapatram*' interpreting '*śikhī*' as 'lāṅgalakī'; he also reads '*dantam*' in place of '*kiṇvam*' meaning 'cow's tooth'.

विषेभ्यः खलु सर्वेभ्यः कर्णिकामरुजां स्थिराम् ॥
प्रच्छयित्वा मधून्मिश्रैः शोधनीयैरुपाचरेत् ॥१३८॥

In all types of poison, if the growth is painless and hard it should be scarified and then treated with cleansing drugs mixed with honey.

सप्तषष्ठस्य कीटानां शतस्यैतद्विभागशः ॥
दष्टलक्षणमाख्यातं चिकित्सा चाप्यनन्तरम् ॥१३९॥

Thus features and treatment of the bites inflicted by one hundred and sixty seven insects, in classified way, are described.

सविंशमध्यायशतमेतदुक्तं विभागशः ॥
इहोद्दिष्टाननिर्दिष्टानर्थान् वक्ष्याम्यथोत्तरे ॥१४०॥

Thus the text containing one hundred and twenty chapters is completed with appropriate divisions. The portions indicated but not described would be dealt with in Uttaratantra.

सनातनत्वाद्वेदानामक्षरत्वात्तथैव च ॥
तथा दृष्टफलत्वाच्च हितत्वादपि देहिनाम् ॥१४१॥
वाक्समूहार्थविस्तारात् पूजितत्वाच्च देहिभिः ॥
चिकित्सितात् पुण्यतमं न किंचिदपि शुश्रुमः ॥१४२॥
ऋषेरिन्द्रप्रभावस्यामृतयोनेर्भिषग्गुरोः ॥
धारयित्वा तु विमलं मतं परमसंमतम् ॥
उक्ताहारसमाचार इह प्रेत्य च मोदते ॥१४३॥

Because of eternality of vedas, their immutability, proven effect and wholesomeness to beings Āyurveda is the holiest and nothing else is heard superceding it as it contains extensive ideas in compendiums and is honoured by the human beings.

One holding the pure ideas, respected by all, of the kingly sage (Dhanvantari), having Indra's powers, the source of ambrosia and the preceptor of physicians (and surgeons) while observing the prescribed code of diet and conduct enjoys bliss here and hereafter.

इति सुश्रुतसंहितायां कल्पस्थाने कीटकल्पो नामाष्टमोऽध्यायः ॥८॥

Thus ends the eighth chapter on (poisoning by) insects in Kalpasthāna of Suśrutasaṃhitā.

UTTARATANTRA

(SUPPLEMENTARY SECTION)

ŚĀLĀKYATANTRA

(DISEASES OF SUPRACLAVICULAR REGION)

प्रथमोऽध्यायः
Chapter I

अथात औपद्रविकमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on complicative diseases.

As propounded by Lord Dhanvantari.

In the preceding section, poisons creating many complications are described which are to be dealt with for treatment in this supplementary section; or after completing the text in one hundred and twenty chapters the uttaratantra is proposed to deal with diseases arisen as complications.

अध्यायानां शते विंशे यदुक्तमसकृन्मया ॥
वक्ष्यामि बहुधा सम्यगुत्तरेऽर्थानिमानिति ॥३॥
इदानीं तत् प्रवक्ष्यामि तन्त्रमुत्तरमुत्तमम् ॥

That which is referred to frequently in one hundred and twenty chapters (of the text) as 'these ideas would be explained properly in many ways in the uttaratantra' is now being delivered in the supplementary sections the excellent one.

Some read '*yadviṃśatyadhike proktaṃ adhyāyānāṃ śate mayā*'; others, however, read '*śate saviṃśe 'dhyāyānām*'.

निखिलेनोपदिश्यन्ते यत्र रोगाः पृथग्विधाः ॥४॥
शालाक्यतन्त्राभिहिता विदेहाधिपकीर्तिताः ॥
ये च विस्तरतो दृष्टाः कुमाराबाधहेतवः ॥५॥
षट्सु कायचिकित्सासु ये चोक्ताः परमर्षिभिः ॥
उपसर्गादयो रोगा ये चाप्यागन्तवः स्मृताः ॥६॥
त्रिषष्टी रससंसर्गाः स्वस्थवृत्तं तथैव च ॥
युक्तार्था युक्तयश्चैव दोषभेदास्तथैव च ॥७॥
यत्रोक्ता विविधा अर्था रोगसाधनहेतवः ॥

In which different diseases would be described fully such as–those mentioned in śālākyatantra as described by the king of Videha (Nimi), those described in detail as causes of affliction to children (kaumārabhṛtya), those which are described by great seers in six treatises of kāyacikitsā, the diseases caused by infestation of evil spirits and those caused by extraneous factors. Besides, where three hundred and sixty combinations of rasas, code of healthy conduct, tantrayukti (textual devices) and permutations and combinations of doṣas along with various ideas are described which are complementary in treatment of diseases.

Videhādhipakīrtitāḥ–described by the king of Videha, Nimi, as seventy six diseases of eye and not as established by Karāla, Bhadraśaunaka etc.; *ye ca vistarato dṛṣṭāḥ*–as described in detail by Pārvataka, Jīvaka, Bandhaka etc.; *kumārābādhahetavaḥ*–causes of afflictions to children such as skandagraha etc.; *ṣaṭsu kāyacikitsāsu*–six treatises of kāyacikitsā as composed by Agniveśa, Bheḍa, Jātūkarṇa, Parāśara, Hārīta and Kṣārapāṇi; *upasargādayaḥ*–fever etc.; '*āgantavaḥ*'–exogenous such as insanity etc.; Gayī interprets '*upasargādayaḥ*' as caused by infestation of non-human spirits such as epilepsy and insanity described under bhūtavidyā, they are the exogenous diseases.

Hereafter some read as follows—

'विदेहाधिपतिः श्रीमान् जनको नाम विश्रुतः। आलम्भयज्ञप्रवणः सोऽयजद्ब्राह्मणैर्वृतः। तस्य यागप्रवृत्तस्य कुपितो भगवान् रविः। दृष्टिं प्रणाशयामास सोऽनुतेपे महत्तपः। दीप्तांशुस्तपसा तेन तोषितः प्रददौ पुनः। चक्षुर्वेदं प्रसन्नात्मा सर्वभूतानुकम्पया।।इति।

ophthalmology is termed as '*cakṣurveda*'. But as this is not adopted by the author of Bṛhat Pañjikā I have also not included it.

महतस्तस्य तन्त्रस्य दुर्गाधस्याम्बुधेरिव ॥८॥
आदावेवोत्तमाङ्गस्थान् रोगानभिदधाम्यहम् ॥
सङ्ख्यया लक्षणैश्चापि साध्यासाध्यक्रमेण च ॥९॥

In the very beginning of this great uttaratantra, unfathomable like ocean, I describe the diseases located in head with number, features and prognosis.

Ca implies etiology and treatment.

विद्याद्द्व्यङ्गुलबाहुल्यं स्वाङ्गुष्ठोदरसंमितम् ॥
द्व्यङ्गुलं सर्वतः सार्धं भिषङ्नयनबुद्बुदम् ॥१०॥

सुवृत्तं गोस्तनाकारं सर्वभूतगुणोद्भवम् ॥

Eye ball measures two fingers, with the unit of one finger measured by the middle portion of own thumb, inside and two and a half fingers on all sides. It is spherical, shaped like cow's teat and originated from all five mahābhūtas along with their properties.

Dvyaṅgulabāhulyam–measure of reachig inside (*antaḥpraveśapramāṇam*); *sarvataḥ*–in length as well as breadth; *nayanabudbudam-akṣigolakaḥ* (eye ball); *sarvabhūtaguṇodbhavam*–originating from all bhūtas as well as their properties; from bhūtas such as eyeball along with blood vessels, ligaments, bones and lachrymal ducts and from properties such as red, white and black colours. Some interpret '*guṇa*' as 'essence of bhūtas' but it is not accepted by Jejjaṭa.

पलं भुवोऽग्नितो रक्तं वातात् कृष्णं सितं जलात् ॥११॥
आकाशादश्रुमार्गाश्च जायन्ते नेत्रबुद्बुदे ॥

In eye-ball, muscular, red, black and white portion and lachrymal passages originate from pṛthivī, agni, vāyu, ap and ākāśa bhūtas respectively.

दृष्टिं चात्र तथा वक्ष्ये यथा ब्रूयाद्विशारदः ॥१२॥
नेत्रायामत्रिभागं तु कृष्णमण्डलमुच्यते ॥
कृष्णात् सप्तममिच्छन्ति दृष्टिं दृष्टिविशारदाः ॥१३॥

Now I will tell about *dṛṣṭi* (pupil) as the expert says. One-third of the length of eye is *kṛṣṇamaṇḍala* (black circle) and of the black circle one-seventh is pupil as held by the experts in eye (ophthalmologists).

Viśāradaḥ–expert, Videha (Nimi); *dṛṣṭiviśāradāḥ*–experts in śālākya; though the measurement of pupil as the one-seventh part of the black circle is according to others' view, it is deemed as accepted in absence of refutation. What is the actual measure of this one-seventh part is mentioned further as resembling the size of a lentil or that may be taken Suśruta's own view while the former is according to others' view. The statement that pupil is one-ninth part of *tārakā* (black portion) may be taken as exception in some long-lived person. There are other explanations also which are left here. Some read this differently which is not available to me.

मण्डलानि च सन्धींश्च पटलानि च लोचने ॥
यथाक्रमं विजानीयात् पञ्च षट् च षडेव च ॥१४॥

There are *maṇḍalas* (circles), *sandhis* (junctions) and *paṭalas* (layers) five, six and six in number respectively.

Some read it in this way

'लोचने मण्डलान्यन्तान् संधींश्च पटलानि च। जानीयात् क्रमशः पञ्च चतुरः षट् षडेव च''।।इति।

but this is declared as defective by commentators.

पक्ष्मवर्त्मश्वेतकृष्णदृष्टीनां मण्डलानि तु ॥
अनुपूर्वं तु ते मध्याश्चत्वारोऽन्त्या यथोत्तरम् ॥१५॥

The circles are of eye lashes, eye lids white portion, black portion and pupil. Successively the four are in the centre while in the reverse order they are in periphery.

पक्ष्मवर्त्मगतः सन्धिर्वर्त्मशुक्लगतोऽपरः ॥
शुक्लकृष्णगतस्त्वन्यः कृष्णदृष्टिगतोऽपरः ॥
ततः कनीनकगतः षष्ठश्चापाङ्गगः स्मृतः ॥१६॥

The six junctions are as follows—

1. Between eyelashes and eyelid.
2. Between eyelid and white circle.
3. Between white and black circles.
4. Between black circle and pupil.
5. In kanīnaka (inner canthus).
6. In apāṅga (outer canthus).

द्वे वर्त्मपटले विद्याच्चत्वार्यन्यानि चाक्षिणि ॥
जायते तिमिरं येषु व्याधिः परमदारुणः ॥१७॥

Two layers are of eyelids while four others are in the eye in which timira, a very severe disorder, takes place.

तेजोजलाश्रितं बाह्यं तेष्वन्यत् पिशिताश्रितम् ॥
मेदस्तृतीयं पटलमाश्रितं त्वस्थि चापरम् ॥१८॥
पञ्चमांशसमं दृष्टेस्तेषां बाहुल्यमिष्यते ॥

The outermost first layer (of the eyeball) is supported by tejas (rakta) and jala (rasa); the second one consists of muscles, the third one of medas (fatty

tissue) and the fourth one of bones. Thus their thickness is equal to one-fifth of the pupil.

सिराणां कण्डराणां च मेदसः कालकस्य च ॥१९॥
गुणाः कालात् परः श्लेष्मा बन्धनेऽक्ष्णोः सिरायुतः ॥

Excellent essences intermingled of blood vessels, ligaments, fat and bone play immportant role in supporting the eye ball particularly mucus along with blood vessels.

Others interpret differently as follows–The intermingled essence of blood vessels, ligaments and fat support the black circle while mucus along with blood vessles support the white circle. They also read accordingly as—

'सिराणां कण्डराणां च मेदसः कृष्णबन्धने। गुणाः कालात् परः श्लेष्मा बन्धनेऽक्ष्णोः सिरायुतः''।।इति।

सिरानुसारिभिर्दोषैर्विगुणैरूर्ध्वमागतैः ॥२०॥
जायन्ते नेत्रभागेषु रोगाः परमदारुणाः ॥

Aggravated doṣas circulating in blood vessels when go upwards and are located in parts of eye, highly severe diseases take place therein.

Some read '*netrarājiṣu*' in place of '*netrabhāgeṣu*' which means entire eye.

तत्राविलं ससंरम्भमश्रुकण्डूपदेहवत् ॥२१॥
गुरूषातोदरागाद्यैर्जुष्टं चाव्यक्तलक्षणैः ॥
सशूलं वर्त्मकोषेषु शूकपूर्णाभमेव च ॥२२॥
विहन्यमानं रूपे वा क्रियास्वक्षि यथा पुरा ॥
दृष्ट्वैव धीमान् बुध्येत दोषेणाधिष्ठितं तु तत् ॥२३॥

If eye is turbid; with congestion, lachrymation, itching and dirt; associated with slightly manifest symptoms such as heaviness, heat, pricking pain, redness etc.; with eyelids painful and as if filled with bristles inside or vision is blurred or eye is not functioning as before then the wise only by inspection should know that it is vitiated by doṣas eg. diseased.

These are prodromal features of eye diseases. Some read '*kriyāsvakṣyāgataklamam*' in place of '*kriyāsvakṣi yathā purā*'.

तत्र संभवमासाद्य यथादोषं भिषग्जितम् ॥
विदध्यान्नेत्रजा रोगा बलवन्तः स्युरन्यथा ॥२४॥

Thus after ascertaining the origin of eye diseases on should take action for their treatment otherwise they might become severe.

Some read '*sañcayamāsādya*' in place of '*sambhavamāsādya*' here '*sañcaya*' includes prapoka, prasara etc.

सङ्क्षेपतः क्रियायोगो निदानपरिवर्जनम् ॥
वातादीनां प्रतीघातः प्रोक्तो विस्तरतः पुनः ॥२५॥

In nutshell, the management consists of elimination of etiological factors; the treatment of vāta etc., however, is described in detail further.

उष्णाभितप्तस्य जलप्रवेशा-
द्दूरेक्षणात् स्वप्नविपर्ययाच्च ॥
प्रसक्तसंरोदनकोपशोक-
क्लेशाभिघातादतिमैथुनाच्च ॥२६॥
शुक्तारनालाम्लकुलत्थमाष-
निषेवणाद्वेगविनिग्रहाच्च ॥
स्वेदादथो धूमनिषेवणाच्च
छर्देर्विघाताद्वमनातियोगात् ॥
बाष्पग्रहात् सूक्ष्मनिरीक्षणाच्च
नेत्रे विकारान् जनयन्ति दोषाः ॥२७॥

Doṣas produce disorders in eye by dipping into water after being heated, gazing at distant objects, faulty sleep, constant weeping, anger, grief, distress and trauma, excessive sex, excessive intake of vinegar, sour gruel, sours, horse gram and black gram; suppression of urges, sudation, smoking, obstructed vomiting, excessive emesis, suppression of tears and seeing minute objects.

Here some read differently beginning with '*evaṃ vidāhyāpratikārino'nnam*' and ending with '*avākśirotyucchritaśāyitasya jvaropatāpād ṛtuparyayācca*' but this is not adopted due to fear of repetition.

वाताद्दश तथा पित्तात् कफाच्चैव त्रयोदश ॥
रक्तात् षोडश विज्ञयाः सर्वजाः पञ्चविंशतिः ॥२८॥
तथा बाह्यौ पुनर्द्वौ च रोगाः षट्सप्ततिः स्मृताः ॥

Ten each from vāta and pitta, thirteen from kapha, sixteen from rakta, twenty five from all combined and two exogenous–thus, in total, there are seventy six diseases of eye.

Bāhyau–two exogenous, one with apparant cause due to trauma and the other without any apparant cause due to invisible forces.

हताधिमन्थो निमिषो दृष्टिर्गम्भीरिका च या ॥२९॥
यच्च वातहतं वर्त्म न ते सिध्यन्ति वातजाः ॥
याप्योऽथ तन्मयः काचः साध्याः स्युः सान्यमारुताः ॥३०॥
शुष्काक्षिपाकाधीमन्थस्यन्दमारुतपर्यया: ॥

Hatādhimantha, nimiṣa, gambhīrikā dṛṣṭi and vātahata vartma–these (four) caused by vāta are incurable.

Vātaja kāca is palliable, while anyamāruta (anyatovāta), śuṣkākṣipāka, adhimantha, abhisyanda and mārutaparyaya are curable.

असाध्यो ह्रस्वजाड्यो यो जलस्रावश्च पैत्तिकः ॥३१॥
परिम्लायी च नीलश्च याप्यः काचोऽथ तन्मयः ॥
अभिष्यन्दोऽधिमन्थोऽम्लाध्युषितं शुक्तिका च या ॥३२॥
दृष्टिः पित्तविदग्धा च धूमदर्शी च सिध्यति ॥

Amongst paittika disorders, hrasvajāḍya and jalasrāva are incurable. Types of kāca known as parimlāyin and nīla are palliable while adhisyanda, adhimantha, amlādhyuṣita, śuktikā, pittavidagdha dṛṣṭi and dhūmadarśi–these six are curable.

असाध्यः कफजः स्रावो याप्यः काचश्च तन्मयः ॥३३॥
अभिष्यन्दोऽधिमन्थश्च बलासग्रथितं च यत् ॥
दृष्टिः श्लेष्मविदग्धा च पोथक्यो लगणश्च यः ॥३४॥
क्रिमिग्रन्थिपरिक्लिन्नवर्त्मशुक्लार्मपिष्टकाः ॥
श्लेष्मोपनाहः साध्यास्तु कथिताः श्लेष्मजेषु तु ॥३५॥

Amongst kaphaja disorders, srāva is incurable and kaphaja kāca is palliable while abhiṣyanda, adhimantha, balāsagrathita, kaphavidagdha dṛṣṭi, pothakī, lagaṇa, krimigranthi, pariklinnavartma, śuklārma, piṣṭaka and kaphopanāha–these eleven are curable.

रक्तस्रावोऽजकाजातं शोणितार्शोव्रणान्वितम् ॥
शुक्रं न साध्यं काचश्च याप्यस्तज्जः प्रकीर्तितः ॥३६॥
मन्थस्यन्दौ क्लिष्टवर्त्म हर्षोत्पातौ तथैव च ॥
सिराजावञ्जनाख्या च सिराजालं च यत् स्मृतम् ॥३७॥

पर्वण्यथाव्रणं शुक्रं शोणितार्मार्जुनश्च यः ॥
एते साध्या विकारेषु रक्तजेषु भवन्ति हि ॥३८॥

Raktaśrāva, ajakājāta, śoṇitārśas and savraṇa śukra are incurable; raktaja kāca is palliable while adhimantha, abhisyanda, kliṣṭavartma, sirāharṣa, sirotpāta, añjananāmikā, sirājāla, parvaṇī, avraṇa śukra, śoṇitārma and arjuna these–eleven diseases are curable amongst the raktaja ones.

पूयास्रावो नाकुलान्ध्यमक्षिपाकात्ययोऽलजी ॥
असाध्याः सर्वजा याप्यः काचः कोपश्च पक्ष्मणः ॥३९॥
वर्त्मावबन्धो यो व्याधिः सिरासु पिडका च या ॥
प्रस्तार्यर्माधिमांसार्म स्नाय्वर्मोत्सङ्गिनी च या ॥४०॥
पूयालसश्चार्बुदं च श्यावकर्दमवर्त्मनी ॥
तथाऽर्शोवर्त्म शुष्कार्शः शर्करावर्त्म यच्च वै ॥४१॥
सशोफश्चाप्यशोफश्च पाको बहलवर्त्म च ॥
अक्लिन्नवर्त्म कुम्भीका बिसवर्त्म च सिध्यति ॥४२॥

Amongst diseases cuased by all doṣas combined, puyāsrāva, nākulāndhya, akṣipākātyaya and alajī are incurable; kāca and pakṣmakopa are paliable while vartmāvabandha, sirāpiḍakā, prastāryārma, adhimāṃsārma, snāyvarma, utsaṅginī, pūyālasa, arbuda, śyāvavartma, kardamavartma, arśovartma, śuṣkārśas, śarkarāvartma, saśopha and aśopha akṣipāka, bahalavartma, aklinnavartma, kumbhīkā and bisavartma–these nineteen disorders are curbale.

Some read as follows—

"याप्यो वर्त्मावबन्धश्च काचः कोपश्च पक्ष्मणः। पिल्लाख्यश्चापि यो व्याधिः सिरासु पिडका च या"।।इति।

but as discarded by pañjikā, I have also left it.

सनिमित्तोऽनिमित्तश्च द्वावसाध्यौ तु बाह्यजौ ॥

Two exogenous disorders, one with apparent cause and the other without it, are incurable.

षट्सप्ततिर्विकाराणामेषा संग्रहकीर्तिता ॥४३॥

Thus seventy six diseases of eye are mentioned briefly.

नव सन्ध्याश्रयास्तेषु वर्त्मजास्त्वेकविंशतिः ॥
शुक्लभागे दशैकश्च चत्वारः कृष्णभागजाः ॥४४॥
सर्वाश्रयाः सप्तदश दृष्टिजा द्वादशैव तु ॥
बाह्यजौ द्वौ समाख्यातौ रोगौ परमदारुणौ ॥
भूय एतान् प्रवक्ष्यामि सङ्ख्यारूपचिकित्सितैः ॥४५॥

Amongst them, nine are located in junctions, twenty one in eyelids, eleven in white circle, four in black circle, seventeen generalised, twelve in pupil and two exogenous which are very severe. These would again be mentioned while describing number, features and treatment.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे औपद्रविको नाम प्रथमोऽध्यायः ॥१॥

The ends the first chapter on complicative diseases under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

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द्वितीयोऽध्यायः

Chapter II

अथातः सन्धिगतरोगविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of diseases of junctions.

As propounded by Lord Dhanvantari.

पूयालसः सोपनाहः स्रावाः पर्वणिकाऽलजी ॥
क्रिमिग्रन्थिश्च विज्ञेया रोगाः सन्धिगता नव ॥३॥

Pūyālasa, upanāha, srāvas (pūyāsrāva, śleṣmāsrāva, raktāsrāva and pittāsrāva), parvaṇikā, alajī and krimigranthi–these nine diseases are located in junctions.

पक्वः शोफः सन्धिजः संस्रवेद्यः
सान्द्रं पूयं पूति पूयालसः सः ॥

Inflammation at the junction when ripened discharges thick and putrid pus. This is known as '*pūyālasa*'.

Sandhijaḥ–located in kanīna sandhi (inner canthus). This is caused by all doṣas combined and is curable.

SD[1] quotes the following verse from Videha in this regard—

'शोथक्लेदसमाविष्टं तोदभेदसमाकुलम् ।
पूयालसं तु तं विद्यात् सन्धौ कानीनिके नृणाम् ॥' इति।

ग्रन्थिर्नाल्पो दृष्टिसन्धावपाकः
कण्डूप्रायो नीरुजस्तूपनाहः ॥४॥

A big cyst at the junction of eye which is slightly suppurative, itching and painless is known as '*upanāha*'.

1. SD-Śrikanṭhadatta in Madhukoṣa Commentary on Madhava-nidāna.

Upanāhaḥ–caused by kapha; it is curable.

Interpreting '*dṛṣṭisandhau*' SD says that it is at the junction of black circle and pupil. He also quotes Videha as follows—

'वायु: श्लेष्माणमादाय दृष्टिसन्धौ व्यवस्थित: ।
अरुणं कठिनं ग्रन्थिं जनयेदल्पवेदनम् ।।
श्लेष्मोपनाहं तं विद्यात् ।' इति।

Though caused by vāta and kapha, it is named as '*śleṣmopanāha*' because of predominance of kapha.

गत्वा सन्धीनश्रुमार्गेण दोषाः
कुर्युः स्रावान् रुग्विहीनान् कनीनात् ॥
तान् वै स्रावान् नेत्रनाडीमथैके
तस्या लिङ्गं कीर्तयिष्ये चतुर्धा ॥५॥
पाकः सन्धौ संस्रवेद्यश्च पूयं
पूयास्रावो नैकरूपः प्रदिष्टः ॥
श्वेतं सान्द्रं पिच्छिलं संस्रवेद्यः
श्लेष्मास्रावो नीरुजः स प्रदिष्टः ॥६॥
रक्तास्रावः शोणितोत्थः सरक्त-
मुष्णं नाल्पं संस्रवेन्नातिसान्द्रम् ॥
पीताभासं नीलमुष्णं जलाभं
पित्तास्रावः संस्रवेत् सन्धिमध्यात् ॥७॥

Doṣas reaching the junctions through lachrymal channel produce painless discharges from the inner canthus, this is also known as '*netranāḍī*' which is of four types the features of which are to be described further.

Suppuration in junciton, discharging pus is known as '*pūyāsrāva*' which is of many forms.

One having white, thick, slimy and painless discharge is known as '*śleṣmāsrāva*'.

Raktāsrāva is that which is caused by rakta and has reddish, hot, profuse and slightly thick discharge.

Pittāsrāva is that which causes yellowish, blue, hot and watery discharge from the junction.

Sandhayaḥ–four junctions in eye; *aśrumārgeṇa*–'aśrumārga' here means 'blood vessles' as said by Videha—

"अश्रुस्रावः सिरा गत्वा नेत्रसन्धिसु तिष्ठति। ततः कनीनकं गत्वा चाश्रु कृत्वा कनीनके। ततः स्रवत्यथास्रावं यथादोषमवेदनम्"।।इति।

'*aśrusrāva*' means discharge of doṣa along with tears. All srāvas are incurable. There is no '*vātāsrāva*' by nature of the disease like galagaṇḍa and cāturthika.

ताम्रा तन्वी दाहशूलोपपन्ना
रक्ताज्ज्ञेया पर्वणी वृत्तशोफा ।।
जाता सन्धौ कृष्णशुक्लेऽलजी स्या-
त्तस्मिन्नेव ख्यापिता पूर्वलिङ्गैः ।।८।।

Parvaṇī is thin with burning, pain and round inflammation caused by rakta and located in junction of black and white circles.

Alajī arises at the same place and with the same features.

In spite of similarity of location and features in *parvaṇī* and *alajī* the difference is that the former is thin while the latter is thicker; this is caused by sannipāta and is incurable.

SD quotes from Videha as follows

'शुक्लकृष्णान्तसन्धौ तु चीयन्तेऽसृक्कफानिलाः ।
पर्वणी पिडका तैस्तु जायते त्वङ्कुरोपमा ।।
ताम्रा सदाहचोषोष्णपीतकाश्रुसमाकुला ।
कफपित्ते तु संमूर्च्छ्य सह रक्तेन मारुतः ।।
शुक्लकृष्णान्तसन्धौ तु जनयेद् गोस्तनाकृतिम् ।
पिडकामलजीं तां तु विद्धि तोदाश्रुसंकुलाम्' ।।इति।

क्रिमिग्रन्थिर्वर्त्मनः पक्ष्मणश्च
कण्डूं कुर्युः क्रिमयः सन्धिजाताः ।।
नानारूपा वर्त्मशुक्लस्य सन्धौ
चरन्तोऽन्तर्नयनं दूषयन्ति ।।९।।

Krimigranthi arises at the junction of eye lid and the white circle in which the organisms of various forms reaching the junction of eyelid and eyelashes produce itching and while moving inside vitiate the eye.

This is caused by kapha and is curable.

SD quotes from Videha as follows—

'वर्त्मशुक्लस्य सन्धौ तु ग्रन्थिः पित्तकफात्मकः ।
ऊष्मणा पच्यते गाढं तत्र मूर्च्छन्ति जन्तवः ॥
सुसूक्ष्मजातचरणा वर्त्मपक्ष्मसमाश्रयाः ।
ततस्ते पूयसंसृष्टा पतन्ति क्रिमयस्तथा ॥
लक्षणैर्विविधैर्युक्ताः सन्निपातसमुत्थिताः ।
क्रिमिग्रन्थिं तु तं विद्याद् देहिनां नेत्रदूषणम् ॥' इति।

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे सन्धिगतरोगविज्ञानीयो नाम द्वितीयोऽध्यायः ॥२॥

Thus ends the second chapter on description of diseases of junctions under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

तृतीयोऽध्यायः
Chapter III

अथातो वर्त्मगतरोगविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of diseases of eye lids.

As propounded by Lord Dhanvantari.

पृथग्दोषाः समस्ता वा यदा वर्त्मव्यपाश्रयाः ॥
सिरा व्याप्यावतिष्ठन्ते वर्त्मस्वधिकमूर्च्छिताः ॥३॥
विवर्ध्य मांसं रक्तं च तदा वर्त्मव्यपाश्रयान् ॥
विकाराञ्जनयन्त्याशु नामतस्तान्निबोधत ॥४॥

When doṣas, separately or jointly, severely aggravated are located inside the eye lids permeating the blood vessels therein, they increase māṃsa and rakta and thereby produce diseases in eyelids quickly. Listen about them by names.

This is not read by the author of Pañjikā but as accepted by Jejjaṭa I have read it.

उत्सङ्गिन्यथ कुम्भीका पोथक्यो वर्त्मशर्करा ॥
तथाऽर्शोवर्त्म शुष्कार्शस्तथैवाञ्जननामिका ॥५॥
बहलं वर्त्म यच्चापि व्याधिर्वर्त्मावबन्धकः ॥
क्लिष्टकर्दमवर्त्माख्यौ श्याववर्त्म तथैव च ॥६॥
प्रक्लिन्नमपरिक्लिन्नं वर्त्म वातहतं तु यत् ॥
अर्बुदं निमिषश्चापि शोणितार्शश्च यत् स्मृतम् ॥७॥
लगणो बिसनामा च पक्ष्मकोपस्तथैव च ॥
एकविंशतिरित्येते विकारा वर्त्मसंश्रयाः ॥८॥
नामभिस्ते समुद्दिष्टा लक्षणैस्तान् प्रचक्ष्महे ॥

Utsaṅginī, kumbhīkā, pothakī, vartmaśarkarā, arśovartma, śuṣkārśas, añjananāmikā, bahalavartma, vartmāvabandhaka, kliṣṭavartma, kardamavartma,

śyāvavartma, praklinnavartma, apariklinnavartma, vātahatavartma, arbuda, nimiṣa, śoṇitārśas, lagaṇa, biśa Vartma and pakṣmakopa–these are twenty one diseases of eyelids enumerated with names. They will described further with features.

अभ्यन्तरमुखी बाह्योत्सङ्गेऽधो वर्त्मनश्च या ॥९॥
विज्ञेयोत्सङ्गिनी नाम तद्रूपपिडकाचिता ॥

Utsaṅginī is that which has opening internally, protruded externally, based in the lower surface of the lid and covered with similar boils.

This is caused by all doṣas combined and is curable; its hardness etc. should also be known from the statement of Videha as follows—

"वर्त्मोत्सङ्गेऽप्यधो जन्तोः सन्निपातात् प्रजायते। अभ्यन्तरमुखी स्थूला बाह्यतश्चापि दृश्यते। पिडका पिडकाभिश्च चिताऽन्याभिः समन्ततः। उत्सङ्गपिडका नाम कठिना मन्दवेदना। सा प्रभिन्ना स्रवेत् स्रावं कुक्कुटाण्डरसोपमम्" ॥इति।

कुम्भीकबीजप्रतिमाः पिडका यास्तु वर्त्मजाः ॥१०॥
आध्मापयन्ति भिन्ना याः कुम्भीकपिडकास्तु ताः ॥

Boils resembling the seeds of kumbhīka (Careya arborea) located in eyelid which after bursting again filled up are known as *kumbhīkapiḍakā* (*kumbhīkā*).

Vartmajāḥ–boils appear only externally on the lid. They are caused by sannipāta but are curable.

स्राविण्यः कण्डुरा गुर्व्यो रक्तसर्षपसन्निभाः ॥
पिडकाश्च रुजावत्यः पोथक्य इति संज्ञिताः ॥११॥

Discharging, itching, heavy and painful boils resembling red mustard are known as *pothakī* (trachoma). They are curable.

पिडकाभिः सुसूक्ष्माभिर्घनाभिरभिसंवृता ॥
पिडका या खरा स्थूला सा ज्ञेया वर्त्मशर्करा ॥१२॥

Hard and large boil covered with small and densely arranged boils is known as '*vartmaśarkarā*'.

This is caused by sannipāta and is curable.

एर्वारुबीजप्रतिमाः पिडका मन्दवेदनाः ॥
सूक्ष्माः खराश्च वर्त्मस्थास्तदर्शोवर्त्म कीर्त्यते ॥१३॥

When slightly painful minute and rough boils resembling the seeds of snake cucumber are located in eyelid, the disease is known as *arśovartma.*

Vartmasthāḥ–situated in lids internally as well as externally. This is curable even caused by sannipāta.

SD quotes Nimi as follows—

'नीरुजा कठिना वर्त्मपक्ष्मान्तर्बाह्यतोऽपि वा ।
पिडका सन्निपातेन तदर्शोवर्त्म निर्दिशेत् ।।' इति।
दीर्घोऽङ्कुरः खरः स्तब्धो दारुणो वर्त्मसंभवः ॥
व्याधिरेष समाख्यातः शुष्कार्श इति संज्ञितः ॥१४॥

When long, rough, rigid and highly distressing sprouty growth arises in eyelids it is known as *śuṣkārśas.*

Vartmasambhavaḥ–it appears internally in lids. It is curable though caused by sannipāta.

दाहतोदवती ताम्रा पिडका वर्त्मसंभवा ॥
मृद्वी मन्दरुजा सूक्ष्मा ज्ञेया साऽञ्जननामिका ॥१५॥

Coppery, soft and small boil with burning and pricking pain and mild distress appearing on lid is known as '*añjananāmikā*' (stye).

It is caused by rakta and is curable.

वर्त्मोपचीयते यस्य पिडकाभिः समन्ततः ॥
सवर्णाभिः समाभिश्च विद्याद्बहलवर्त्म तत् ॥१६॥

If eyelid is covered all around with boils similar in colour and size, it is known as '*bahalavartma*'.

कण्डूमताऽल्पतोदेन वर्त्मशोफेन यो नरः ॥
न समं छादयेदक्षि भवेद्बन्धः स वर्त्मनः ॥१७॥

If the person is unable to close his eyes evenly due to swelling in lids with itching and mild pricking pain, it is known as '*vartmabandha*'.

Though caused by sannipāta it is curable.

मृद्वल्पवेदनं ताम्रं यद्वर्त्म सममेव च ॥
अकस्माच्च भवेद्रक्तं क्लिष्टवर्त्म तदादिशेत् ॥१८॥

When the eyelid is soft, mildly painful, coppery and even suddenly becomes red, it is known as '*kliṣṭavartma*'.

Some read '*akasmācca sraved raktam*' but is not accepted by the author of the Pañjiakā. Videha says—

"श्लेष्मदुष्टेन रक्तेन क्लिष्टमांसमिवोभयम्। बन्धुजीवनिभं वर्त्म क्लिष्टवर्त्म तदुच्यते"।।इति।

This is caused by rakta and is curable.

क्लिष्टं पुनः पित्तयुतं विदहेच्छोणितं यदा ।।
तदा क्लिन्नत्वमापन्नमुच्यते वर्त्मकर्दमः ।।१९।।

When rakta associated with pitta causing kliṣṭavartma reaches the stage of vidāha (burning aggravation) and thus produces moistening, it is known as '*vartmakardama*'.

This is sannipātika because of being caused by kapha, pitta and rakta and is curable. Some read '*kṛṣṇatvamāpannam*' which is not accepted by the author of Pañjikā.

यद्वर्त्म बाह्यतोऽन्तश्च श्यावं शूनं सवेदनम् ।।
दाहकण्डूपरिक्लेदि श्याववर्त्मेति तन्मतम् ।।२०।।

The eyelid which is blackish internally and externally, swollen, painful and attended with burning, itching and moistening is known as '*śyāvavartma*'.

This is also caused by sannipāta and is curable.

SD comments–in the second line some read '*savedanaṃ sakaṇḍū ca alpakledi tridoṣajam*'; this also is correct; itching, mild moistening and pain are due to kapha, pitta and vāta respectively as Videha says—

'दुष्टः श्लेष्मा मरुत् पित्तं वर्त्मनोश्चीयते यदा ।
अग्निदग्धनिभं श्यावं श्याववर्त्मेति तद् विदुः ।।' इति।

अरुजं बाह्यतः शूनमन्तः क्लिन्नं स्रवत्यपि ।।
कण्डूनिस्तोदभूयिष्ठं क्लिन्नवर्त्म तदुच्यते ।।२१।।

(The eye lid) swollen and slightly painful externally, while moistened and discharging internally with pronounced itching and pricking pain is known as '*klinnavartma*'.

Some say it as '*pilla*' which is not accepted by the author of Pañjikā. This disorder is caused by kapha and is curable.

SD quotes Cakṣuṣyeṇa who takes it as pilla—

'भृशं प्रक्लिद्यते वर्त्म कण्डूमन् मन्दवेदनम् ।
विद्यात् प्रक्लिन्नवर्त्मेति तत् पिल्लमिति निर्दिशेत्' ।।इति।

यस्य धौतानि धौतानि संबध्यन्ते पुनः पुनः ॥
वर्त्मान्यपरिपक्वानि विद्यादक्लिन्नवर्त्म तत् ॥२२॥

When even being washed again and again the eyelids stick together without suppuration, it is known as '*aklinnavartma*'.

This is cuased by sannipāta and is curable. It is also called as '*pilla*' as Videha says—

"प्रक्षालिते तथा मृष्टे आनह्येते पुनः पुनः। अपरिक्लिन्नवर्त्मानं पिल्लाख्यमिति निर्दिशेत्"।।इति।

SD comments as follows–in Vāgbhaṭa, it is termed as *pilla*. Somewhere *pilla* is described in a different way—

'पित्तश्लेश्लेप्रकोपेण वर्त्मान्तः परिपाट्यते ।
ताम्रं निर्लोम तच्चापि विशिष्टं पिल्ललक्षणम्' ।।इति।

But it is not accepted as not interpreted by commentators. Vāgbhaṭa termed the eighteen disorders Kukūṇaka etc. as pilla. Kārttika says that '*vartmāni*', the plural number, indicates that this disorder occurs in both eyes.

विमुक्तसन्धि निश्चेष्टं वर्त्म यस्य न मील्यते ॥
एतद्वातहतं विद्यात् सरुजं यदि वाऽरुजम् ॥२३॥

If the junction is free and the lid loses movements and can not be closed with or without pain, it is known as '*vātahatavartma*'.

Arujam–with slight pain, it is caused by vāta and is incurable.

वर्त्मान्तरस्थं विषमं ग्रन्थिभूतमवेदनम् ॥
विज्ञेयमर्बुदं पुंसां सरक्तमवलम्बितम् ॥२४॥

Growth appearing inside the lids, distressing, cystic, painless, reddish and hanging down is known as '*arbuda*' (tumour).

Some read as '*avalambi ca*'. It is caused by sannipāta but is curable.

SD reads '*avilambitam*' meaning 'fastly growing'. He further interprets as follows–*Viṣamam*–uneven because of protrusion also outwards; *avedanam*-slightly painful.

निमेषणीः सिरा वायुः प्रविष्टो वर्त्मसंश्रयाः ॥
चालयत्यति वर्त्मानि निमेषः स गदो मतः ॥२५॥

When vāyu enters into blinking channels situated in eyelids and causes excesive movements of lids, it is known as '*nimeṣa*'.

Some read as '*so' gado mataḥ' agadaḥ* meaning painless. It is caused by vāta and is incurable.

SD comments as–'Cakṣuṣya says' '*unmeṣaṇīḥ*' in place of '*nimeṣaṇīḥ*'—

"उन्मेषणीः सिरा वायुः प्रविश्य चावतिष्ठते। अत्यर्थं चालयेद् वर्त्म निमेषः स न सिध्यति"।।इति।

छिन्नाश्छिन्ना विवर्धन्ते वर्त्मस्था मृदवोऽङ्कुराः ॥
दाहकण्डूरुजोपेतास्तेऽर्शः शोणितसंभवाः ॥२६॥

In *śoṇitārśas* the soft sprouty growths with burning, itching and pain located in eyelid grow again after repeated cutting; they are caused by rakta.

This is caused by rakta and is incurable.

SD quotes Videha as follows—

"वायुः शोणितमादाय सिरायां प्रमुखे स्थितः। जनयपत्यङ्कुरं ताम्रं वर्त्मनि छिन्नरोहणम्। तच्छोणितार्शेऽसाध्यं स्याद्रक्तस्त्राव्यथ नीरुजम्"।।इति।

अपाकः कठिनः स्थूलो ग्रन्थिर्वर्त्मभवोऽरुजः ॥
सकण्डूः पिच्छिलः कोलप्रमाणो लगणस्तु सः ॥२७॥

Lagaṇa is a cyst of the size of jujube fruit located in eyelid and is non-suppurative, hard, large, painless with itching and sliminess.

This is caused by kapha and is curable.

SD quotes from Sātyaki as follows—

"वर्त्मोपरिष्टाद् यो ग्रन्थिः कठिनो न विपच्यते। नीरुजो लगणो नाम रोगः श्लेष्मसमुद्भवः"।।इति।

शूनं यद्वर्त्म बहुभिः सूक्ष्मैश्छिद्रैः समन्वितम् ॥
बिसमन्तर्जल इव बिसवर्त्मेति तन्मतम् ॥२८॥

When swollen lid is covered with many small holes like lotus stem within water, it is known as '*bisavartma*'.

दोषाः पक्ष्माशयगतास्तीक्ष्णाग्राणि खराणि च ॥
निर्वर्तयन्ति पक्ष्माणि तैर्घृष्टं चाक्षि दूयते ॥२९॥
उद्धृतैरुद्धृतैः शान्तिः पक्ष्मभिश्चोपजायते ॥
वातातपानलद्वेषी पक्ष्मकोपः स उच्यते ॥३०॥

If doṣas located in roots of eyelashes make them sharp-pointed and rough which, on rubbing, cause pain in eye; by frequent removing the lashes there is relief; the patient has aversion to wind, the sun and fire, it is known as '*pakṣmakopa*' (entropion).

Uddhṛtairuddhṛtaiḥ–the repetition of '*uddhṛtaiḥ*' indicates that lashes re-appear after removal; this is also known as '*upapakṣmamālā*' and locally as '*parivāla*'. It is caused by sannipāta and is palliable.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे वर्त्मगतरोगविज्ञानीयो नाम तृतीयोऽध्यायः ॥३॥

Thus ends the third chapter on diseases of eye lids under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

चतुर्थोऽध्यायः
Chapter IV

अथातः शुक्लगतरोगविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of diseases of white circle.

As propounded by Lord Dhanvantari.

प्रस्तारिशुक्लक्षतजाधिमांस-
स्नाय्वर्मसंज्ञाः खलु पञ्च रोगाः ॥
स्युः शुक्तिका चार्जुनपिष्टकौ च
जालं सिराणां पिडकाश्च याः स्युः ॥३॥
रोगा बलासग्रथितेन सार्ध-
मेकादशाक्ष्णोः खलु शुक्लभागे ॥

Prastāri arma, śukla arma, rakta arma, adhimāṃsa arma and snāyu arma (five types of arma), śuktikā, arjuna, piṣṭaka, sirājāla, sirāpiḍakā and balāsagrathita–theses eleven diseases occur in the white portion of the eye.

प्रस्तारि प्रथितमिहार्म शुक्लभागे
विस्तीर्णं तनु रुधिरप्रभं सनीलम् ॥४॥

Prastāri arma (pterygium) arising in the white portion is extensive, thin, having bloody lustre and bluish.

Jejjaṭa, on the basis of Videha's description interprets elided 'vā' red or bluish. The statement of Videha is as follows—

"समन्ताद्विस्तृतः श्यावो रक्तो वा मांससंचयः। सन्निपातेन दोषाणां प्रस्तार्यर्म तदुच्यते"।।इति।

This is caused by tridoṣa and is curable.

शुक्लाख्यं मृदु कथयन्ति शुक्लभागे
सश्वेतं सममिह वर्धते चिरेण ॥

Śukla arma appearing in white portion is soft, whitish and even and has delayed growth.

It is caused by kapha and is curable.

यन्मांसं प्रचयमुपैति शुक्लभागे
पद्माभं तदुपदिशन्ति लोहितार्म ॥५॥

The fleshy tissue having lotus-like lustre and growing in the white portion is known as *raktārma*.

This is caused by rakta and is curable.

विस्तीर्णं मृदु बहलं यकृत्प्रकाशं
श्यावं वा तदधिकमांसजार्म विद्यात् ॥

Adhimāṃsārma is extensive, soft, thick, liver-like or blackish.

This is caused by sannipāta and is curable.

शुक्ले यत् पिशितमुपैति वृद्धिमेतत्
स्नाय्वर्मेत्यभिपठितं खरं प्रपाण्डु ॥६॥

Fleshy tissue rough and pale, growing in white portion is known as '*Snāyv-arma*'.

Some read as '*snāyvābhaṃ piśitāṃśamupaiti yattu snāyvarma*'.

SD quotes Nimi as—

"प्रस्तारिणोऽर्मणः स्रावं निरुणद्धि यदाऽनिलः। विना स्रावं विशुष्कं तत् स्नाय्वर्मेति प्रकीर्तितम्"।। इति।

श्यावाः स्युः पिशितनिभाश्च बिन्दवो ये
शुक्त्याभाः सितनयने स शुक्तिसंज्ञः ॥

Blackish fleshy dots resembling oyster-shell located in the white portion is known as *śukti* (*kā*).

This is pittaja and curable.

एको यः शशरुधिरोपमस्तु बिन्दुः
शुक्लस्थो भवति तमर्जुनं वदन्ति ॥७॥

Single dot like rabbit's blood in the white portion is known as *arjuna*.

This is caused by rakta and is curable.

SD, on the basis of Kalyāṇaviniścaya (शक्रगोपनिभं शुक्लेऽर्जुनं रक्तप्रकोपत:) says that it is not necessarily in the form of a dot. He further quotes Ravigupta in its favour as—

"कृष्णभागे सितं बिन्दुं शुक्लं विद्यात् कफात्मकम्। रक्तं च शुक्लभागस्थमर्जुनं शोणितोद्भवम्"।।इति।

उत्सन्नः सलिलनिभोऽथ पिष्टशुक्लो
बिन्दुर्यो भवति स पिष्टकः सुवृत्तः ॥

A dot raised, water-like, white as rice-flour and round is known as *piṣṭaka*.

This is caused by kapha and is curbale.

SD says–it is caused by kapha and vāta.

जालाभः कठिनसिरो महान् स रक्तः
सन्तानः स्मृत इह जालसंज्ञितस्तु ॥८॥

A large, extensive, net-like red structure of rigid veins is known as *sirājāla*.

This is caused by rakta and is curable.

SD, accepting the reading as '*saraktaḥ*', interprets 'reddish'.

शुक्लस्थाः सितपिडकाः सिरावृता या-
स्ता विद्यादसितसमीपजाः सिराजाः ॥

White boils covered by veins and located in the white portion near the black portion are known as '*sirāpiḍakā*'

This is caused by sannipāta and is curable.

कांस्याभो भवति सितेऽम्बुबिन्दुतुल्यः
स ज्ञेयोऽमृदुररुजो बलासकाख्यः ॥९॥

That which has lustre like that of bell metal (white), is raised like water-drop, hard and painless located in the white portion is known as *balasaka* (*balāsagrathita*).

Videha says as follows—

"मारुतोत्पीडितः श्लेष्मा शुक्लभागे व्यवस्थितः। जलबिन्दुरिवोच्छूनो मृदुः कफसमुद्भवः"।।इति।

In another manuscript, there is a different reading as—

"सन्तानो भवति सिरावृतः सिते यो बिन्दुर्वा स तु निरुजो बलासकाख्यः"।।इति।

but this has not been accepted by commentators. This is caused by kapha and is curable.

SD adds that Vāgbhaṭa has described sirotpāta and sirāharṣa in this context.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे शुक्लगतरोगविज्ञानीयो नाम चतुर्थोऽध्यायः ।।४।।

Thus ends the fourth chapter on description of diseases of the white circle under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

❖

पञ्चमोऽध्यायः

Chapter V

अथातः कृष्णगतरोगविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of diseases of black circle.

As propounded by Lord Dhanvantari.

यत् सव्रणं शुक्रमथाव्रणं वा
पाकात्ययश्चाप्यजका तथैव ॥
चत्वार एतेऽभिहिता विकाराः
कृष्णाश्रयाः संग्रहतः पुरस्तात् ॥३॥

Savraṇa śukra, avraṇa śukra, akṣipākātyaya, ajakājāta–these four diseases are mentioned as located in the balck circle.

निमग्नरूपं हि भवेत्तु कृष्णे
सूच्येव विद्धं प्रतिभाति यद्वै ॥
स्रावं स्रवेदुष्णमतीव रुक् च
तत् सव्रणं शुक्रमुदाहरन्ति ॥४॥

That which submerged in the black portion appears as pierced with needle passing hot discharge with severe pain known as *savraṇa śukra* (corneal ulcer).

Videha says as follows—

"रक्तराजीनिभं कृष्णे विद्रुमाभं प्रलक्ष्यते। सूच्यग्रेणैव तच्छुक्रमुष्णाश्रुस्रावि सव्रणम्"।।इति।

It is caused by rakta and is incurable.

दृष्टेः समीपे न भवेत्तु यच्च
न चावगाढं न च संस्रवेद्धि ॥

अवेदनावन्न च युग्मशुक्रं
तत्सिद्धिमाप्नोति कदाचिदेव ॥५॥

Only the corneal ulcer which is not close to pupil, deep, discharging excessively; in twin form and with mild pain is sometimes cured.

विच्छिन्नमध्यं पिशितावृतं वा
चलं सिरासक्तमदृष्टिकृच्च ॥
द्वित्वग्गतं लोहितमन्ततश्च
चिरोत्थितं चापि विवर्जनीयम् ॥६॥
उष्णाश्रुपातः पिडका च कृष्णे
यस्मिन् भवेन्मुद्गनिभं च शुक्रम् ॥
तदप्यसाध्यं प्रवदन्ति केचि-
दन्यच्च यत्तित्तिरिपक्षतुल्यम् ॥७॥

That perforated in the middle or covered with fleshy tissue, attached with veins as if shifting, obstructing vision, located in two layers, red in periphery and of long duration should be rejected.

That should also be known as incurable which is like lentil grain and attended with passing of warm tears and appearance of boil in the black circle. Some also take it as incurable which resembles the feather of partridge.

Some read '*piḍakā ca pītā*' but it is not correct as Videha says—

'चोषोष्णस्रावदाहास्तु कृष्णे च पिडिकोद्गमः। व्यक्तमुद्गफलाकारं शुक्रं द्वित्वग्गतं भवेत्'।।इति।

सितं यदा भात्यसितप्रदेशे
स्यन्दात्मकं नातिरुगश्रुयुक्तम् ॥
विहायसीवाच्छघनानुकारि
तदव्रणं साध्यतमं वदन्ति ॥८॥

When white spot arises in the black portion caused by conjuntivitis, not much painful and lachrymating and resembles clear (white) cloud in sky, it is known as '*avraṇa śukra* (corneal opacity) which is the easiest to cure.

It is caused by rakta and is curable.

गम्भीरजातं बहलं च शुक्रं
चिरोत्थितं चापि वदन्ति कृच्छ्रम् ॥

Corneal opacity becomes difficult to cure if it is deep-seated, thick and of long standing.

Gambhīrajātam–seated in two layers. Jejjaṭa reads it in reverse order but I have followed this order adopted by the author of Pañjikā.

संच्छाद्यते श्वेतनिभेन सर्वं
दोषेण यस्यासितमण्डलं तु ॥९॥
तमक्षिपाकात्ययमक्षिकोप-
समुत्थितं तीव्ररुजं वदन्ति ॥

When the entire black portion is covered with whitish impurity caused by inflammation of eye and attended with severe pain, it is known as '*akṣipākātyaya* (keratitis).

This is caused by tridoṣa and is incurable.

अजापुरीषप्रतिमो रुजावान्
सलोहितो लोहितपिच्छिलाश्रुः ॥
विदार्य कृष्णं प्रचयोऽभ्युपैति
तं चाजकाजातमिति व्यवस्येत् ॥१०॥

When a (fatty) mass resembling goat's faeces, painful and reddish with red and slimy lachrymation comes out tearing the black portion, it is known as '*ajakājāta*' (staphyloma).

This is caused by kapha and is incurable.

SD quotes a verse from Videha as follows—

"कृष्णेऽक्ष्णोर्यद् भवेच्छुक्लं छागलीविट्समप्रभम्। सान्द्रपिच्छिलरक्तास्रं त्रित्वग्गमजकेति सा"।।इति।

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे कृष्णगतरोगविज्ञानीयो नाम पञ्चमोऽध्यायः ॥५॥

Thus ends the fifth chapter on description of diseases of the black circle unde Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

षष्ठोऽध्यायः
Chapter VI

अथातः सर्वगतरोगविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of generalised eye diseases.

As propounded by Lord Dhanvantari.

स्यन्दास्तु चत्वार इहोपदिष्टा-
स्तावन्त एवेह तथाऽधिमन्थाः ॥
शोफान्वितोऽशोफयुतश्च पाका-
वित्येवमेते दश संप्रदिष्टाः ॥३॥
हताधिमन्थोऽनिलपर्ययश्च
शुष्काक्षिपाकोऽन्यत एव वातः ॥
दृष्टिस्तथाऽम्लाध्युषिता सिराणा-
मुत्पातहर्षावपि सर्वभागाः ॥४॥

Four types of abhisyanda (conjunctivitis), the same number of adhimantha (glaucoma), saśopha akṣipāka, aśopha akṣipāka, hatādhimantha, vātaparyaya, suṣkākṣipāka, anyatovāta, amlādhyuṣita dṛṣṭi, sirotpāta and sirāharṣa–these seventeen diseases of eye are generalised ones.

प्रायेण सर्वे नयनामयास्तु
भवन्त्यभिष्यन्दनिमित्तमूलाः ॥
तस्मादभिष्यन्दमुदीर्यमाण-
मुपाचरेदाशु हिताय धीमान् ॥५॥

Generally all disorders of eye are produced by *abhiṣyanda* and its causes and as such it should be treated quickly when developing for the well being (of the person).

As *abhiṣyanda* is the root cause of all eye diseases, it should be nipped in the bud by treating in prodromal stage itself. The word "*nimitta*' signifies aggravated doṣas along with their aggravating causes. Some read '*abhiṣyandasamudbhavā hi*' in place of '*abhiṣyandanimittamūlāḥ*'.

निस्तोदनं स्तम्भनरोमहर्ष-
सङ्घर्षपारुष्यशिरोभितापाः ॥
विशुष्कभावः शिशिराश्रुता च
वाताभिपन्ने नयने भवन्ति ॥६॥

Pricking pain, rigidity, horripilation, rubbing, roughness, headache, dryness and cold tears–these are features of eye vitiated by vāta.

Some read '*Suṣkālpadūṣikahimāśrutā ca*' in place of '*viśuṣkabhāvaḥ śiśirāśrutā ca*'.

दाहप्रपाकौ शिशिराभिनन्दा
धूमायनं बाष्पसमुच्छ्रयश्च ॥
उष्णाश्रुता पीतकनेत्रता च
पित्ताभिपन्ने नयने भवन्ति ॥७॥

Heat, suppuration, liking for cold, fuming, excessive lachrymation, warm tears and yellow eyes–these are features of the eye affected by pitta.

This also is curable.

उष्णाभिनन्दा गुरुताऽक्षिशोफः
कण्डूपदेहौ सितताऽतिशैत्यम् ॥
स्रावो मुहुः पिच्छिल एव चापि
कफाभिपन्ने नयने भवन्ति ॥८॥

Liking for warm, heaviness, swelling in eyes, itching, excess of dirt, whiteness, excessive coldness, frequent slimy lachrymation–these are the features of eye affected by kapha.

This also is curable.

ताम्राश्रुता लोहितनेत्रता च
राज्यः समन्तादतिलोहिताश्च ॥
पित्तस्य लिङ्गानि च यानि तानि
रक्ताभिपन्ने नयने भवन्ति ॥९॥

Coppery tears, redness in eyes, deep red streaks spread all over and other signs and symptoms of pitta are found in eye affected by rakta.

This also is curable.

वृद्धैरेतैरभिष्यन्दैर्नराणामक्रियावताम् ॥
तावन्तस्त्वधिमन्थाः स्युर्नयने तीव्रवेदनाः ॥१०॥

If proper treatment is not done, these types of abhiṣyanda advance further and give rise to respective types of *adhimantha* characterized by severe pain.

उत्पाट्यत इवात्यर्थं नेत्रं निर्मथ्यते तथा ॥
शिरसोऽर्धं च तं विद्यादधिमन्थं स्वलक्षणैः ॥११॥

The general feature of *adhimantha* is the presence of severe tearing and churning pain in eyes and half of the head along with signs and symptoms of respective doṣas.

Some do not read this general feature of adhimantha but I have done so as it is found in Pañjikā.

नेत्रमुत्पाट्यत इव मथ्यतेऽरणिवच्च यत् ॥
सङ्घर्षतोदनिर्भेदमांससंरब्धमाविलम् ॥१२॥
कुञ्चनास्फोटनाध्मानवेपथुव्यथनैर्युतम् ॥
शिरसोऽर्धं च येन स्यादधिमन्थः स मारुतात् ॥१३॥

Eye as if being taken out and churned with stick, rubbing, pricking and tearing pain, fleshy congestion and dirt in eye, constriction, bursting, blowing, shaking and other types of pain in half of the head–these are the signs and symptoms of *adhimantha* caused by vāta.

This is curable.

रक्तराजिचितं स्त्रावि वह्निनेवावदह्यते ॥
यकृत्पिण्डोपमं दाहि क्षारेणाक्तमिव क्षतम् ॥१४॥
प्रपक्वोच्छूनवर्त्मान्तं सस्वेदं पीतदर्शनम् ॥
मूर्च्छाशिरोदाहयुतं पित्तेनाक्ष्यधिमन्थितम् ॥१५॥

The eye afflicted with *adhimantha* caused by pitta is full of red streaks, lachrymating, like hepatic lobe, burning as if wound is applied with caustic alkali,

eyelids suppurated and excessively swollen in margin and perspiring; the patient perceives the objects as yelow and suffers from fainting and burning in head.

This disease is curable.

शोफवन्नातिसंरब्धं स्रावकण्डूसमन्वितम् ॥
शैत्यगौरवपैच्छिल्यदूषिकाहर्षणान्वितम् ॥१६॥
रूपं पश्यति दुःखेन पांशुपूर्णमिवाविलम् ॥
नासाध्मानशिरोदुःखयुतं श्लेष्माधिमन्थितम् ॥१७॥

In *adhimantha* caused by kapha, the eye is swollen, not very congested, attended with lachrymation, itching, coldness, heaviness, sliminess, dirt and horripilaiton. The patient with dirty eyes as if filled with dust sees objects with difficulty and suffers from blowing of nose and headache.

This disease also is curable.

बन्धुजीवप्रतीकाशं ताम्यति स्पर्शनाक्षमम् ॥
रक्तास्रावं सनिस्तोदं पश्यत्यग्निनिभा दिशः ॥१८॥
रक्तमग्नारिष्टवच्च कृष्णभागश्च लक्ष्यते ॥
यद्दीप्तं रक्तपर्यन्तं तद्रक्तेनाधिमन्थितम् ॥१९॥

Eye looks (red) like (the flower of) bandhujīva, is tender, bleeding and has pricking pain while the patient faints and sees quarters like fire; the black portion is observed like (fruit of) ariṣṭa dipped in blood; the eye is inflamed and red all around–this is the feature of *adhimantha* caused by blood.

This also is curable.

हन्याद्दृष्टिं सप्तरात्रात् कफोत्थो-
ऽधीमन्थोऽसृक्संभवः पञ्चरात्रात् ॥
षड्रात्राद्वै मारुतोत्थो निहन्या-
न्मिथ्याचारात् पैत्तिकः सद्य एव ॥२०॥

If not managed properly, kaphaja adhimantha destroys vision after a week, raktaja one after five days, vātaja after six days and paittika adhimantha immediatley.

कण्डूपदेहाश्रुयुतः पक्वोदुम्बरसन्निभः ॥
दाहसंघर्षताम्रत्वशोफनिस्तोदगौरवैः ॥२१॥

जुष्टो मुहुः स्रवेच्चास्त्रमुष्णशीताम्बु पिच्छिलम् ॥
संरम्भी पच्यते यश्च नेत्रपाकः स शोफजः ॥
शोफहीनानि लिङ्गानि नेत्रपाके त्वशोफजे ॥२२॥

In *saśopha netrapāka* eye resembles the ripe udumbara (fruit), is attended with itching, dirt, lachrymation, burning, rubbing, coppery colour, inflammation, pricking pain and heaviness; discharges frequently bloody and slimy cold and warm tears and has congestion and suppuration.

In *aśophaja netrapāka* all the above features are present except inflammation.

Both these types of akṣipāka are caused by three doṣas combined and are curable.

उपेक्षणादक्षि यदाऽधिमन्थो
वातात्मकः सादयति प्रसह्य ॥
रुजाभिरुग्राभिरसाध्य एष
हताधिमन्थः खलु नाम रोगः ॥२३॥
अन्तःसिराणां श्वसनः स्थितो दृष्टिं प्रतिक्षिपन् ॥
हताधिन्थं जनयेत्तमसाध्यं विदुर्बुधाः ॥२४॥

When due to negligence, vātika adhimantha forcibly causes atrophy of the eyeball with severe pain, it is known as '*hatādhimantha*', an incurable disease.

In another type of hatādhimantha, vāyu located inside the blood vessels protrude the eye ball which is known as incurable by the learned ones.

Thus there are two forms of hatādhimantha and as such there is no excess in number. Jejjaṭa does not read the atrophic form but only the protruding form while the author of the Pañjikā reads both on the basis of Videha's description as follows—

"अन्तर्गतः सिराणां तु यदा तिष्ठति मारुतः। स तदा नयनं प्राप्य शीघ्रं दृष्टिं निरस्यति।। तस्यां निरस्यमानायां निर्मथ्नन्निव मारुतः। नयनं निर्वमत्याशु शूलतोदाधिमन्थनैः।। अथवा शोषयेदक्षि क्षीणतेजोबलानलम्। उत्पद्यमिव संशुष्कमवसीदति लोचनम्।। हताधिमन्थं तं विद्यादसाध्यं वातकोपतः"।।इति।

पक्ष्मद्वयाक्षिभ्रुवमाश्रितस्तु
यत्रानिलः संचरति प्रदुष्टः ॥
पर्यायशश्चापि रुजः करोति
तं वातपर्यायमुदाहरन्ति ॥२५॥

When aggravated vāyu located in eyelashes, eyeball and eyebrows moves and produces pain in them alternately, it is known as *vātaparyāya.*

This is curable.

> यत् कूणितं दारुणरूक्षवर्त्म
> विलोकने चाविलदर्शनं यत् ॥
> सुदारुणं यत् प्रतिबोधने च
> शुष्काक्षिपाकोपहतं तदक्षि ॥२६॥

If, on closing the eye, the lids are hard and rough, on seeing the vision is blurred and on opening it is harder, the diseases is known as '*śuṣkākṣipāka*' (xerophthalmia).

This is vātika and curable.

> यस्यावटूकर्णशिरोहनुस्थो
> मन्यागतो वाऽप्यनिलोऽन्यतो वा ॥
> कुर्याद्रुजोऽति भ्रुवि लोचने वा
> तमन्यतोवातमुदाहरन्ति ॥२७॥

When vāyu located in nape, ear, head, jaw or carotid region or elsewhere produces excruciating pain in eyebrows or eÿeball, this is known as '*anyatovāta*'.

It is termed '*anyatovāta*' as vāyu situated elsewhere produces pain elsewhere. This is vātika and curable.

> अम्लेन भुक्तेन विदाहिना च
> संछाद्यते सर्वत एव नेत्रम् ॥
> शोफान्वितं लोहितकैः सनीलै-
> रेतादृगम्लाध्युषितं वदन्ति ॥२८॥

After taking sour and burning food the entire eye is affected which becomes inflammed with bluish redness, it is known as '*amlādhyuṣita*'.

This is paittika and curable.

> अवेदना वाऽपि सवेदना वा
> यस्याक्षिराज्यो हि भवन्ति ताम्राः ॥
> मुहुर्विरज्यन्ति च ताः समन्ताद्
> व्याधिः सिरोत्पात इति प्रदिष्टः ॥२९॥

When coppery streaks, with or without pain, appear in eye all around and after a while regain normal colour, the disease is know as '*sirotpāta*'.

This is raktaja and curable.

मोहात् सिरोत्पात उपेक्षितस्तु
जायेत रोगस्तु सिराप्रहर्षः ॥
ताम्राच्छमस्रं स्रवति प्रगाढं
तथा न शक्नोत्यभिवीक्षितुं च ॥३०॥

If sirotpāta is neglected by ignorance, it develops into *sirāpraharṣa* in which there is copper-coloured, clear, bloody and thick discharge from the eye and the patient can not see any thing.

This also is raktaja and curable.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे सर्वगतरोगविज्ञानीयो नाम षष्ठोऽध्यायः ॥६॥

Thus ends the sixth chapter on description of generalised diseases of eye under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

सप्तमोऽध्यायः
Chapter VII

अथातो दृष्टिगतरोगविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of diseases of pupillary region.

As propounded by Lord Dhanvantari.

मसूरदलमात्रां तु पञ्चभूतप्रसादजाम् ॥
खद्योतविस्फुलिङ्गाभामिद्धां तेजोभिरव्ययैः ॥३॥
आवृतां पटलेनाक्ष्णोर्बाह्येन विवराकृतिम् ॥
शीतसात्म्यां नृणां दृष्टिमाहुर्नयनचिन्तकाः ॥४॥

The experts in eye describe *dṛṣṭi* (pupil) of the size of lentil grain, originated from the essence of five bhūtas, resembling glow-worm and spark, shining with constant light, covered with the (outermost) layer of eyes, hole-shaped and suited to cold.

रोगांस्तदाश्रयान् घोरान् षट् च षट् च प्रचक्ष्महे ॥
पटलानुप्रविष्टस्य तिमिरस्य च लक्षणम् ॥५॥

Now I shall describe six and six (total twelve) severe diseases located therein and also features of *timira* involving the layers.

सिराभिरभिसंप्राप्य विगुणोऽभ्यन्तरे भृशम् ॥
प्रथमे पटले दोषो यस्य दृष्टौ व्यवस्थितः ॥६॥
अव्यक्तानि स रूपाणि सर्वाण्येव प्रपश्यति ॥

When severely vitiated doṣa reaches inside the eye through blood vessels and gets located in the first layer of dṛṣṭi, there is indistinct vision of all objects.

Abhyantare–inside all supported by kālakāsthi. The author of the Pañjikā reads '*kadācidatha paśyati*' in place of '*sarvāṇyeva prapaśyati*'; *avyaktāni*–indistinct vision of colour etc. according to respective doṣa.

दृष्टिर्भृशं विह्वलति द्वितीयं पटलं गते ॥७॥
मक्षिका मशकान् केशाञ्जालकानि च पश्यति ॥
मण्डलानि पताकांश्च मरीचीः कुण्डलानि च ॥८॥
परिप्लवांश्च विविधान् वर्षमभ्रं तमांसि च ॥
दूरस्थान्यपि रूपाणि मन्यते च समीपतः ॥९॥
समीपस्थानि दूरे च दृष्टेर्गोचरविभ्रमात् ॥
यत्नवानपि चात्यर्थं सूचीपाशं न पश्यति ॥१०॥

Vision becomes more disturbed when doṣa reaches the second layer; due to this, the patient sees (falsely) flies, mosquitos, hairs, webs, circles, banners, rays, ear-rings, various movements of stars, rains, clouds and darkness; he perceives distant objects as if near and vice versa because of faulty perception; even after great effort, he does not locate the eye of a needle.

Dvitīyaṃ paṭalam–the second layers supported by medas.

ऊर्ध्वं पश्यति नाधस्तात्तृतीयं पटलं गते ॥
महान्त्यपि च रूपाणि च्छादितानीव वाससा ॥११॥
कर्णनासाक्षियुक्तानि विपरीतानि वीक्षते ॥
यथादोषं च रज्येत दृष्टिर्दोषे बलीयसि ॥१२॥
अधःस्थिते समीपस्थं दूरस्थं चोपरिस्थिते ॥
पार्श्वस्थिते तथा दोषे पार्श्वस्थानि न पश्यति ॥१३॥
समन्ततः स्थिते दोषे सङ्कुलानीव पश्यति ॥
दृष्टिमध्यगते दोषे स एकं मन्यते द्विधा ॥१४॥
द्विधास्थिते त्रिधा पश्येद्बहुधा चानवस्थिते ॥
तिमिराख्यः स वै दोषः

When doṣa affects the third layer, the person sees only upwards and not downwards; sees even large objects as if covered with cloth; perceives the beings with ear, nose and eye as without them; in case of severe damage, there is colouring in the vision according to doṣa. If the damage is in the lower portion he does not perceive the near objects; if affected in upper portion, distant objects are not perceived, if the defect is in side he does not perceive the objects situated in side, if afflection is all around, objects as mixed are seen; if the damage is in central portion of dṛṣṭi he perceives single object as double; if the damage is

double, the object is perceived as threefold and in many forms if the damage is unstable. This disorder is known as '*timira*' (refractive error).

Tṛtīyaṃ paṭalam–third layer supported by māṃsa (fleshy tissue); *yathādoṣam*–colour appears due to potent doṣa assisted by blood situated in māṃsa, that is why in absence of blood, there is no colourisation in first and second layers.

चतुर्थं पटलं गतः ॥१५॥
रुणद्धि सर्वतो दृष्टिं लिङ्गनाशः स उच्यते ॥
तस्मिन्नपि तमोभूते नातिरूढे महागदे ॥१६॥
चन्द्रादित्यौ सनक्षत्रावन्तरीक्षे च विद्युतः ॥
निर्मलानि च तेजांसि भ्राजिष्णूनि च पश्यति ॥१७॥

When the disorder advances to the fourth layer, vision is obstructed completely, it is known as '*liṅganāśa*' (cataract); if this terrible condition like darkness is not much advanced, the person perceives the moon, the sun, stars, lightning in sky, pure light and glittering objects.

Caturthaṃ paṭalam–fourth layer supported by tejas and jala; *liṅganāśaḥ-liṅganāśa* is so called as it destroys liṅga (vision).

स एव लिङ्गनाशस्तु नीलिकाकाचसंज्ञितः ॥

The same liṅganāśa is termed as '*nīlikākāca*'.

Colourised timira occuring in the third layer is also known '*kāca*' while liṅganāśa is distinguished by the term '*nīlikākāca*'.

तत्र वातेन रूपाणि भ्रमन्तीव स पश्यति ॥१८॥
आविलान्यरुणाभानि व्याविद्धानि च मानवः ॥

In vātika timira, one perceives objects as revolving, dirty, reddish and crooked.

पित्तेनादित्यखद्योतशक्रचापतडिद्गुणान् ॥१९॥
शिखिबर्हविचित्राणि नीलकृष्णानि पश्यति ॥

In timira caused by pitta, the patient sees the sun, glow-worm, rain-bow, expanse of lightning, objects variegated like peacock's feathers and also blue and black.

कफेन पश्येद्रूपाणि स्निग्धानि च सितानि च ॥२०॥

गौरचामरगौराणि श्वेताभ्रप्रतिमानि च ॥
पश्येदसूक्ष्माण्यत्यर्थं व्यभ्रे चैवाभ्रसंप्लवम् ॥२१॥
सलिलप्लावितानीव परिजाड्यानि मानवः ॥

In kaphaja timira, the patient sees objects as glossy and white like white chowrie or white clouds and excessively large. He also sees clouds moving in the cloudless sky and sees objects as inundated with water and stiffened.

तथा रक्तेन रक्तानि तमांसि विविधानि च ॥२२॥
हरितश्यावकृष्णानि धूमधूम्राणि चेक्षते ॥

Due to timira caused by rakta, one sees objects as red, green, blackish, black and smoky and also various shades of darkness.

सन्निपातेन चित्राणि विप्लुतानि च पश्यति ॥२३॥
बहुधा वा द्विधा वाऽपि सर्वाण्येव समन्ततः ॥
हीनाधिकाङ्गान्यथवा ज्योतींष्यपि च पश्यति ॥२४॥

In timira caused by sannipāta, the patient sees objects as variegated, scattered, in multiplied or double forms or with body parts deficient or in excess or stars.

पित्तं कुर्यात् परिम्लायि मूर्च्छितं रक्ततेजसा ॥
पीता दिशस्तथोद्यन्तमादित्यमिव पश्यति ॥२५॥
विकीर्यमाणान् खद्योतैर्वृक्षांस्तेजोभिरेव च ॥

Pitta combined with heat of rakta causes *parimlāyi timira*; due to this the patient sees quarters as yellow, the sun as if rising and trees as if scattered with glow-worms and sparks.

Raktatejasā–by essence of rakta; others take it as 'rasa being converted into blood'. Some read '*bhaktatejasā*' meaning 'essence of food (rasa)'. The single parimlāyi when not colourised is termed as '*timira*', when colourised is termed as '*kāca*' and when obstructs vision is known as '*liṅganāśa*'. All types of timira located in first and second layers are curable, those located in third layer, colocrised and known as kāca are palliable.

वक्ष्यामि षड्विधं रागैर्लिङ्गनाशमतः परम् ॥२६॥

Now I shall describe six types of kāca-timira in terms of colour and thereafter liṅganāśa.

रागोऽरुणो मारुतजः प्रदिष्टः
पित्तात् परिम्लाय्यथवाऽपि नीलः ॥
कफात् सितः शोणितजस्तु रक्तः
समस्तदोषोऽथ विचित्ररूपः ॥२७॥

Reddish colour is due to vāta, yelow or blue due to pitta, white due to kapha, red due to rakta and variegated due to sannipāta.

Parimlāyi–yellow; the yellow colour of parimlāyi is to be known from the statements of Sātyaki. Thus six types of kāca are described.

रक्तजं मण्डलं दृष्टौ स्थूलकाचानलप्रभम् ॥
परिम्लायिनि रोगे स्यान्म्लाय्यानीलं च मण्डलम् ॥२८॥
दोषक्षयात् कदाचित् स्यात्स्वयं तत्र च दर्शनम् ॥

In *parimlāyin*, there appears a circle caused by rakta, thick like glass and lustrous like fire, atrophic and yellow-blue. Sometimes, by decrease of doṣa vision reappears automatically.

Some read '*aruṇaṃ maṇḍalaṃ dṛṣṭau sthūlakācāruṇaprabhaṃ*' but this has been refuted by Pañjikā. Some read as '*mlāyīnīlam*' and interpret as 'yellow-blue'; yellow colour is due to pitta combined with rasa, white blue one is due to pitta associated with rakta; the circular shape is due to specific nature of doṣa and disease which appear in the third layer. The word '*maṇḍala*' suggests that it is always circular and not linear etc. This disease is palliable.

अरुणं मण्डलं वाताच्चञ्चलं परुषं तथा ॥२९॥
पित्तान्मण्डलमानीलं कांस्याभं पीतमेव वा ॥
श्लेष्मणा बहलं स्निग्धं शङ्खकुन्देन्दुपाण्डुरम् ॥३०॥
चलत्पद्मपलाशस्थः शुक्लो बिन्दुरिवाम्भसः ॥
(संकुचत्यातपेऽत्यर्थं छायायां विस्तृतो भवेत् ॥)
मृद्यमाने च नयने मण्डलं तद्विसर्पति ॥
प्रवालपद्मपत्राभं मण्डलं शोणितात्मकम् ॥३१॥
दृष्टिरागो भवेच्चित्रो लिङ्गनाशे त्रिदोषजे ॥
यथास्वं दोषलिङ्गानि सर्वेष्वेव भवन्ति हि ॥३२॥

In *liṅganāśa* (mature cataract), the circle is reddish, unstable and rough due to vāta; due to pitta, it is bluish, pale yellow like bell-metal or yellow; due to

kapha, it is thick, glossy, pale white resembling conch-shell, kumuda flower and the moon; it is like white drop of water placed on a moving lotus leaf; (it constricts excessively in the sun and dilates in shade) while on rubbing the eye the circle spreads. The circle caused by rakta is lustrous like coral and lotus leaf; in that caused by three doṣas jointly the pupillary region is variegated. In all types, other features are found according to respective doṣas.

After *'śuklo bindurivāmbhasaḥ'* some read *'saṅkucatyātape'tyarthaṃ chāyāyāṃ vistṛto bhavet'*. Amongst three types of liṅganāśa, all are incurable except that caused by kapha; of them, the type having slight vision is parimlāyin, the sixth type of liṅganāśa.

षड् लिङ्गनाशाः षडिमे च रोगा
दृष्ट्याश्रयाः षट् च षडेव च स्युः ॥
तथा नरः पित्तविदग्धदृष्टिः
कफेन चान्यस्त्वथ धूमदर्शी ॥३३॥
यो ह्रस्वजाड्यो नकुलान्धता च
गम्भीरसंज्ञा च तथैव दृष्टिः ॥

These are six types of liṅganāśa and the same of other defects of vision thus twelve in all; the latter are–vision vitiated by pitta, that vitiated by kapha, dhūmadarśin, hrasvajāḍya, nakulāndhya and gambhīrikā.

पित्तेन दुष्टेन गतेन दृष्टिं
पीता भवेद्यस्य नरस्य दृष्टिः ॥३४॥
पीतानि रूपाणि च मन्यते यः
स मानवः पित्तविदग्धदृष्टिः ॥
प्राप्ते तृतीयं पटलं तु दोषे
दिवा न पश्येन्निशि वीक्षते च ॥३५॥
(रात्रौ स शीतानुगृहीतदृष्टिः
पित्ताल्पभावादपि तानि पश्येत्) ॥

When aggravated pitta reaches the pupillary region, it becomes yellow and the patient suffering from *pittavidagdha dṛṣṭi* (vision affected by pitta) perceives the objects as yellow; if doṣa reaches the third layer, he does not see in day but only in night. (In might, due to cold there is no pitta and as such vision is present.)

This is curable.

तथा नरः श्लेष्मविदग्धदृष्टि-
स्तान्येव शुक्लानि हि मन्यते तु ॥
त्रिषु स्थितोऽल्पः पटलेषु दोषो
नक्तान्ध्यमापादयति प्रसह्य ॥३६॥
दिवा स सूर्यानुगृहीतचक्षु-
रीक्षेत रूपाणि कफाल्पभावात् ॥

The person having vision affected by kapha (*kaphavidagdha dṛṣṭi*) perceives the objects as white and doṣa, in mild degree, situated in three layers produces night blindness. In day, he sees the objects because of being favoured by the sun and consequent decrease of kapha.

This also is curbale.

शोकज्वरायासशिरोभितापै-
रभ्याहता यस्य नरस्य दृष्टिः ॥३७॥
सधूमकान् पश्यति सर्वभावां-
स्तं धूमदर्शीति वदन्ति रोगम् ॥

The person whose vision is damaged by grief, fever, exertion and headache sees all things as smoky this is known as '*dhūmadarśin*'.

This is caused by pitta and is curable.

स ह्रस्वजाड्यो दिवसेषु कृच्छ्रा-
द्ध्रस्वानि रूपाणि च येन पश्येत् ॥३८॥

In *hrasvajāḍya*, one sees in day with difficulty and objects in smaller size.

Divaseṣu...paśyet–it indicates that the patient does not see in night. Some read '*rātrau ca śītānugṛhītadṛṣṭiḥ pittālpabhāvādapi tāni paśyet*' but this is not correct as it produces night blindness as says Videha—

"नक्तमन्धास्तु चत्वारो ये पुरस्तात् प्रकीर्तिताः। तेषामसाध्यो नकुलो ह्रस्वजाड्यस्तथैव च"।।इति।

In this disease, yellow colour is situated in the central portion of the pupillary region. It is incurable because of pitta being located in all the four layers.

विद्योतते येन नरस्य दृष्टि-
र्दोषाभिपन्ना नकुलस्य यद्वत् ॥

चित्राणि रूपाणि दिवा स पश्येत्
स वै विकारो नकुलान्ध्यसंज्ञः ॥३९॥

When the pupillary region affected by doṣa shines like that of mongoose and the patient sees in day the objects as of various colours, it is known as *nakulāndhya.*

Divā sa paśyet–it indicates night blindness. It is caused by sannipāta and is incurable.

दृष्टिर्विरूपा श्वसनोपसृष्टा
सङ्कुच्यतेऽभ्यन्तरतश्च याति ॥
रुजावगाढा च तमक्षिरोगं
गम्भीरिकेति प्रवदन्ति तज्ज्ञाः ॥४०॥

When the pupillary region affected by vāta is of abnormal shape, constricted and pushed inwards along with excruciting pain, this eye disease is termed as *gambhīrikā* by the experts.

This is incurable.

बाह्यौ पुनर्द्वाविह संप्रदिष्टौ
निमित्ततश्चाप्यनिमित्ततश्च ॥
निमित्ततस्तत्र शिरोभितापा-
ज्ज्ञेयस्त्वभिष्यन्दनिदर्शनैश्च ॥४१॥

Exogenous disorders are two–one by apparent cause and the other by non-apparent cause. The former is caused by factors producing headache and symptoms of conjunctivitis.

Śirobhitāpāt–headache caused by the air polluted with the smell of poisonous flowers. It is incurable.

सुरर्षिगन्धर्वमहोरगाणां
सन्दर्शनेनापि च भास्वराणाम् ॥
हन्येत दृष्टिर्मनुजस्य यस्य
स लिङ्गनाशस्त्वनिमित्तसंज्ञः ॥४२॥
तत्राक्षि विस्पष्टमिवावभाति
वैदूर्यवर्णा विमला च दृष्टिः ॥

By the sight of gods, sage, gandharva and nāga and also of glittering objects, persons's vision is destroyed–it is known as *liṅganāśa* due to non-apparent cause. In such case, the eye looks fairly clear and the pupillary region has the colour of vaidūrya (cat's eye) and free from timira etc.

These two types though generalised are mentioned here as pertaining to pupillary region as they destroy vision and as such do not exceed the number.

विदीर्यते सीदति हीयते वा
नृणामभीघातहता तु दृष्टिः ॥४३॥

Due to trauma the pupillary region gets torn, depressed or diminished.

इत्येते नयनगता मया विकाराः
संख्याताः पृथगिह षट् च सप्ततिश्च ॥
एतेषां पृथगिह विस्तरेण सर्वं
वक्ष्येऽहं तदनु चिकित्सितं यथावत् ॥४४॥

Thus the diseases of eye seventy six in number are described by me separately; now hereafter I will describe their proper treatment separately in detail.

Repetition of the number seventy six indicates that the enumeration proposed by Karāla etc. is refuted.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे दृष्टिगतरोगविज्ञानीयो नाम सप्तमोऽध्यायः ॥७॥

Thus ends the seventh chapter on description of diseases of pupillary region under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

अष्टमोऽध्यायः
Chapter VIII

अथातश्चिकित्सितप्रविभागविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of classified treatment.

As propounded by Lord Dhanvantari.

षट्सप्ततिर्येऽभिहिता व्याधयो नामलक्षणैः ॥
चिकित्सितमिदं तेषां समासव्यासतः शृणु ॥३॥

The seventy six diseases which are described earlier with names and features will now be dealt with their treatment briefly (here) and in detail (hereater), listen.

छेद्यास्तेषु दशैकश्च नव लेख्याः प्रकीर्तिताः ॥
भेद्याः पञ्च विकाराः स्युर्व्यध्याः पञ्चदशैव तु ॥४॥
द्वादशाऽशस्त्रकृत्याश्च याप्याः सप्त भवन्ति हि ॥
रोगा वर्जयितव्याः स्युर्दश पञ्च च जानता ॥
असाध्यौ वा भवेतां तु याप्यौ चागन्तुसंज्ञितौ ॥५॥

Of them, eleven disease are excisable, nine scrapable, five incisable and fifteen puncturable; twelve are not to be managed with surgical treatment, seven are palliable and fifteen are to be rejected by the learned. The two exogenous disorders ae incurable or palliable.

Ca after 'aśastrakṛtyāḥ' implies the two exogenous diseases which also are not to be treated surgically; *yāpyāḥ*–palliable with unction etc. and not with surgical measures.

अर्शोऽन्वितं भवति वर्त्म तु यत्तथाऽर्शः
शुष्कं तथाऽर्बुदमथो पिडकाः सिराजाः ॥
जालं सिराजमपि पञ्चविधं तथाऽर्म
छेद्या भवन्ति सह पर्वणिकामयेन ॥६॥

Arśovartman, śuṣkārśas, arbuda, sirāpiḍakā, sirājāla and five types of arma along with parvaṇī are excisable (to be treated with excision).

उत्सङ्गिनी बहलकर्दमवर्त्मनी च
श्यावं च यच्च पठितं त्विह बद्धवर्त्म ॥
क्लिष्टं च पोथकियुतं खलु यच्च वर्त्म
कुम्भीकिनी च सह शर्करया च लेख्याः ॥७॥

Utsaṅginī, bahalavartman, kardamavartman, śyāvavartman, baddhavartman, kliṣṭavartman, pothakī and kumbhikā along with vartmaśarkarā are scrapable.

श्लेष्मोपनाहलगणौ च बिसं च भेद्या
ग्रन्थिश्च यः कृमिकृतोऽञ्जननामिका च ॥

The following diseases are incisable–śleṣmopanāha, lagaṇa, bisavartman, kṛmigranthi and añjananāmikā.

आदौ सिरा निगदितास्तु ययोः प्रयोगे
पाकौ च यौ नयनयोः पवनोऽन्यतश्च ॥८॥
पूयालसानिलविपर्ययमन्थसंज्ञाः
स्यन्दास्तु यान्त्युपशमं हि सिराव्यधेन ॥

Sirotpāta, sirāharṣa, two types of akṣipāka, anyatovāta, pūyālasa, vātaparyaya, (four) types of adhimantha and the same of abhiṣyanda get pacified by vene-punture.

शुष्काक्षिपाककफपित्तविदग्धदृष्टि-
ष्वम्लाख्यशुक्रसहितार्जुनपिष्टकेषु ॥९॥
अक्लिन्नवर्त्महुतभुग्ध्वजदर्शिशुक्ति-
प्रक्लिन्नवर्त्मसु तथैव बलाससंज्ञे ॥
आगन्तुनाऽऽमययुगेन च दूषितायां
दृष्टौ न शस्त्रपतनं प्रवदन्ति तज्ज्ञाः ॥१०॥

The experts do not advise surgical treatment in śuṣkākṣipāka, kaphavidagdha dṛṣṭi, pittavidagdha dṛṣṭi, amlādhyuṣita, śukra, arjuna, piṣṭaka, aklinnavartman, dhūmadarśī, śuktikā, praklinnavartman and balāsagrathita along with two exogenous diseases.

संपश्यतः षडपि येऽभिहितास्तु काचा-
स्ते पक्ष्मकोपसहितास्तु भवन्ति याप्याः ॥

Six types of kāca, if the patient has vision intact, along with pakṣmakopa are palliable.

चत्वार एव पवनप्रभवास्त्वसाध्या
द्वौ पित्तजौ कफनिमित्तज एक एव ॥
अष्टार्धका रुधिरजाश्च गदास्त्रिदोषा-
स्तावन्त एव गदितावपि बाह्यजौ द्वौ ॥११॥

The following diseases are incurable–four caused by vāta, two by pitta, one by kapha, four each by rakta and tridoṣa and two exogenous.

Catvāra eva–four vātika disorders e.g. hatādhimantha, nimiṣa, gambhīradṛṣṭi and vātahatavartman; *dvau*–two caused by pitta–hrasvajāḍya and jaladhisrāva; *ekaḥ*–one caused by kapha–kaphasrāva; *aṣṭārdhakāḥ*–four caused by rakta–raktasrāva, ajakājāta, śoṇitārśas and savraṇaśukra; *tāvantaḥ*–the same (four) caused by tridoṣa–pūyāsrāva, nakulāndhya, akṣipākātyaya and alajī.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे चिकित्सितप्रविभागविज्ञानीयो नामाष्टमोऽध्यायः ॥८॥

Thus ends the eigth chapter on description of classified treatment under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

नवमोऽध्यायः
Chapter IX

अथातो वाताभिष्यन्दप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of vātika abhiṣyanda (conjunctivitis).

As propounded by Lord Dhanvantari.

Ādi should be understood after 'vātābhiṣyanda' which would mean vātābhiṣyanda etc.

पुराणसर्पिषा स्निग्धौ स्यन्दाधीमन्थपीडितौ ॥
स्वेदयित्वा यथान्यायं सिरामोक्षेण योजयेत् ॥३॥
संपादयेद्बस्तिभिस्तु सम्यक् स्नेहविरेचितौ ॥
तर्पणैः पुटपाकैश्च धूमैराश्च्योतनैस्तथा ॥४॥
नस्यस्नेहपरीषेकैः शिरोबस्तिभिरेव च ॥

The patient of *abhiṣyanda* and *adhimantha* should be uncted with old ghee, sudated and then subjected to venepuncture as prescribed in the scripture. They should be given unctuous purgation followed by enema. Besides, tarpaṇa, puṭapāka, smoking, eye drop, snuffing, unction, bath and śirobasti should be applied.

For elimination of the dūṣya (rakta) venepuncture is performed, thereafter measures to treat doṣa are employed; *yathānyāyam*–as prescribed in scripture, thus sudation should be applied mildly near the eye which should not be fomented directly. '*Yathānyāya*' is also related to intake of sneha and venepuncture; accordingly intake of sneha etc. should be applied only in the stage when there is no āma as said in other treatise—

"स्वेदः प्रलेपस्तिक्तान्नं धूमो दिनचतुष्टयम्। लङ्घनं चाक्षिरोगाणामामानां पाचनानि षट्।। अञ्जनं सर्पिषः पानं कषायं गुरुभोजनम्। नेत्ररोगेषु सामेषु स्नानं च परिवर्जयेत्"।।इति।

Videha also says—

"प्रागेवाक्ष्यामये भक्तं त्रिरात्रमगुरु स्मृतम्। उपवासस्त्र्यहं वा स्यान्नक्तं वाऽप्यशनं हितम्।। ततश्चतुर्थे दिवसे व्याधौ संजातलक्षणे। यथोक्तास्तु क्रिया: कार्या नस्यसेकाञ्जनादिका:"।।इति।

Sirāmokṣeṇa–venepuncture; vein near nose, of the forehead or at the outer corner of the eye should be punctured; *bastibhiḥ*–unctuous or non-unctuous enema; *snehavirecitau*–unctuous purgation is applicable if vāyu is subsidiary to pitta or pitta and rakta and the patient is strong with excessive doṣa otherwise it should be managed with enema. In case of vāta covered with faeces non-unctuous enema is useful while in that caused by depletion of dhātus unctuous one is recommended. *Seka* (irrigation) is applied warm while eye-drop cold.

वातघ्नानूपजलजमांसाम्लक्वाथसेचनैः ।।५।।
स्नेहैश्चतुर्भिरुष्णैश्च तत्पीताम्बरधारणैः ।।
पयोभिर्वेसवारैश्च साल्वणैः पायसैस्तथा ।।६।।
भिषक् संपादयेदेतावुपनाहैश्च पूजितैः ।।

These two (patients of abhiṣyanda and adhimantha) should be sudated with sprinkling of warm decoction of vāta-alleviating drugs, marshy and aquatic meat and sours, four fats and putting on cloth soaked in them, milk, vesavāra, sālvaṇa, pāyasa and useful poultices.

ग्राम्यानूपौदकरसैः स्निग्धैः फलरसान्वितैः ।।७।।
सुसंस्कृतैः पयोभिश्च तयोराहार इष्यते ।।

Diet for them should be given with unctuous meat-soup of domestic, marshy and aquatic animals, mixed with fruit-juice and milk processed properly.

Phalarasānvitaiḥ–juice of pomeranate and āmalaka is meant; *payobhiḥ*–milk is processed with śatāvarī, śuṇṭhī etc.

तथा चोपरि भक्तस्य सर्पिःपानं प्रशस्यते ।।८।।
त्रिफलाक्वाथसंसिद्धं केवलं जीर्णमेव वा ।।
सिद्धं वातहरैः क्षीरं प्रथमेन गणेन वा ।।९।।
स्नेहास्तैलाद्विना सिद्धा वातघ्नैस्तर्पणे हिताः ।।

Old ghee processed with triphalā decoction or unprocessed should be taken after meal; or milk processed with vāta-alleviating drugs or the first group (vidārigandhādi) should be taken. The fats except oil cooked with vāta-alleviating drugs are useful for saturation.

Vātaharaih–vāta-alleviating drugs (of bhadradārvādi group); Jejjaṭa takes those of kākolyādi group. Gayadāsa takes ghṛta everywhere and interprets as follows– 'triphalāghṛta' is contrary to disease, that cooked with vāta-alleviating devadāru etc. is contrary to doṣa and in case of vāta associated with pitta that cooked with vidārigandhādi drugs is useful, in that case the reading would be *'siddhaṃ vātaharairvā'pi' prathamena gaṇena vā'*.

स्नैहिकः पुटपाकश्च धूमो नस्यं च तद्विधम् ॥१०॥
नस्यादिषु स्थिराक्षीरमधुरैस्तैलमिष्यते ॥

(For saturation), unctuous puṭapāka, smoking and snuffing are useful. In snuffing etc. oil cooked with śālaparṇī, milk and sweet drugs should be used.

एरण्डपल्लवे मूले त्वचि वाऽऽजं पयः शृतम् ॥११॥
कण्टकार्याश्च मूलेषु सुखोष्णं सेचने हितम् ॥

For irrigation, goat's milk cooked with leaves, root and bark of eraṇḍa and roots of kaṇṭakārī in warm state is beneficial.

After *'secana' ca* is elided which implies eye drop as well; in irrigation, it should be used warm while in eye drop only cold.

सैन्धवोदीच्ययष्ट्याह्वपिप्पलीभिः शृतं पयः ॥१२॥
हितमर्धोदकं सेके तथाऽऽश्च्योतनमेव च ॥

Milk cooked with saindhava, udīcya, madhuyaṣṭī and pippalī and mixed with half water should be used for irrigation and eye-drop.

The quantity of saindhava etc. should be one eighth the milk.

ह्रीबेरवक्रमञ्जिष्ठोदुम्बरत्वक्षु साधितम् ॥१३॥
साम्भश्छागं पयो वाऽपि शूलाश्च्योतनमुत्तमम् ॥

Or goat's milk cooked with bālaka, tagara, mañjiṣṭhā and udumbara (bark) along with water is excellent eye drop in painful condition.

Sāmbhaḥ–with water four times, one-half in other's view.

मधुकं रजनीं पथ्यां देवदारु च पेषयेत् ॥१४॥
आजेन पयसा श्रेष्ठमभिष्यन्दे तदञ्जनम् ॥

Madhuka, haridrā, harītakī and devadāru should be pounded with goat's milk. This makes a good collyrium for conjunctivitis.

Some do not read this.

गैरिकं सैन्धवं कृष्णां नागरं च यथोत्तरम् ॥१५॥
द्विगुणं पिष्टमद्भिस्तु गुटिकाञ्जनमिष्यते ॥

Red ochre, saindhava, pippalī and śuṇṭhī double in successive order should be pounded with water. This is useful as *guṭikāñjana* (pill collyrium).

Pill collyrium is applicable if there is association of kapha after saturation. Some takes goat's milk for pounding. Some read '*godantam*' in place of '*nāgaram*' but this is refuted by Jejjaṭa.

स्नेहाञ्जनं हितं चात्र वक्ष्यते तद्यथाविधि ॥१६॥

Here unctuous collyrium, as prescribed, is useful which would be described further.

Unctuous collyrium is useful in condition when vāta is aggravated due to desaturating venepuncture. For *snehāñjana* some recommend '*tāmrapātrasthitaṃ māsaṃ sarpiḥ saindhavasaṃyutam*'; others, however, take '*vasā cānūpajalajā saindhavena samāyutā*' to be mentioned further.

रोगो यश्चान्यतोवातो यश्च मारुतपर्ययः ॥
अनेनैव विधानेन भिषक् तावपि साधयेत् ॥१७॥

Physician should treat *anyatovāta* and *vātaparyaya* also by this procedure.

पूर्वभक्तं हितं सर्पिः क्षीरं वाऽप्यथ भोजने ॥
वृक्षादन्यां कपित्थे च पञ्चमूले महत्यपि ॥१८॥
सक्षीरं कर्कटरसे सिद्धं चात्र घृतं पिबेत् ॥
सिद्धं वा हितमत्राहुः पत्तूरार्तगलाग्निकैः ॥१९॥
सक्षीरं मेषशृङ्ग्या वा सर्पिर्वीरतरेण वा ॥

(In *anyatovāta* and *vātaparyaya*) ghṛta should be taken before meals and milk in diet. Ghṛta for intake should be processed with vṛkṣādanī, kapittha and bṛhat pañcamūla along with milk and soup of crab; or it may be processed with pattūra, ārtagala and agnika (ajamodā); or meṣaśṛṅgī or vīratara–all with milk.

सैन्धवं दारु शुण्ठी च मातुलुङ्गरसो घृतम् ॥२०॥
स्तन्योदकाभ्यां कर्तव्यं शुष्कपाके तदञ्जनम् ॥
पूजितं सर्पिषश्चात्र पानमक्ष्णोश्च तर्पणम् ॥२१॥

घृतेन जीवनीयेन नस्यं तैलेन चाणुना ॥
परिषेके हितं चात्र पयः शीतं ससैन्धवम् ॥२२॥
रजनीदारुसिद्धं वा सैन्धवेन समायुतम् ॥
सर्पिर्युतं स्तन्यघृष्टमञ्जनं वा महौषधम् ॥२३॥
वसा वाऽऽनूपजलजा सैन्धवेन समायुता ॥
नागरोन्मिश्रिता किञ्चिच्छुष्कपाके तदञ्जनम् ॥२४॥

In *śuṣkapāka*, collyrium made of saindhava, devadāru, śuṇṭhī, juice of mātuluṅga, ghṛta, breast-milk and water should be used. Intake of ghṛta and saturation of eyes are also useful. Snuffing should be done with jīvanīya ghṛta and aṇutaila; for irrigation, cold milk mixed with rocksalt is beneficial; or milk processed with haridrā and devadāru and mixed with a little rocksalt is useful; or śuṇṭhī rubbed with breast-milk and mixed with ghee should be used as collyrium; or fat of marshy and aquatic animals mixed with rocksalt and śuṇṭhī should be used as collyrium in śuṣkapāka.

Saindhavam etc.–this is rasakriyāñjana; the paste of saindhava, devadāru and śuṇṭhī should be mixed with the other four ingredients (mātuluṅga juice etc.) and made into semi-solid preparation (rasakriyā); *pūjitaṃ sarpiṣaḥ*–ghṛta should be cooked with jīvanīya drugs; *tailena cāṇunā*–aṇutaila as described in śalākyatantra and not of vātavyādhi; *payaḥ sītam*–milk cooled after boiling.

पवनप्रभवा रोगा ये केचिद्दृष्टिनाशनाः ॥
बीजेनानेन मतिमान् तेषु कर्म प्रयोजयेत् ॥२५॥

The diseases caused by vāta and damaging eye sight should be treated with this principle.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे वाताभिष्यन्दप्रतिषेधो नाम नवमोऽध्यायः ॥९॥

Thus ends the ninth chapter on treatment of vātika abhiṣyanda (conjunctivitis) under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

❖

दशमोऽध्यायः
Chapter X

अथातः पित्ताभिष्यन्दप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of paittika abhiṣyanda.

As propounded by Lord Dhanvantari.

पित्तस्यन्दे पैत्तिके चाधिमन्थे
रक्तास्रावः स्रंसनं चापि कार्यम् ॥
अक्ष्णोः सेकालेपनस्याञ्जनानि
पैत्ते च स्याद्यद्विसर्पे विधानम् ॥३॥

In paittika *abhiṣyanda* and *adhimantha*, blood-letting and purgation should be applied; besides, irrigation, paste, snuffing and collyrium should be applied to eyes along with other measures as prescribed in paittika erysipelas.

As before, at first, digestion of āma should be effected with desaturation etc.; then sudation should be applied followed by venepuncture.

गुन्द्रां शालिं शैवलं शैलभेदं
दार्वीमेलामुत्पलं रोध्रमभ्रम् ॥
पद्मात्पत्रं शर्करा दर्भमिक्षुं
तालं रोध्रं वेतसं पद्मकं च ॥४॥
द्राक्षां क्षौद्रं चन्दनं यष्टिकाह्वं
योषित्क्षीरं रात्र्यनन्ते च पिष्ट्वा ॥
सर्पिः सिद्धं तर्पणे सेकनस्ये
शस्तं क्षीरं सिद्धमेतेषु चाजम् ॥५॥
योज्यो वर्गो व्यस्त एषोऽन्यथा वा
सम्यङ्नस्येऽष्टार्धसंख्येऽपि नित्यम् ॥

Gundrā, śāli, dūrvā, pāṣāṇabheda, dāruharidrā, elā, utpala, rodhra, musta, kamala (leaf), śarkarā, darbha, ikṣu, tāla, rodhra, vetasa, padmaka, drākṣā, kṣaudra, candana, madhuyaṣṭī, breast-milk, haridrā, anantā (utpalasārivā)–ghee cooked with the paste of these is useful for saturation, irrigation and snuffing. Goat's milk processed with these is also beneficial. This group complete or otherwise, should also be used properly and continuously for four types of snuffing.

Four types of snuffing–pratimarrṣa (smearing), avapīḍa (pressed), nasya (snuffing) and sīrovirecana (head-evacuation).

क्रिया: सर्वा: पित्तहर्य: प्रशस्ता-
स्त्र्यहाच्चोर्ध्वं क्षीरसर्पिश्च नस्यम् ॥६॥

In such case, all pitta-alleviating measures are recommended and after three days ghee extracted of milk (in food) and snuffing should be used.

Nasyam–it implies eye drop, irrigation, collyrium etc.

पालाशं स्याच्छोणितं चाञ्जनार्थे
शल्लक्या वा शर्कराक्षौद्रयुक्तम् ॥
रसक्रियां शर्कराक्षौद्रयुक्तां
पालिन्द्यां वा मधुके वाऽपि कुर्यात् ॥७॥
मुस्ता फेन: सागरस्योत्पलं च
कृमिघ्नैलाधात्रिबीजाद्रसश्च ॥

For collyrium, exudation of palāśa or śallakī mixed with sugar and honey should be used.

Or rasakriyā (semi-solid preparation) should also be made with pālindī or madhuka mixed with sugar and honey.

Musta, samudraphena, utpala and juice of viḍaṅga, elā, āmalaka and bījaka–these are made into rasakriyā and then applied.

The above formulations are *rasakriyāñjana* (collyrium in form of semisolid preparation).

तालीशैलागैरिकोशीरशङ्खै-
रेवं युञ्ज्यादञ्जनं स्तन्यपिष्टै: ॥८॥

Tālīśa, elā, gairika, uśīra and śaṅkha should be pounded with breast-milk and made into a wick which should be applied as collyrium (after rubbing).

This is *vartyāñjana* (wick collyrium). Some read '*kāśīśailā*' in place of '*tālīśailā*'.

चूर्णं कुर्यादञ्जनार्थे रसो वा
स्तन्योपेतो धातकीस्यन्दनाभ्याम् ॥

Or powder or rasakriyā should be made of dhātakī and tiniśa along with breast-milk and used as collyrium.

Some read '*candanābhyām*' in place of '*syandanābhyām*'.

योषित्स्तन्यं शातकुम्भं विघृष्टं
क्षौद्रोपेतं कैंशुकं चापि पुष्पम् ॥९॥

Collyrium should also be used of gold or palāśa flower rubbed in breast milk and mixed with honey.

Rubbing should be done in vessel of copper etc.

रोध्रं द्राक्षां शर्करामुत्पलं च
नार्याः क्षीरे यष्टिकाह्वं वचां च ॥
पिष्ट्वा क्षीरे वर्णकस्य त्वचं च
तोयोन्मिश्रे चन्दनोदुम्बरे च ॥१०॥

1. Rodhra, drākṣā, śarkarā, utpala, madhuyaṣṭī and vacā pounded in breast-milk; 2. bark of varṇaka (kampillaka) pounded in milk or 3. candana and udumbara mixed with bālaka (and pounded in milk) should be used as collyrium.

The author of Pañjikā has mentioned the third formulation as eye drop made with fine powder of candana and udumbara put in a cloth pouch and dipped in water.

कार्यः फेनः सागरस्याञ्जनार्थे
नारीस्तन्ये माक्षिके चापि घृष्टः ॥
योषित्स्तन्ये स्थापितं यष्टिकाह्वं
रोध्रं द्राक्षां शर्करामुत्पलं च ॥११॥
क्षौमाबद्धं पथ्यमाश्च्योतने वा
सर्पिर्घृष्टं यष्टिकाह्वं सरोध्रम् ॥
तोयोन्मिश्राः काश्मरीधात्रिपथ्या-
स्तद्वच्चाहुः कट्फलं चाम्बुनैव ॥१२॥

Samudraphena (cuttlefish bone) rubbed in breast-milk and honey should be used as collyrium.

Or eye drop should be used of madhuyaṣṭī, rodhra, drākṣā, śarkarā and utpala put in a linen pouch and dipped in breast-milk.

Or madhuyaṣṭī with rodhra rubbed with ghee should be used (as eye drop).

Similarly, kāśmarī, āmalaka and harītakī mixed with water should be used and also kaṭphala with water.

एषोऽम्लाख्येऽनुक्रमश्चापि शुक्तौ
कार्यः सर्वः स्यात्सिरामोक्षवर्ज्यः ॥१३॥

The same procedure should be adopted fully in *amlādhyuṣita* and *śuktikā* except venepuncture.

सर्पिः पेयं त्रैफलं तैल्वकं वा
पेयं वा स्यात् केवलं यत् पुराणम् ॥

(In *amlādhyuṣita*) triphalā-ghṛta or tilvaka-ghṛta should be taken or simply old ghee.

The first two ghṛtas are for evacuation while the old ghee is pacificatory.

दोषेऽधस्ताच्छुक्तिकायामपास्ते
शीतैर्द्रव्यैरञ्जनं कार्यमाशु ॥१४॥
वैदूर्यं यत् स्फाटिकं वैद्रुमं च
मौक्तं शाङ्खं राजतं शातकुम्भम् ॥
चूर्णं सूक्ष्मं शर्कराक्षौद्रयुक्तं
शुक्तिं हन्यादञ्जनं चैतदाशु ॥१५॥

In *śuktikā*, after eliminating doṣa by purgation, collyrium should be applied with cold drugs.

Fine powder of vaidūrya, sphaṭika, coral, pearl, conch-shell, silver and gold mixed with sugar and honey applied as collyrium alleviates śuktikā.

युञ्ज्यात् सर्पिर्धूमदर्शी नरस्तु
शेषं कुर्याद्रक्तपित्ते विधानम् ॥
यच्चैवान्यत् पित्तहृच्चापि सर्वं
यद्वीसर्पे पैत्तिके वै विधानम् ॥१६॥

Dhumadarśī (person having smoky vision) should use ghee along with measure prescribed for raktapitta; besides, other pitta-alleviating measures should be applied and also the procedure prescribed for paittika erysipelas.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे पित्ताभिष्यन्दप्रतिषेधो नाम दशमोऽध्यायः ॥१०॥

Thus ends the tenth chapter on treatment of paittika abhiṣyanda under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

एकादशोऽध्यायः
Chapter XI

अथातः श्लेष्माभिष्यन्दप्रतिषेधं व्याख्यास्यामः ॥१॥

यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of kaphaja abhiṣyanda.

As propounded by Lord Dhanvantari.

स्यन्दाधिमन्थौ कफजौ प्रवृद्धौ
जयेत् सिराणामथ मोक्षणेन ॥
स्वेदावपीडाञ्जनधूमसेक-
प्रलेपयोगैः कवलग्रहैश्च ॥३॥
रूक्षैस्तथाऽऽश्च्योतनसंविधानै-
स्तथैव रूक्षैः पुटपाकयोगैः ॥
त्र्यहात्त्र्यहाच्चाप्यपतर्पणान्ते
प्रातस्तयोस्तिक्तघृतं प्रशस्तम् ॥४॥
तदन्नपानं च समाचरेद्धि
यच्छ्लेष्मणो नैव करोति वृद्धिम् ॥

Advanced cases of *abhiṣyanda* and *adhimantha* caused by kapha should be controlled by venepuncture; besides, use of sudation, pressed snuff, collyrium, smoking, irrigation, gargling, rough eye drops and puṭapāka is beneficial; at the end of desaturation, after every third day ghee cooked with bitter drugs is useful. The patient should be kept on diet which does not increase kapha.

Venesection is performed after preparatory measures unction etc. Sudation etc. also come under preparatory measures; *tryahāt tryahāt*–after venesection on the fourth day ghee should be given and then after three days venesection should be performed. Some read as '*tau prātarevānu ghṛtaṃ pibetām*' and '*tatprātarannaṃ ca samācareddhi*'.

कुटन्नटास्फोतफणिज्झबिल्व-
पत्तूरपील्वर्ककपित्थभङ्गैः ॥५॥
स्वेदं विदध्यात्

Fomentation should be done with leaves of kuṭannaṭa, āsphotā, phaṇijjha, bilva, pattūra, pīlu, arka and kapittha.

अथवाऽनुलेपं
बर्हिष्ठशुण्ठीसुरकाष्ठकुष्ठैः ॥

Or paste of bālaka, śuṇṭhī, devadāru and kuṣṭha should be applied.

सिन्धूत्थहिङ्गुत्रिफलामधूक-
प्रपौण्डरीकाञ्जनतुत्थताम्रैः ॥६॥
पिष्टैर्जलेनाञ्जनवर्तयः स्युः
पथ्याहरिद्रामधुकाञ्जनैर्वा ॥
त्रीण्यूषणानि त्रिफला हरिद्रा
विडङ्गसारश्च समानि च स्युः ॥७॥
बर्हिष्ठकुष्ठामरकाष्ठशङ्ख-
पाठामलव्योषमनःशिलाश्च ॥
पिष्ट्वाऽम्बुना वा कुसुमानि जाती-
करञ्जशोभाञ्जनजानि युञ्ज्यात् ॥८॥
फलं प्रक्रीर्यादथवाऽपि शिग्रोः
पुष्पं च तुल्यं बृहतीद्वयस्य ॥
रसाञ्जनं सैन्धवचन्दनं च
मनःशिलाले लशुनं च तुल्यम् ॥९॥
पिष्ट्वाऽञ्जनार्थे कफजेषु धीमान्
वर्तीर्विदध्यान्नयनामयेषु ॥

Collyrium rods (*añjanavarti*) should be made of saindhava, hiṅgu, triphalā, madhūka, prapauṇḍarīka, sauvīrāñjana, tuttha and copper pounded with water or of harītakī, haridrā, madhuka and sauvīrañjana.

The following collyrium rods should also be prepared for use in eye diseases—

1. Trikaṭu, triphalā, haridrā, viḍaṅga (seeds)–all in equal parts, pounded with water.

2. Bālaka, kuṣṭha, devadāru, śaṅkha, pāṭhā, āmalaka, trikaṭu and realgar pounded with water.

3. Flowers of jātī, karañja and śobhāñjana pounded with water.

4. Fruit of prakīrya or śigru and flowers of bṛhatī and kaṇṭakārī in equal quantity.

5. Rasāñjana, saindhava, candana, realgar, orpiment and laśuna-in equal quantity.

Bṛhatīdvayasya–both flowers and fruits of bṛhatī and kaṇṭakārī should be taken. There are five formulations of collyrium rods beginning from '*trīṇyūṣaṇāni*' and contained in half-verses. In Pañjikā after '*vyoṣamanaḥśilāśca*' is read '*mūrvā ca jātīmukulāni cāpi piṣṭvā'mbunaitān vitaret tathaiva*'. Some, however, read, '*sindhuprasūtam*' in place of '*sindhutthahiṅgu*'.

रोगे बलासग्रथितेऽञ्जनं ज्ञैः
कर्तव्यमेतत् सुविशुद्धकाये ॥१०॥
नीलान् यवान् गव्यपयोऽनुपीतान्
शलाकिनः शुष्कतनून् विदह्य ॥
तथाऽर्जकास्फोतकपित्थबिल्व-
निर्गुण्डिजातीकुसुमानि चैव ॥११॥
तत्क्षारवत्सैन्धवतुत्थरोचनं
पक्वं विदध्यादथ लोहनाड्याम् ॥
एतद्बलासग्रथितेऽञ्जनं स्या-
देषोऽनुकल्पस्तु फणिज्झकादौ ॥१२॥

In *balāsagrathita*, the learned physician should apply this collyrium (*kṣārāñjana*) after proper cleansing of the body. Green awned barley fruits are impregnated with cow's milk, dried and then burnt along with flowers of arjaka, āsphota, kapittha, bilva, nirguṇḍī and jātī. This should be processed like alkali adding saindhava, tuttha and rocanā; when prepared, it should be kept in an iron tube and applied as collyrium in balāsagrathita. Similar preparation be made of phaṇijjhaka etc.

Suviśuddhakāye–evacuated with venesection, purgation and head–evacuation; *tatkṣāravat*–ash of green barley etc. one prastha is mixed in hot water one āḍhaka and decanted repeatedly until alkali–water becomes sharp, slimy and red; now leaving out

the ash, saindhava, tuttha ahd rocanā are added to the alkali-water in 1/32 part and cooked.

This is *kṣārāñjana* (alkaline collyrium).

महौषधं मागधिकां च मुस्तां
ससैन्धवं यन्मरिचं च शुक्लम् ॥
तन्मातुलुङ्गस्वरसेन पिष्टं
नेत्राञ्जनं पिष्टकमाशु हन्यात् ॥१३॥

Śuṇṭhī, pippalī, mustā, saindhava and śveta marica pounded with juice of mātuluṅga make a collyrium for eye which destroys *piṣṭaka* immediately.

फले बृहत्या मगधोद्भवाना
निधाय कल्कं फलपाककाले ॥
स्रोतोजयुक्तं च तदुद्धृतं स्या-
त्तद्वत्तु पिष्टे विधिरेष चापि ॥१४॥
वार्ताकशिग्रिवन्द्रसुरापटोल-
किराततिक्तामलकीफलेषु ॥

Similarly when fruit of bṛhatī (kaṇṭakārī) is ripening, paste of pippalī along with (equal part of) srotoñjana should be kept therein (after removing the seeds) and after a week taken out. This is useful as collyrium in piṣṭaka.

Similar procedure be adopted in fruits of vārtāka, śirgru, indravāruṇī, paṭola, kirātatikta and āmalaka.

कासीससामुद्ररसाञ्जनानि
जात्यास्तथा कोरकमेव चापि ॥१५॥
प्रक्लिन्नवर्त्मन्युपदिश्यते तु
योगाञ्जनं तन्मधुनाऽवघृष्टम् ॥

Kāsīsa, sāmudra, rasāñjana and bud of jātī–these rubbed with honey is a suitable collyrium for *praklinnavartman.* It is known as '*yogāñjana*'.

नादेयमग्र्यं मरिचं च शुक्लं
नेपालजाता च समप्रमाणा ॥१६॥
समातुलुङ्गद्रव एष योगः
कण्डूं निहन्यात् सकृदञ्जनेन ॥

Saindhava, śveta marica and realgar in equal quantity are mixed with mātuluṅga juice–this formulation of collyrium alleviates itching in single application.

सशृङ्गवेरं सुरदारु मुस्तं
सिन्धुप्रसूतं मुकुलानि जात्याः ॥१७॥
सुराप्रपिष्टं त्विदमञ्जनं हि
कण्ड्वां च शोफे च हितं वदन्ति ॥

Śuṇṭhī, devadāru, mustā, saindhava and bud of jātī are pounded with beer. This collyrium is useful in itching and swelling.

स्यन्दाधिमन्थक्रममाचरेच्च
सर्वेषु चैतेषु सदाऽप्रमत्तः ॥१८॥

In all these disorders, procedures as prescribed for abhiṣyanda and adhimantha should be adopted carefully.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे कफाभिष्यन्दप्रतिषेधो नामैकादशोऽध्यायः ॥११॥

Thus ends the eleventh chapter on treatment of kaphaja abhiṣyanda under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

द्वादशोऽध्यायः
Chapter XII

अथातो रक्ताभिष्यन्दप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of raktaja abhiṣyanda.

As propounded by Lord Dhanvantari.

मन्थं स्यन्दं सिरोत्पातं सिराहर्षं च रक्तजम् ॥
एकेनैव विधानेन चिकित्सेच्चतुरो गदान् ॥३॥

Adhimantha, abhiṣyanda, sirotpāta and *sirāharṣa*-these four diseases caused by rakta should be treated by the similar procedure.

व्याध्यार्तांश्चतुरोऽप्येतान् स्निग्धान्कौम्भेन सर्पिषा ॥
रसैरुदारैरथवा सिरामोक्षेण योजयेत् ॥४॥

Those suffering from these four diseases should be uncted with kaumbha ghtṛa (one hundred years old) or plentifully unctuous meat-soup and then treated with venepuncture.

विरिक्तानां प्रकामं च शिरांस्येषां विशोधयेत् ॥
वैरेचनिकसिद्धेन सितायुक्तेन सर्पिषा ॥५॥
(मज्ज्ञा वा तद्विमिश्रेण मेदसा तच्छृतेन वा ॥)

After purgation, head should be evacuated with ghee processed with head-evacuative drugs and mixed with sugar.

Sarpiṣā-ghee and not oil is used for head-evacuation because it is beneficial for eye and not contrary to blood; *vairecanikasiddhena*-processed with head-evacuative drugs; some take purgative drugs. Some read '*majjñā vā*' etc. but it is unauthoritative.

ततः प्रदेहाः परिषेचनानि
नस्यानि धूमाश्च यथास्वमेव ॥

आश्च्योतनाभ्यञ्जनतर्पणानि
स्निग्धाश्च कार्याः पुटपाकयोगाः ॥६॥

Hereafter pastes, baths, snuffs and smoking with respective drugs should be used; besides, eye drops, collyrium and saturation should be applied and also unctuous puṭapāka formulation.

These are external measures. *Yathāsvam*-with respective drugs such as if rakta is associated with kapha, smoking should be used with rods made of kapha-alleviating drugs while in association of vāta these should be unctuous. Similarly, '*yathāsvam*' in other places should be interpreted; *abhyañjanam*-collyrium which should be purifying in raktapitta and healing in corneal ulcer etc. Some take '*abhyañjana*' as 'anointment' with ghṛta washed hundred times etc.

नीलोत्पलोशीरकटङ्कटेरी-
कालीययष्टीमधुमुस्तरोध्रैः ॥
सपद्मकैर्धौतघृतप्रदिग्धै-
रक्ष्णोः प्रलेपं परितः प्रकुर्यात् ॥७॥

Paste around the eyes should be applied of nīlotpala, uśīra, dāruharidrā, kālīya, yaṣṭīmadhu, mustā, rodhra and padmaka mixed with washed ghee.

रुजायां चाप्यतिभृशं स्वेदाश्च मृदवो हिताः ॥
अक्ष्णोः समन्ततः कार्यं पातनं च जलौकसाम् ॥८॥
घृतस्य महती मात्रा पीता चार्तिं नियच्छति ॥
पित्ताभिष्यन्दशमनो विधिश्चाप्युपपादितः ॥९॥

In case of severe pain, mild fomentations are useful; moreover, leeches should be applied all around the eyes, drinking of ghee in high dose relieves pain. Procedure pacifying paittika abhiṣyanda should also be employed.

Pain appears either due to association of vāta due to venepuncture etc. or covering of rakta by vāta; in the fomer case mild fomentation and in the latter one when blood is obstructed and accumulated application of leeches is useful.

कशेरुमधुकाभ्यां वा चूर्णमम्बरसंवृतम् ॥
न्यस्तमप्स्वान्तरिक्षासु हितमाश्च्योतनं भवेत् ॥१०॥

Eye drop made of the powder of kaśeru and madhuka put in a cloth and dipped in rain water is beneficial.

Some recommend irrigation also with this formulation.

पाटल्यर्जुनश्रीपर्णीधातकीधात्रिबिल्वतः ॥
पुष्पाण्यथ बृहत्योश्च बिम्बीलोटाच्च तुल्यशः ॥११॥
समञ्जिष्ठानि मधुना पिष्टानीक्षुरसेन वा ॥
रक्ताभिष्यन्दशान्त्यर्थमेतदञ्जनमिष्यते ॥१२॥

Flowers of pāṭali, arjuna, gambhārī, dhātakī, āmalakī, bilva, bṛhatī, kaṇṭakārī and bimbīloṭa in equal quantity along with mañjiṣṭhā are pounded with honey or sugercane juice. This collyrium is useful for pacifying *raktaja abhiṣyanda.*

Collyrium should be applied after evacuating the patient with purgation etc. to pacify the residual doṣa and not otherwise.

चन्दनं कुमुदं पत्रं शिलाजतु सकुङ्कुमम् ॥
अयस्ताम्ररजस्तुत्थं निम्बनिर्यासमञ्जनम् ॥१३॥
त्रपु कांस्यमलं चापि पिष्ट्वा पुष्परसेन तु ॥
विपुला याः कृता वर्त्यः पूजिताश्चाञ्जने सदा ॥१४॥

Candana, kumuda, patra, śilājatu, kuṅkuma, bhasma of iron and copper, tuttha, exudation of nimba, sauvīrāñjana, tin, slag of bell metal-these are pounded with honey and made into big rods. These are always useful as collyrium.

Measurement of the collyrium rods is given in the following verse-

"हरेणुमात्रा वर्तिः स्याल्लेखनस्य प्रमाणतः। प्रसादनस्य चाध्यर्धा द्विगुणा रोपणस्य तु॥" इति।

स्यादञ्जनं घृतं क्षौद्रं सिरोत्पातस्य भेषजम् ॥
तद्वत्सैन्धवकासीसं स्तन्यघृष्टं च पूजितम् ॥१५॥
मधुना शङ्खनैपालीतुत्थदार्व्यः ससैन्धवाः ॥
रसः शिरीषपुष्पाच्च सुरामरिचमाक्षिकैः ॥१६॥
युक्तं तु मधुना वाऽपि गैरिकं हितमञ्जने ॥

Of *sirotpāta*, collyrium of rasāñjana, ghee and honey is the remedy; likewise, saindhava and kāsīsa rubbed in breast-milk is also recommended; śaṅkha, realgar, tuttha, dāruharidrā and saindhava with honey; or juice of śirīṣa flowers mixed with indravāruṇī, marica and honey is beneficial; or red ochre singly with honey is useful as collyrium.

Some take marica as white marica e.g. seeds of śobhāñjana.

सिराहर्षेऽञ्जनं कुर्यात् फाणितं मधुसंयुतम् ॥१७॥
मधुना ताक्ष्यर्जं वाऽपि कासीसं वा ससैन्धवम् ॥
वेत्राम्लस्तन्यसंयुक्तं फाणितं च ससैन्धवम् ॥१८॥

In *sirāharṣa*, treacle mixed with honey should be used as collyrium; or rasāñjana with honey; or kāsīsa and saindhava with honey; or treacle mixed with saindhava, amlavetasa and breast-milk are useful as collyrium.

It contains four formulations of collyrium.

पैत्तं विधिमशेषेण कुर्यादर्जुनशान्तये ॥
इक्षुक्षौद्रसितास्तन्यदार्वीमधुकसैन्धवैः ॥१९॥
सेकाञ्जनं चात्र हितमम्लैराश्च्योतनं तथा ॥
सितामधुककट्वङ्गमस्तुक्षौद्राम्लसैन्धवैः ॥२०॥
बीजपूरककोलाम्लदाडिमाम्लैश्च युक्तितः ॥
एकशो वा द्विशो वाऽपि योजितं वा त्रिभिस्त्रिभिः ॥२१॥
स्फटिकं विद्रुमं शङ्खो मधुकं मधु चैव हि ॥
शङ्खक्षौद्रसितायुक्तः सामुद्रः फेन एव वा ॥२२॥
द्वाविमौ विहितौ योगावञ्जनेऽर्जुननाशनौ ॥
सैन्धवक्षौद्रकतकाः सक्षौद्रं वा रसाञ्जनम् ॥२३॥
कासीसं मधुना वाऽपि योज्यमत्राञ्जने सदा ॥

For pacifying *arjuna*, all pattika measures should be employed.

Irrigation and collyrium with sugarcane, honey, sugar, breast-milk, dāruharidrā, madhuka and saindhava are useful and also eye drop with sours.

Sugar, madhuka, kaṭvaṅga, curd-water, honey, sour gruel, saindhava, bījapūra, sour jujube and pomegranate-these should be used as eye drop singly or in combination of two or three.

1. Sphaṭika, coral, conch-shell, madhuka and honey; 2. samudraphena combined with conch-shell, honey and sugar-these two are prescribed as collyrium for alleviating arjuna.

Or saindhava, honey, kataka and rasāñjana with honey or kāsīsa with honey should be used as collyrium.

लोहचूर्णानि सर्वाणि धातवो लवणानि च ॥२४॥
रत्नानि दन्ताः शृङ्गाणि गणश्चाप्यवसादनः ॥
कुक्कुटाण्डकपालानि लशुनं कटुकत्रयम् ॥२५॥
करञ्जबीजमेला च लेख्याञ्जनमिदं स्मृतम् ॥
पुटपाकावसानेन रक्तविस्रावणादिना ॥२६॥
संपादितस्य विधिना कृत्स्नेन स्यन्दघातिना ॥

1. Powders of all metals, all minerals, salts, precious stones, teeth, horns and depressant group (as mentioned in miśraka chapter)-these make collyrium for scraping (*lekhyāñjana*).

2. Crust of hen's egg, laśuna, trikaṭu, karañja seeds and elā-this is known as *lekhyāñjana* (scraping collyrium). It should be used in the patient who has undergone proper treatment with all measures from blood-letting to puṭapāka prescribed for abhiṣyanda.

Vidhīnā kṛtsnena-all measures such as internal-blood-letting, purgation and head-evacuation and external such as paste, bath etc. ending with puṭapāka.

अनेनापहरेच्छुक्रमव्रणं कुशलो भिषक् ॥२७॥

The expert physician should treat corneal opacity with this procedure.

उत्तानमवगाढं वा कर्कशं वाऽपि सव्रणम् ॥
शिरीषबीजमरिचपिप्पलीसैन्धवैरपि ॥२८॥
शुक्रस्य घर्षणं कार्यमथवा सैन्धवेन तु ॥
कुर्यात्ताम्ररजःशङ्खशिलामरिचसैन्धवैः ॥२९॥
अन्त्याद्द्विगुणितैरेभिरञ्जनं शुक्रनाशनम् ॥
कुर्यादञ्जनयोगौ वा सम्यक् श्लोकार्धिकाविमौ ॥३०॥
शङ्खकोलास्थिकतकद्राक्षामधुकमाक्षिकैः ॥
क्षौद्रदन्तार्णवमलशिरीषकुसुमैरपि ॥३१॥
क्षाराञ्जनं वा वितरेद्बलासग्रथितापहम् ॥
मुद्गान् वा निस्तुषान् भृष्टान् शङ्खक्षौद्रसितायुतान् ॥३२॥
मधूकसारं मधुना योजयेच्चाञ्जने सदा ॥
बिभीतकास्थिमज्जा वा सक्षौद्रः शुक्रनाशनः ॥३३॥
शङ्खशुक्तिमधुद्राक्षामधुकं कतकानि च ॥
द्वित्वग्गते सशूले वा वातघ्नं तर्पणं हितम् ॥३४॥

वंशजारुष्करौ तालं नारिकेलं च दाहयेत् ॥
विस्राव्य क्षारवच्चूर्णं भावयेत्करभास्थिजम् ॥३५॥
बहुशोऽञ्जनमेतत्स्याच्छुक्रवैवर्ण्यनाशनम् ॥

In *savrāṇa śukra* (corneal ulcer), either superficial or deep, if rough, it should be rubbed with śirīṣa seeds, marica, pippalī and saindhava or saindhava alone.

Collyrium should be prepared of copper bhasma, conch-shell, realgar, marica and saindhava-double in quantity in regressive order. It removes corneal ulcer.

Or the following two formulations of collyrium contained in half-verse should be used—

1. Conch-shell, jujube–seed, kataka, drākṣā, madhuka and honey.

2. Honey, samudraphena and flowers of śirīsa.

Or Kṣārāñjana prescribed for balāsagrathita should be applied.

Or dehusked green gram roasted and mixed with conch-shell, honey and sugar; or seed-kernel of madhūka mixed with honey should be used as collyrium.

Seed-kernel of bibhītaka mixed with honey removes corneal ulcer, similarly acts the formulation of conch-shell, pearl-oyster, drākṣā, madhuka and kataka with honey.

If corneal ulcer is painful and located in two layers, vāta-alleviating saturation is beneficial.

Bamboo sprouts, bhallātaka, tāla and nārikela–with this the powder of camel's bone should be impregnated. By applying as collyrium repeatedly, it removes the discolouration produced by corneal unlcer.

Uttāna–superficial, located in one layer; *avagāḍham*–deep, located in two or more layers. Some read '*karṣayeccāpi savraṇam*' in place of '*karkaśaṃ vāpi savraṇam*'; *śukravaivarṇyanāśanam*–it only blackens the white spot.

अजकां पार्श्वतो विद्ध्वा सूच्या विस्राव्य चोदकम् ॥३६॥
व्रणं गोमांसचूर्णेन पूरयेत् सर्पिषा सह ॥
बहुशोऽवलिखेच्चापि वर्त्मास्योपगतं यदि ॥३७॥

Ajakā (*jāta*) should be be punctured with needle at the side and after draining out the fluid the wound should be filled with powdered beef mixed with ghee. If its end is protruded, it should be scraped repeatedly.

सशोफश्चाप्यशोफश्च द्वौ पाकौ यौ प्रकीर्तितौ ॥
स्नेहस्वेदोपपन्नस्य तत्र विद्ध्वा सिरां भिषक् ॥३८॥
सेकाश्च्योतननस्यानि पुटपाकांश्च कारयेत् ॥

The two types of *akṣipāka*–inflammatory and non inflammatory–which are described earlier should be managed as follows–the surgeon should puncture the vein of the patient already uncted and sudated. Besides, irrigation, eye drops, snuffs and puṭapāka should also be used.

Veins to be punctured are of the eye corner near nose and in forehead.

सर्वतश्चापि शुद्धस्य कर्तव्यमिदमञ्जनम् ॥३९॥
ताम्रपात्रस्थितं मासं सर्पिः सैन्धवसंयुतम् ॥
मैरेयं वाऽपि दध्येवं दध्युत्तरकमेव वा ॥४०॥
घृतं कांस्यमलोपेतं स्तन्यं वाऽपि ससैन्धवम् ॥
मधूकसारं मधुना तुल्यांशं गैरिकेण वा ॥४१॥
सर्पिःसैन्धवताम्राणि योषित्स्तन्ययुतानि वा ॥

After the patient is cleansed in all ways (internally as well as externally), the following collyrium should be applied—

Ghee kept in a copper vessel for a month mixed with saindhava; or maireya, or curd or its supernatant layer in the same way; or ghee mixed with slag of bell metal; or saindhava mixed with breast-milk; seed-kernel of madhūka and equal red ochre mixed with honey; or ghee, saindhava and copper mixed with breast-milk.

Maireyam–fermentation of surā and āsava together; unctuous collyrium is applicable when roughness develops in eye due to blood-letting etc.; in predominance of vāta, maireya or curd should be used while in that of pitta supernatant layer of curd is useful. In inflammatory condition, after blood-lettting etc.; collyrium of ghee with the slag of bell metal etc. should be used. The last three collyriums should be used in both types of akṣipāka when blood is residual.

दाडिमारेवताश्मन्तकोलाम्लैश्च ससैन्धवाम् ॥
रसक्रियां वा वितरेत्सम्यक्पाकजिघांसया ॥४२॥

In order to alleviate akṣipāka properly, one should apply rasakriyā made of dāḍima, āragvadha, aśmantaka and sour jujube mixed with a little saindhava.

Some read '*dāḍimairāvata*' in place of '*dāḍimarevata*'; others read 'kolāmlamadhusaindavaiḥ' in place of 'kolāmlaiśca sasaindhavām'.

मासं सैन्धवसंयुक्तं स्थितं सर्पिषि नागरम् ॥
आश्च्योतनाञ्जनं योज्यमबलाक्षीरसंयुतम् ॥४३॥

Śuṇṭhī is kept in ghee mixed with saindhava for a month, thereafter pounded with breast-milk. It is used as eye drop and collyrium.

This eye drop is indicated in inflammatory akṣipāka predominant in kapha.

जात्याः पुष्पं सैन्धवं शृङ्गवेरं
कृष्णाबीजं कीटशत्रोश्च सारम् ॥
एतत् पिष्टं नेत्रपाकेऽञ्जनार्थं
क्षौद्रोपेतं निर्विशङ्कं प्रयोज्यम् ॥४४॥

Jātī flower, saindhava, śuṇṭhī, pippalī seeds, viḍaṅga seeds–these powdered and mixed with honey should be used as collyrium in akṣipāka without any doubt.

पूयालसे शोणितमोक्षणं च
हितं तथैवाप्युपनाहनं च ॥
कृत्स्नो विधिश्लेक्षणपाकघाती
यथाविधानं भिषजा प्रयोज्यः ॥४५॥

In *pūyālasa*, blood-letting and poultice are useful; besides, all the measures prescribed for akṣipāka should be employed properly.

Poultice should be composed of drugs alleviating respective doṣa, wound-cleansing and wholesome for eyes.

कासीससिन्धुप्रभवार्द्रकैस्तु
हितं भवेदञ्जनमेव चात्र ॥
क्षौद्रान्वितैरेभिरथोपयुञ्ज्या-
दन्यत्तु ताम्रायसचूर्णयुक्तैः ॥४६॥

In this case, collyrium of kāsīsa, saindhava and ārdraka mixed with honey is beneficial. Another collyrium of the powder of copper and iron mixed with honey should also be used.

This collyrium is also in rasakriyā form (*rasakriyāñjana*); '*ca*' implies its use in two types of akṣipāka.

स्नेहादिभिः सम्यगपास्य दोषां-
स्तृप्तिं विधायाथ यथास्वमेव ॥
अक्लिन्नवर्त्मानमुपक्रमेत
सेकाञ्जनाश्च्योतननस्यधूमैः ॥४७॥

Aklinnavartma should be managed with irrigation, collyrium, eye drop, snuff and smoking after eliminating doṣas with unction etc. and applying saturation according to respective doṣa.

Snehādibhiḥ–ādi' implies venepuncture, purgation, head-evacuation and non-unctuous enema.

मुस्ताहरिद्रामधुकप्रियङ्गु-
सिद्धार्थरोध्रोत्पलसारिवाभिः ।
क्षुण्णाभिराश्च्योतनमेव कार्य-
मत्राञ्जनं चाञ्जनमाक्षिकं स्यात् ॥४८॥

Eye drop should be prepared of mustā, haridrā, madhuka, priyaṅgu, siddhārtha, rodhra, utpala and sārivā–ground (and kept in rain water or similar liquid). For collyrium, rasāñjana and honey should be used.

Āścyotanameva–here irrigation is also implied. Some read '*lodhrāsitasārivābhiḥ*' in place of '*rodhrotpalasārivābhiḥ*'.

पत्रं फलं चामलकस्य पक्त्वा
क्रियां विदध्यादथवाऽञ्जनार्थे ॥
वंशस्य मूलेन रसक्रियां वा
वर्तीकृतां ताम्रकपालपक्वाम् ॥४९॥
रसक्रियां वा त्रिफलाविपक्वां
पलाशपुष्पैः खरमञ्जरेर्वा ॥

By cooking leaves and fruits of āmalaka rasakriyā should be prepared for collyrium, or rasakriyā should be made with bamboo root or the same may be

prepared into a rod after cooking further in a copper pan; rasakriyā may also be prepared with triphalā, palāśa flowers or apāmārga.

पिष्ट्वा छगल्याः पयसा मलं वा
कांस्यस्य दग्ध्वा सह तान्तवेन ॥५०॥
प्रत्यञ्जनं तन्मरिचैरुपेतं
चूर्णेन ताम्रस्य सहोपयोज्यम् ॥

Slag of bell metal burnt with cotton cloth and mixed with (white) marica and copper bhasma should be pounded with goat's milk and used as *pratyañjana* (restorative collyrium).

समुद्रफेनं लवणोत्तमं च
शङ्खोऽथ मुद्गो मरिचं च शुक्लम् ॥५१॥
चूर्णाञ्जनं जाड्यमथापि कण्डू-
मक्लिन्नवर्त्मन्युपहन्ति शीघ्रम् ॥

Samudraphena, saindhava, śaṅkha, mudga and white marica–(all powdered together make) this cūrṇāñjana (powder collyrium) which removes rigidity and itching in aklinnavartman.

प्रक्लिन्नवर्त्मन्यपि चैत एव
योगाः प्रयोज्याश्च समीक्ष्य दोषम् ॥५२॥

These very formulations should be used in *praklinnavartman* also after considering the condition of doṣa.

सकज्जलं ताम्रघटे च घृष्टं
सर्पिर्युतं तुत्थकमञ्जनं च ॥५३॥

(Specifically), collyrium of tuttha and lamp-black mixed with ghee and rubbed in a copper vessel should be used.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे रक्ताभिष्यन्दप्रतिषेधो नाम द्वादशोऽध्यायः ॥१२॥

Thus ends the twelfth chapter on treatment of raktaja abhiṣyanda under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

त्रयोदशोऽध्यायः
Chapter XIII

अथातो लेख्यरोगप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of scrapable diseases.

As propounded by Lord Dhanvantari.

नव येऽभिहिता लेख्याः सामान्यस्तेष्वयं विधिः ॥
स्निग्धवान्तविरिक्तस्य निवातातपसद्मनि ॥३॥
(आप्तैर्दृढं गृहीतस्य वेश्मन्युत्तानशायिनः ॥)
सुखोदकप्रतप्तेन वाससा सुसमाहितः ॥
स्वेदयेद्वर्त्म निर्भुज्य वामाङ्गुष्ठाङ्गुलिस्थितम् ॥४॥
अङ्गुल्यङ्गुष्ठकाभ्यां तु निर्भुग्नं वर्त्म यत्नतः ॥
प्लोतान्तराभ्यां न यथा चलति स्रंसतेऽपि वा ॥५॥
ततः प्रमृज्य प्लोतेन वर्त्म शस्त्रपदाङ्कितम् ॥
लिखेच्छस्त्रेण पत्रैर्वा, ततो रक्ते स्थिते पुनः ॥६॥
स्विन्नं मनोह्वाकासीसव्योषार्द्राञ्जनसैन्धवैः ॥
श्लक्ष्णपिष्टैः समाक्षीकैः प्रतिसार्योष्णवारिणा ॥७॥
प्रक्षाल्य हविषा सिक्तं व्रणवत् समुपाचरेत् ॥
स्वेदावपीडप्रभृतींस्त्र्यहादूर्ध्वं प्रयोजयेत् ॥८॥
व्यासतस्तु समुद्दिष्टं विधानं लेख्यकर्मणि ॥

For nine scrapable diseases mention earlier general treatment is this—

The patient having been uncted, vomited and purgated should lie down in a room free from wind and sunrays in supine position held firmly by faithful attendants. Now the eyelid held with the left thumb and a finger should be everted and fomented carefully with a cloth heated in warm water. The everted lid should be held with thumb and finger with a cotton swab in between carefully

in such a way that it does not move or slip.Then the lid to be operated upon should be cleaned with a swab and then scarified with instrument or scraped with leaves; when bleeding stops, it should be fomented again and then pasted with finely powdered realgar, kāsīsa, trikaṭu, rasāñjana and saindhava mixed with honey; then after washing with warm water, it should be sprinkled with ghee and managed like wound. After three days, fomentation, pressed snuff etc. should be used. It is further described seperately in management of scrapable diseases.

असृगास्त्रावरहितं कण्डूशोफविवर्जितम् ॥९॥
समं नखनिभं वर्त्म लिखितं सम्यगिष्यते ॥

When eyelid is free from bleeding, itching and swelling, even and like nail, it indicates proper scraping.

रक्तमक्षि स्रवेत् स्कन्नं क्षताच्छस्त्रकृताद्ध्रुवम् ॥१०॥
रागशोफपरिस्त्रावास्तिमिरं व्याध्यनिर्जयः ॥
वर्त्म श्यावं गुरु स्तब्धं कण्डूहर्षोपदेहवत् ॥११॥
नेत्रपाकमुदीर्णं वा कुर्वीताप्रतिकारिणः ॥
एतद्दुर्लिखितं ज्ञेयं स्नेहयित्वा पुनर्लिखेत् ॥१२॥

If eye discharges thick blood from the operational injury; redness, swelling, discharge and defects of vision are present; the disease after treatment has not subsided ;lid is blackish, heavy, rigid, with itching, horripilation and dirt and if proper care is not taken of, severe suppuration of eye may arise–these are the features of improper scraping. In such case, scraping should be performed again after unciton.

Some read '*svedayitvā*' in place of '*snehayitvā*'.

व्यावर्तते यदा वर्त्म पक्ष्म चापि विमुह्यति ॥
स्यात् सरुक् स्त्रावबहुलं तदतिस्त्रावितं विदुः ॥१३॥
स्नेहस्वेदादिरिष्टः स्यत् क्रमस्तत्रानिलापहः ॥

If eye lid stays everted and eyelash also becomes abnormal and there is pain and perfuse discharge, it should be known as excessively scraped. In such case, unciton, sudation etc. and vāta-alleviating measures should be employed.

वर्त्मावबन्धं क्लिष्टं च बहलं यच्च कीर्तितम् ॥१४॥
पोथकीश्चाप्यवलिखेत् प्रच्छयित्वाऽग्रतः शनैः ॥

In cases of *vartmāvabandh, kliṣṭavartman, bahalavartman* and *pothakī*, one should first scarify gently and then scrape.

Avalikhet–scraping should be performed with instrument and not with leaves etc.

समं लिखेत्तु मेधावी श्यावकर्दमवर्त्मनी ॥१५॥

The intelligent (surgeon) should perform scraping in *śyāvavartman* and *kardamavartman* only once.

Samam–once; others take it as 'moderately' neither too deep nor too superficial.

कुम्भीकिनीं शर्करां च तथैवोत्सङ्गिनीमपि ॥
कल्पयित्वा तु शस्त्रेण लिखेत् पश्चादतन्द्रितः ॥१६॥

In cases of *kumbhīkinī, vartmaśarkarā* and *utsaṅginī*, one should first excise with instrument and then scrape carefully.

भवेयुर्वर्त्मसु च याः पिडकाः कठिना भृशम् ॥
ह्रस्वास्ताम्राश्च ताः पक्वा भिन्द्याद्भिन्ना लिखेदपि ॥१७॥

Very hard, small and coppery *piḍakā* (boils) which appear in lids should be incised after they ripen and then scraped.

तरुणीश्चाल्पसंरम्भा पिडका बाह्यवर्त्मजाः ॥
विदित्वैताः प्रशमयेत् स्वेदालेपनशोधनैः ॥१८॥

Boils which are externally on lid, acute and with little congestion should be examined and then treated with fomentation, pasting and cleansing.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे लेख्यरोगप्रतिषेधो नाम त्रयोदशोऽध्यायः ॥१३॥

Thus ends the thirteenth chapter on treatment of scrapable diseases under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

चतुर्दशोऽध्यायः
Chapter XIV

अथातो भेद्यरोगप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of incisable diseases.

As propounded by Lord Dhanvantatri.

स्वेदयित्वा बिसग्रन्थिं छिद्राण्यस्य निराशयम् ॥
पक्वं भित्त्वा तु शस्त्रेण सैन्धवेनावचूर्णयेत् ॥३॥
कासीसमागधीपुष्पनेपाल्येलायुतेन तु ॥
ततः क्षौद्रघृतं दत्त्वा सम्यग्बन्धमथाचरेत् ॥४॥

Bisagranthi should be fomented and when ripened its openings should be incised with instrument making then pocket-less and then powder of saindhava mixed with kāsīsa, pippalī, puṣpāñjana, realgar and elā should be applied followed by application of honey and ghee and then it should be bandaged properly.

Some read '*bandhenoktena yojayet*' in place of '*samyag bandhamathācaret*'. The word '*samyak*' signifies the looseness of the bandage.

रोचनाक्षारतुत्थानि पिप्पल्यः क्षौद्रमेव च ॥
प्रतिसारणमेकैकं भिन्ने लगण इष्यते ॥५॥
महत्यपि च युञ्जीत क्षाराग्नी विधिकोविदः ॥

Legaṇa should be incised and then rocanā, yavakṣāra, tuttha, pippalī and honey each separately should be applied. If the case is advanced, after incision, alkali and cautery be applied by the expert.

After applying alkali and cautery, it should be treated like the wound caused by them, thereafter as ordinary wound.

स्विन्नां भिन्नां विनिष्पीड्य भिषगञ्जननामिकाम् ॥६॥
शिलैलानतसिन्धूत्थैः सक्षौद्रैः प्रतिसारयेत् ॥

If *añjananāmikā* bursts itself, it should be pressed (after unction and fomentation) and then rubbed with powder of realgar, elā, tagara and saindhava mixed with honey.

रसाञ्जनमधुभ्यां तु भित्त्वा वा शस्त्रकर्मवित् ॥७॥
प्रतिसार्याञ्जनैर्युञ्ज्यादुष्णैर्दीपशिखोद्भवैः ॥

Otherwise the surgeon should incise it and after rubbing with rasāñjana and honey should apply warm lamp-soot.

सम्यक्स्विन्ने कृमिग्रन्थौ भिन्ने स्यात् प्रतिसारणम् ॥८॥
त्रिफलातुत्थकासीससैन्धवैश्च रसक्रिया ॥

Krimigranthi, after it is properly fomented, should be incised and then rubbed (with rasāñjana and honey as in añjananāmikā), finally rasakriyā made of triphalā, tuttha, kāsīsa and saindhava should be applied.

Rasakriyā should be prepared with decoction of triphalā added with tuttha, kāsīsa and saindhava.

भित्त्वोपनाहं कफजं पिप्पलीमधुसैन्धवैः ॥९॥
लेखयेन्मण्डलाग्रेण समन्तात् प्रच्छयेदपि ॥

Śleṣmopanāha should be incised and then rubbed with pippalī, honey and saindhava. It should also be scraped with maṇḍalāgra (instrument) and scarified all around.

Śleṣmopanāha is incisable; when it is large and painless, it should be scraped; while in condition of association of rakta it should be scarified. In all cases application of pippalī etc. would be the same.

संस्नेह्य पत्रभङ्गैश्च स्वेदयित्वा यथासुखम् ॥१०॥
आपाकाद्विधिनोक्तेन पञ्च भेद्यानुपाचरेत् ॥
सर्वेष्वेतेषु विहितं विधानं स्नेहपूर्वकम् ॥
संपक्वे प्रयतो भित्त्वा कुर्वीत व्रणरोपणम् ॥११॥

These five incisable diseases should be uncted and fomented with young leaves comfortably and should be managed with aforesaid method until ripening.

In all these, prescribed procedure beginning with unction should be employed; when ripened, they should be incised and then treated with wound–healings recipes.

Snehapūrvakaṃ vidhānam–procedure beginning with unction such as unction, fomentation, blood-letting, purgation etc; emesis also except in *nayanabudbuda*.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे भेद्यरोगप्रतिषेधो नाम चतुर्दशोऽध्यायः ॥१४॥

Thus ends the forteenth chapter on treatment of incisable disease under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

पञ्चदशोऽध्यायः
Chapter XV

अथातश्छेद्यरोगप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of excisable diseases.

As propounded by Lord Dhanvantari.

स्निग्धं भुक्तवतो ह्यन्नमुपविष्टस्य यत्नतः ॥
संरोषयेत्तु नयनं भिषक् चूर्णैस्तु लावणैः ॥३॥

After the patient has taken unctuous food and position the surgeon should irritate his eye carefully with powdered salt.

ततः संरोषितं तूर्णं सुस्विन्नं परिघट्टितम् ।
अर्म यत्र वलीजातं तत्रैतल्लगयेद्भिषक् ॥४॥
अपाङ्गं प्रेक्षमाणस्य बडिशेन समाहितः ॥
मुचुण्ड्याऽऽदाय मेधावी सूचीसूत्रेण वा पुनः ॥५॥
न चोत्थापयता क्षिप्रं कार्यमभ्युन्नतं तु तत् ॥
शस्त्राबाधभयाच्चास्य वर्त्मनी ग्राहयेद्दृढम् ॥६॥
ततः प्रशिथिलीभूतं त्रिभिरेव विलम्बितम् ॥
उल्लिखन्मण्डलाग्रेण तीक्ष्णेन परिशोधयेत् ॥७॥
विमुक्तं सर्वतश्चापि कृष्णाच्छुक्लाच्च मण्डलात् ॥
नीत्वा कनीनकोपान्तं छिन्द्यान्नातिकनीनकम् ॥८॥
चतुर्भागस्थिते मांसे नाक्षि व्यापत्तिमृच्छति ॥
कनीनकवधादस्त्रं नाडी वाऽप्युपजायते ॥९॥
हीनच्छेदात् पुनर्वृद्धिं शीघ्रमेवाधिगच्छति ॥

Then the irritated *arman* should be fomented well and shaken and when it is wrinkled it should be caught hold of cautiously with hook held with a forceps while the patient looks at the outer corner of the eye; again with the help of

needle–thread it should be raised but should not be lifted too much suddenly; at the same time the lids should be held firmly to avoid surgical injury. Thus when lossened being held with all the three, it should be lifted and all its connection are removed with sharp maṇḍalāgra instrument and freed fully from black and white circles it should be taken near inner canthus and excised not touching it (inner canthus). If one–fourth of the tissue remains there is no risk to eyes but if inner canthus is injured, it may cause haemorrhage or sinus. If excision is deficient, it grows again quickly.

अर्म यज्जालवद्व्यापि तदप्युन्माज्र्य लम्बितम् ॥१०॥
छिन्द्याद्वक्रेण शस्त्रेण वर्त्मशुक्लान्तमाश्रितम् ॥

Arman which is spread like network and located in white circle near lids should also be lifted, held with hook and excised (with maṇḍalāgra).

Some read '*armavajjālakaṃ vyāpi*' interpreting '*jālakam*' as snāyvarma.

प्रतिसारणमक्ष्णोस्तु ततः कार्यमनन्तरम् ॥११॥
यावनालस्य चूर्णेन त्रिकटोर्लवणस्य च ॥
स्वेदयित्वा ततः पश्चाद्बध्नीयात् कुशलो भिषक् ॥१२॥
दोषर्तुबलकालज्ञः स्नेहं दत्त्वा यथाहितम् ॥
व्रणवत् संविधानं तु तस्य कुर्यादतः परम् ॥१३॥
त्र्यहान्मुक्त्वा करस्वेदं दत्त्वा शोधनमाचरेत् ॥

Thereafter eyes should be rubbed with powder of yavakṣāra, trikaṭu and salt. Then after fomenting, the expert surgeon considering doṣa, season, strength and condition should bandage it after applying (suitable) sneha. Then it should be managed like wound; after three days the bandage should be removed, the wound fomented with hand and cleansed.

Svedayitvā–after fomenting with hand; *yathāhitam*–as suitable, thus, though not mentioned the pulp of the drugs wholesome for eyes and accidental injury such as triphalā, lodhra, candana etc. may also be applied.

करञ्जबीजामलकमधुकैः साधितं पयः ॥१४॥
हितमाश्च्योतनं शूले द्विरह्नः क्षौद्रसंयुतम् ।
मधुकोत्पलकिञ्जल्कदूर्वाकल्कैश्च मूर्धनि ॥१५॥
प्रलेपः सघृतः शीतः क्षीरपिष्टः प्रशस्यते ॥

In case of pain, milk cooked with karañja seed, āmalaka and madhuka mixed with honey should be used as eye drop twice a day.

The paste of madhuka, utpala, lotus stamens and dūrvā pounded with milk, mixed with ghee and cooled should be applied to head.

लेख्याञ्जनैरपहरेदर्मशेषं भवेद्यदि ॥१६॥

If there be residual of arman, it should be removed with scraping collyrium.

Lekhyāñjanaiḥ–scraping collyrium as prescribed for śukra with 'lauhacūrṇāni' etc.

अर्म चाल्पं दधिनिभं नीलं रक्तमथापि वा ॥
धूसरं तनु यच्चापि शुक्रवत्तदुपाचरेत् ॥१७॥

Arman which is small, curd-like, blue or red, grey and thin should also be treated like sukra.

Alpam–in extent; *dadhinibham*–śuklārma; *nīlam*–prastāri; *raktam*–lohitarme; *tanu*–snāyvarma; '*ca*' and '*api*' indicate māmsārma. Thus arman of five types should be treated with scraping eollyrium like śukra.

चर्माभं बहलं यत्तु स्नायुमांसघनावृतम् ॥
छेद्यमेव तदर्म स्यात् कृष्णमण्डलगं च यत् ॥१८॥

Arman which is leathery, thick and densely covered with fibres and fleshy tissue and has reached the black circle should be excised verily.

Some read '*snāyumāṃsasirāvṛtam*'.

विशुद्धवर्णमक्लिष्टं क्रियास्वक्षि गतक्लमम् ॥
छिन्नेऽर्मणि भवेत् सम्यग्यथास्वमनुपद्रवम् ॥१९॥

When arman is excised properly, eye regains normal colour, functions with ease, is free from exertion and respective complications.

सिराजाले सिरा यास्तु कठिनास्ताश्च बुद्धिमान् ॥
उल्लिखेन्मण्डलाग्रेण बडिशेनावलम्बिताः ॥२०॥

In *sirājāla*, the wise should excise the hardened vessels with maṇḍalāgra instrument while holding with hook.

In this case too, unction, fomentation and irritation of eye should be performed as before; *kaṭhināḥ*–it suggests that soft vessels should be treated with scraping collyrium.

सिरासु पिडका जाता या न सिध्यन्ति भेषजैः ॥
अर्मवन्मण्डलाग्रेण तासां छेदनमिष्यते ॥२१॥

Sirāpiḍakas which do not respond to drug therapy should be excised with maṇḍalāgra like arman.

रोगयोश्चैतयोः कार्यमर्मोक्तं प्रतिसारणम् ॥
विधिश्चापि यथादोषं लेखनद्रव्यसंभृतः ॥२२॥

In these two diseases, the rubbing powder should be applied as mentioned for arman. Besides, procedure according to doṣa should be adopted while using scraping drugs.

सन्धौ संस्वेद्य शस्त्रेण पर्वणीकां विचक्षणः ॥
उत्तरे च त्रिभागे च बडिशेनावलम्बिताम् ॥२३॥
छिन्द्यात्ततोऽर्धमग्रे, स्यादश्रुनाडी ह्यतोऽन्यथा ॥
प्रतिसारणमत्रापि सैन्धवक्षौद्रमिष्यते ॥२४॥
लेखनीयानि चूर्णानि व्याधिशेषस्य भेषजम् ॥

After fomenting at junction, the wise surgeon should catch hold of *parvaṇīkā* in its upper one-third portion with a hook and excise the further half lest it may cause lachrymal sinus. Now saindhava mixed with honey should be rubbed thereon. If there is some residue of the disease, scraping powder is its remedy.

शङ्खं समुद्रफेनं च मण्डूकीं च समुद्रजाम् ॥२५॥
स्फटिकं कुरुविन्दं च प्रवालाश्मन्तकं तथा ॥
वैदूर्यं पुलकं मुक्तामयस्ताम्ररजांसि च ॥२६॥
समभागानि संपिष्य सार्धं स्रोतोञ्जनेन तु ॥
चूर्णाञ्जनं कारयित्वा भाजने मेषशृङ्गजे ॥२७॥
संस्थाप्योभयतः कालमञ्जयेत् सततं बुधः ॥
अर्माणि पिडकां हन्यात् सिराजालानि तेन वै ॥२८॥

Śaṅkha, samudraphena, muktāśukti, sphaṭika, kuruvinda, pravāla, aśmantaka, vaidūrya, pulaka, muktā, bhasma of lauha and tāmra–all in equal parts should be mixed with srotoñjana and pounded. Thus *cūrṇāñjana* (powder collyrium) is prepared which should be stored in a container made of meṣaśṛṅga (a tree–Dolichandrone falcata). It should be applied as collyrium twice a day regularly. It alleviates *arman, sirāpiḍakā* and *sirājāla.*

Meṣaśṛṅgaje–made of meṣaśṛṅga (a tree). others take it as 'made of sheep horn.

अर्शस्तथा यच्च नाम्ना शुष्कार्शोऽर्बुदमेव च ॥
अभ्यन्तरं वर्त्मशया विधानं तेषु वक्ष्यते ॥२९॥

Arśas, śuṣkārśas and *arbuda* occur internally in lid, their treatment is described further.

वर्त्मोपस्वेद्य निर्भुज्य सूच्योत्क्षिप्य प्रयत्नतः ॥
मण्डलाग्रेण तीक्ष्णेन मूले छिन्द्याद्भिषग्वरः ॥३०॥
ततः सैन्धवकासीसकृष्णाभिः प्रतिसारयेत् ॥
स्थिते च रुधिरे वर्त्म दहेत् सम्यक् शलाकया ॥३१॥
क्षारेणावलिखेच्चापि व्याधिशेषो भवेद्यदि ॥
तीक्ष्णैरुभयतोभागैस्ततो दोषमधिक्षिपेत् ॥३२॥
वितरेच्च यथादोषमभिष्यन्दक्रियाविधिम् ॥

After fomenting, the lid should be everted and the diseased portion should be lifted carefully with a needle and excised at the root with sharp maṇḍalāgra instrument.

Then the point should be rubbed with saindhava, kāsīsa and pippalī; when bleeding stops, (if there is any residue) the lid should be cauterized or scraped with alkali. The disorder of the wound should be eliminated with application of sharp emetic and purgative drugs; moreover, the measures as prescribed for conjunctivitis should be employed according to doṣa.

Some say that kapha etc. doṣa should be evacuated with emesis and purgation but it is refuted by the author of Pañjikā.

शस्त्रकर्मण्युपरते मासं च स्यात् सुयन्त्रितः ॥३३॥

After the surgical operation, the patient should observe the restrictions properly for a month.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे छेद्यरोगप्रतिषेधो नाम पञ्चदशोऽध्यायः ॥१५॥

Thus ends of fifteenth chapter on treatment of excisable diseases under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

षोडशोऽध्यायः
Chapter XVI

अथातः पक्ष्मगतरोगप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of the diseases of eye lashes.

As propounded by Lord Dhanvantari.

याप्यस्तु यो वर्त्मभवो विकारः
पक्ष्मप्रकोपोऽभिहितः पुरस्तात् ॥
तत्रोपविष्टस्य नरस्य चर्म
वर्त्मोपरिष्टादनुतिर्यगेव ॥३॥
भ्रुवोरधस्तात् परिमुच्य भागौ
पक्ष्माश्रितं चैकमतोऽवकृन्तेत् ॥
कनीनकापाङ्गसमं समन्ता-
द्यवाकृति स्निग्धतनोर्नरस्य ॥४॥
उत्कृत्य शस्त्रेण यवप्रमाणं
बालेन सीव्येद्भिषगप्रमत्तः ॥
दत्त्वा च सर्पिर्मधुनाऽवशेषं
कुर्याद्विधानं विहितं व्रणे यत् ॥५॥
ललाटदेशे च निबद्धपट्टं
प्राक्स्यूतमत्राप्यपरं च बुद्ध्वा ॥
स्थैर्यं गते चाप्यथ शस्त्रमार्गे
बालान् विमुञ्चेत् कुशलोऽभिवीक्ष्य ॥६॥

Pakṣmakpa, the disease of eye lid, which is palliable and discribed earlier (is to be treated as follows)—

In patient having been uncted and well positioned, the skin of the eye lid leaving two parts below eye brows and one part above eye lashes and at equal distance from inner and outer canthus should be cut obliquely all around in the shape of a barley; after cutting the skin in the measure of a barley, the surgeon should suture it carefully with hair(of horse etc.) and should apply ghee with honey along with other procedures prescribed for wound. One end and also the other end of the stitch should be held by the bandage applied on forehead. When the incised portion is healed up, the surgeon, after observing the condition, should remove the hairs.

In pakṣmakopa, there are four remedial measures–surgery, cautery, alkali and drug. First of all, surgical operation is described. Some read '*prakalpayet*' in place of '*vimuñcet*' interpreting as 'should cut with a scissor'.

एवं न चेच्छाम्यति तस्य वर्त्म
निर्भुज्य दोषोपहतां वलिं च ॥
ततोऽग्निना वा प्रतिसारयेत्तां
क्षारेण वा सम्यगवेक्ष्य धीरः ॥७॥

If this does not work, the eye lid should be everted and, after examining properly, the fold affected by the disorder should be treated with cauterization or caustic alkali.

छित्त्वा समं वाऽप्युपपक्ष्ममालां
सम्यग्गृहीत्वा बडिशैस्त्रिभिस्तु ॥
पथ्याफलेन प्रतिसारयेत्तु
घृष्टेन वा तौवरकेण सम्यक् ॥८॥

Or the eye lashes held firmly with three hooks should be cut evenly followed by application of rubbed fruit of harītakī or tuvaraka.

चत्वार एते विधयो विहन्तुं
पक्ष्मोपरोधं पृथगेव शस्ताः ॥
विरेचनाश्च्योतनधूमनस्य-
लेपाञ्जनस्नेहरसक्रियाश्च ॥९॥

These four procedures are recommended separately to treat *pakṣmoparodha* (*pakṣmakopa*); besides, purgation, eye drops, smoking, snuffing, paste, collyrium, sneha and reasakriyā are also efficatious.

Ca implies extracting the eye-lashes.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे पक्ष्मगतरोगप्रतिषेधो नाम षोडशोऽध्यायः ॥१६॥

Thus ends the sixteenth chapter on treatment of the diseases of eye lashes under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

सप्तदशोऽध्यायः
Chapter XVII

अथातो दृष्टिगतरोगप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of diseases of the pupillary circle.

As propounded by Lord Dhanvantari.

Here 'dṛṣṭi' means 'the pupillary circle'.

त्रयः साध्यास्त्रयोऽसाध्या याप्याः षट् च भवन्ति हि ॥

(Out of twelve diseases) three are curable, three incurable and six are palliable.

Three curable diseases are–dhūmadarśin, pittavidagdha dṛṣṭi and kaphavidagdha dṛṣṭi; hrasvajāḍya, nakulāndhya and gambhīrikā are incurable while six types of kāca, from reddish to variegated, are palliable. *Ca* indicates that all the six types of kāca are curable, palliable and incurable according to condtion such as in early stage curable and in advanced stage incurable except kaphaja liṅganāśa.

तत्रैकस्य प्रतीकारः कीर्तितो धूमदर्शिनः ॥३॥

Of these, the treatment of *dhūmadarśin* is already described.

Kirtitaḥa–described under treatment of pittābhiṣyanda.

दृष्टौ पित्तविदग्धायां विदग्धायां कफेन च ॥
पित्तश्लेष्महरं कुर्याद्विधिं शस्त्रक्षतादृते ॥४॥
नस्यसेकाञ्जनालेपपुटपाकैः सतर्पणैः ॥
आद्ये तु त्रैफलं पेयं सर्पिस्त्रैवृत्तमुत्तरे ॥५॥
तैल्वकं चोभयोः पथ्यं केवलं जीर्णमेव वा ॥

In *pittavidagdha dṛṣṭi* and *kaphavidagdha dṛṣṭi*, measures pacifying pitta and kapha should be employed respectively except venepuncture such as snuffing irrigation, collyrium, paste, puṭapāka and tarpaṇa.

In the former, triphalā-ghṛta is useful while in the latter trivṛtā-ghṛta (ghṛta processed with trivṛtā) is beneficial; tilvaka-ghṛrta or simply old ghṛta is wholesome in both.

Though not mentioned, emesis etc. should be applied after unction as prescribed in other treatises.

गैरिकं सैन्धवं कृष्णा गोदन्तस्य मषी तथा ॥६॥
गोमांसं मरिचं बीजं शिरीषस्य मनःशिला ॥
वृन्तं कपित्थान्मधुना स्वयङ्गुप्ताफलानि च ॥७॥
चत्वार एते योगाः स्युरुभयोरञ्जने हिताः ॥

1. Gairika, saindhava, pippalī and ash of cow's teeth 2. Beef, marica, śirīṣa seeds and realgar 3. peduncle of kapittha with honey and 4. seeds of kapikacchū with honey–these four formulations are useful as collyrium in both.

Some recommend application of collyrium in pittavidagdha dṛṣṭi and kaphavidagdha dṛṣṭi in night and day respectively.

कुब्जकाशोकशालाम्रप्रियङ्गुनलिनोत्पलैः ॥८॥
पुष्पैर्हरेणुकृष्णाह्वापथ्यामलकसंयुतैः ॥
सर्पिर्मधुयुतैश्चूर्णैर्वेणुनाड्यामवस्थितैः ॥९॥
अञ्जयेद् द्वावपि भिषक् पित्तश्लेष्मविभावितौ ॥

Physician should apply collyrium, in both pittavidagdha dṛṣṭi and kaphavidagdha dṛṣṭi, made of the flowers of kubjaka, aśoka, śāla, āmra, priyaṅgu, kamala and utpala along with hareṇu, pippalī, harītakī and āmalakī mixed with ghee and honey and kept in a bamboo tube.

आम्रजम्बूद्भवं पुष्पं तद्रसेन हरेणुकाम् ॥१०॥
पिष्ट्वा क्षौद्राज्यसंयुक्तं प्रयोज्यमथवाऽञ्जनम् ॥
नलिनोत्पलकिञ्जल्कगैरिकैर्गोशकृद्रसैः ॥११॥
गुडिकाञ्जनमेतद्वा दिनरात्र्यन्धयोर्हितम् ॥

Or hareṇukā pounded with juice of the flowers of āmra and jambū and mixed with honey and ghee should be applied as collyrium.

Or pill collyrium made of stamens of lotus and water lily pounded with cowdung juice is useful in day and night blindness.

Āmrajambūdbhavam–the powder of hareṇukā one-forth the flower-juice is pounded with the latter and prepared rasakriyā by cooking which should be applied after mixing with honey and ghee. Some read '*goyakṛdrasaiḥ*' and interpret '*go*' as goat etc. animals, while 'yakṛt' as 'kālakhaṇḍa' (liver).

रसाञ्जनरसक्षौद्रतालीशस्वर्णगैरिकम् ॥१२॥
गोशकृद्रससंयुक्तं पित्तोपहतदृष्टये ॥

Rasāñjana, juice (of jātī leaves), madhu, tālīśa and svarṇagairika mixed with cowdung juice should be applied in pittavidagdha dṛṣṭi.

Rasa–juice of jātī leaves; others take juice of āmalakī leaves; here hard drugs should be impregnated with liquids and made into powder collyrium.

शीतं सौवीरकं वाऽपि पिष्ट्वाऽथ रसभावितम् ॥१३॥
कूर्मपित्तेन मतिमान् भावयेद्रौहितेन वा ॥
चूर्णाञ्जनमिदं नित्यं प्रयोज्यं पित्तशान्तये ॥१४॥

After pounding rasāñjana or sauvīrāñjana, it should be impregnated with their extract or bile of tortoise or rohita fish and made into powder collyrium which should be applied to pacify pitta (vidagdha dṛṣṭi).

Śītam–rasāñjana; some take camphor; *rasabhāvitam*–by '*rasa*' some take extract of rasāñjana and sauvīrāñjana while others take as cowdung juice.

काश्मरीपुष्पमधुकदार्वीरोध्ररसाञ्जनैः ॥
सक्षौद्रमञ्जनं तद्वद्धितमत्रामये सदा ॥१५॥

Collyrium of gambhāri flowers, madhuka, dāruharidrā, rodhra and rasāñjana mixed with honey is always wholesome in this diseases (pittavidagdha dṛṣṭi).

Some say it as 'resakriyāñjana' of gambhārī flowers etc.

स्रोतोजं सैन्धवं कृष्णां रेणुकां चापि पेषयेत् ॥
अजामूत्रेण ता वर्त्यः क्षणदान्ध्याञ्जने हिताः ॥१६॥

Srotoñjana, saindhava, pippalī and reṇukā should be pounded with goat's urine and made into rods. These are useful as collyrium in night blindness.

कालानुसारिवां कृष्णां नागरं मधुकं तथा ॥
तालीशपत्रं क्षणदे गाङ्गेयं च यकृद्रसे ॥१७॥
कृतास्ता वर्तयः पिष्टाश्छायाशुष्काः सुखावहाः ॥

Kālānusārivā, pippalī, śuṇṭhī, madhuka, tālīśa patra, haridrā, dāruharidrā and mustā–these are pounded with liver-juice and made into rods dried in shade. These are useful (in night blindness).

Some read '*śakṛdrasa*' in place of 'yakṛdrasa'.

मनःशिलाभयाव्योषबलाकालानुसारिवाः ॥१८॥
सफेना वर्तयः पिष्टाश्छागक्षीरसमन्विताः ॥

Rods made of realgar, harītakī, trikaṭu, balā, kālānusārivā and samudraphena pounded with goat's milk (are also useful in night blindness).

गोमूत्रपित्तमदिरायकृद्धात्रीरसे पचेत् ॥१९॥
क्षुद्राञ्जनं रसेनान्यद्यकृतस्त्रैफलेऽपि वा ॥
गोमूत्राज्यार्णवमलपिप्पलीक्षौद्रकट्फलैः ॥२०॥
सैन्धवोपहितं युञ्ज्यान्निहितं वेणुगह्वरे ॥

Kṣudrāñjana (rasakriyāñjana) should be prepared in (1) cow's urine, bile, wine, liver-juice and āmalaka juice, or (2) in liver-juice or (3) decoction of triphalā, each one should be mixed with cow's urine, ghee, samudraphena, pippalī, honey and kaṭphala, added with saindhava and preserved in a bamboo tube. These should be used (in night blindness).

मेदो यकृद्घृतं चाजं पिप्पल्यः सैन्धवं मधु ॥२१॥
रसमामलकाच्चापि पक्वं सम्यङ्निधापयेत् ॥
कोशे खदिरनिर्माणे तद्वत् क्षुद्राञ्जनं हितम् ॥२२॥

Goat's fat, liver and ghee; pippalī, saindhava and āmalaka juice are cooked well (to make rasakriyā) mixed with honey and preserved in a container made of the heartwood of khadira. It is useful (in kaphavidagdha dṛṣṭi).

हरेणुमगधाजास्थिमज्जैलायकृदन्वितम् ॥
यकृद्रसेनाञ्जनं वा श्लेष्मोपहतदृष्टये ॥२३॥

Hareṇu, pippalī, bone-marrow, elā and liver of goat pounded with liver juice and used as collyrium is beneficial in kaphavidagdha dṛṣṭi.

This formulation is read by Gayadāsa as based on individual opinion.

Ḍalhaṇa interprets 'magadhajāsthimajjā' as dehusked seeds of pippalī which seems to be quite distorted.

विपाच्य गोधायकृदर्धपाटितं
सुपूरितं मागधिकाभिरग्निना ॥
निषेवितं तद्यकृदञ्जनेन
निहन्ति नक्तान्ध्यमसंशयं खलु ॥२४॥

Liver of alligator is cut open in the middle and filled with pippalī and then cooked on fire; intake of liver and also use as collyrium removes night blindness undoubtedly.

Liver should be cooked after filling with pippalī and covering it with clean earth. Liver should be used internally for three days while steamed pippalī mixed with honey should be applied as collyrium.

तथा यकृच्छागभवं हुताशने
विपाच्य सम्यङ्मगधासमन्वितम् ॥
प्रयोजितं पूर्ववदाश्वसंशयं
जयेत् क्षपान्ध्यं सकृदञ्जनान्नृणाम् ॥२५॥

Cooking on fire goat's liver with pippalī and used as before alleviates night blindness by single application as collyrium.

प्लीहा यकृच्चाप्युपभक्षिते उभे
प्रकल्प्य शूल्ये घृततैलसंयुते ॥
ते सार्षपस्नेहसमायुतेऽञ्जनं
नक्तान्ध्यमाश्वेव हतः प्रयोजिते ॥२६॥

Intake of spleen and liver roasted on a spit and mixed with ghee and oil and also use of the same as collyrium mixed with mustard oil removes night blindness shortly.

नदीजशिम्बीत्रिकटून्यथाञ्जनं
मनःशिला द्वे च निशे यकृद्गवाम् ॥
सचन्दनेयं गुटिकाऽथवाऽञ्जनं
प्रशस्यते वै दिवसेष्वपश्यताम् ॥२७॥

Saindhava, śimbī (fresh green gram), trikaṭu, sauvīrāñjana, realgar, haridrā, dāruharidrā, cow's liver and candana–this collyrium in form of pill or powder is efficacious in day blindness.

The above four verses (no. 24-27) are declared as unauthoritative by commentators but they themselves have interpreted them on the basis of usefulness; accordingly I have also read and interpreted them.

भवन्ति याप्याः खलु ये षडामया
हरेदसृक्तेषु सिराविमोक्षणैः ॥
विरेचयेच्चापि पुराणसर्पिषा
विरेचनाङ्गोपहितेन सर्वदा ॥२८॥

In the six diseases which are palliable, blood-letting should be performed by vene-puncture; the patient should also be purgated with old ghee processed with purgative drugs.

Teṣu–types of *kāca* in the stage of timira involving first and second layers and not when it is colourised as in this condition venepuncture is contra-indicated as said '*timire rāgiṇi bhiṣak sirāmokṣaṃ vivarjayet*'. unction and sudation should be done before venepuncture.

पयोविमिश्रं पवनोद्भवे हितं
वदन्ति पञ्चाङ्गुलतैलमेव तु ॥
भवेद्घृतं त्रैफलमेव शोधनं
विशेषतः शोणितपित्तरोगयोः ॥२९॥
त्रिवृद्विरेकः कफजे प्रशस्यते
त्रिदोषजे तैलमुशन्ति तत्कृतम् ॥

In vātaja *timira* castor oil mixed with milk is applicable; triphalā-ghṛta is a general evacuative particularly in diseases of rakta and pitta; in kaphaja type, purgation with ghee processed with trivṛt is recommended while in tridoṣaja, oil processed with the same (trivṛt) is useful.

Tatkṛtam–processed with trivṛt; others, however, interpret 'processed with drugs pacifying vāta, pitta and kapha'.

पुराणसर्पिस्तिमिरेषु सर्वशो
हितं भवेदायसभाजनस्थितम् ॥३०॥

हितं च विद्यात्त्रिफलाघृतं सदा
कृतं च यन्मेषविषाणनामभिः ॥

Old ghee kept in iron container is beneficial in timira in all ways. Similarly triphalā–ghṛta and ghṛta processed with fruits of meṣaśṛṅga are useful.

Sarvaśaḥ–in all ways–intake, ointment, snuffing etc.; others interpret 'in all diseases of eye caused by vāta etc.'

सदाऽवलिह्यात्त्रिफलां सुचूर्णितां
घृतप्रगाढां तिमिरेऽथ पित्तजे ॥३१॥
समीरजे तैलयुतां कफात्मके
मधुप्रगाढां विदधीत युक्तितः ॥

In pittaja timira, one should lick finely pounded triphalā mixed with plenty of ghee regularly; similarly in vātaja type, it should be taken with oil and in kaphaja one with plenty of honey properly.

Pittaje–implies raktaja timira too where triphalā with ghṛta is useful, Some read as follows—

"सदाऽवलिह्यात्त्रिफलां सुचूर्णितां घृतप्रगाढां तिमिरातुरो नरः। कफाभिभूतः खलु तैलसंयुतां मधुप्रगाढामपि वा प्रयोजयेत्।।" इति।

but this has been refuted by Jejjaṭa and as such the previous reading is correct.

गवां शकृत्क्वाथविपक्वमुत्तमं
हितं तु तैलं तिमिरेषु नावनम् ॥३२॥

Oil cooked with decoction of cowdung is excellent as snuff in all types of timira.

On the basis of other treatises, it is useful in kaphaja timira.

हितं घृतं केवल एव पैत्तिके
ह्यजाविकं यन्मधुरैर्विपाचितम् ॥

In purely paittika timira, ghee of goat and sheep cooked with sweet (kākolyādi) drugs is useful.

तैलं स्थिरादौ मधुरे च यद्व्रणे
तथाऽणुतैलं पवनासृगुत्थयोः ॥३३॥

Oil cooked with vidārigandhādi drugs and sweet (kākolyādi) group and also aṇutaila is efficacious in timira caused by vāta and rakta.

सहाश्वगन्धातिबलावरीश्रृतं
हितं च नस्ये त्रिवृतं यदीरितम् ॥
जलोद्भवानूपजमांससंस्कृता-
द्घृतं विधेयं पयसो यदुत्थितम् ॥३४॥

(In timira caused by single vāta) oil processed with sahā (mudgaparṇī), aśvagandhā, atibalā and śatāvarī and also trivṛt is beneficial as snuff. Ghṛta extracted of milk cooked with meat of aquatic and marshy animals is also useful (as snuff).

Trivṛtam–oil mixed with ghee, muscle–fat and marrow as mentioned in treatment of mahāvātavyādhi; others take it as trivṛta taila cooked with mudgaparṇī etc.; *ghṛtam*–ghṛta also should be processed with sahā etc. drugs. Some take lotus etc. by 'jalodbhava' which is not accepted by commentators.

ससैन्धवः क्रव्यभुगेणमांसयो-
र्हितः ससर्पिः समधुः पुटाह्वयः ॥
वसाऽथ गृध्रोरगताम्रचूडजा
सदा प्रशस्ता मधुकान्विताऽञ्जने ॥३५॥

Puṭapāka of the meat of carnivorous animals and black deer along with saindhava is useful after mixing with ghee and honey.

Moreover, fat of vulture, snake and cock mixed with madhuka is always recommended as collyrium.

Kravyabhujaḥ–carnivorous animals vulture etc.; *vasā*–muscle-fats of vulture etc. are used singly or in combination of two or three.

प्रत्यञ्जनं स्रोतसि यत्समुत्थितं
क्रमाद्रसक्षीरघृतेषु भावितम् ॥

Srotoñjana impregnated successively with meat-juice, milk and ghee should be used as *pratyañjana* (restorative collyrium).

It is used to relieve stiffness of eyes caused by the use of unctuous collyrium in vātika timira. *Pratyañjanam*–that which is used after collyrium (to restore normalcy) such as after sharp collyrium mild one is used and vice-versa; *rasaḥ*–juice of the meat

of antelopes and birds wholesome for eyes; *kramāt*–powdered collyrium should be used after impregnating it successively with meat-juice, milk and ghee each for a week.

स्थितं दशाहत्रयमेतदञ्जनं
कृष्णोरगास्ये कुशसंप्रवेष्टिते ॥३६॥
तन्मालतीकोरकसैन्धवायुतं
सदाऽञ्जनं स्यात्तिमिरेऽथ रागिणि॥
सुभावितं वा पयसा दिनत्रयं
काचापहं शास्त्रविदः प्रचक्षते ॥३७॥

Thus añjana (srotoñjana) kept in the mouth of a snake covered with kuśa for a month and then mixed with bud of jātī and saindhava makes a good collyrium for colourised timira (kāca).

It also removes *kāca* if impregnated with milk for three days as the learned say.

हविर्हितं क्षीरभवं तु पैत्तिके
वदन्ति नस्ये मधुरौषधैः कृतम् ॥
तत्तर्पणे चैव हितं प्रयोजितं
सजाङ्गलस्तेषु च यः पुटाह्वयः ॥३८॥

In paittika timira, ghee extracted of milk and processed with sweet drugs is recommended as snuff. This is also useful as saturating eye drop and puṭapāka made of these (sweet drugs) along with meat of wild animals.

रसाञ्जनक्षौद्रसितामनःशिलाः
क्षुद्राञ्जनं तन्मधुकेन संयुतम् ॥
समाञ्जनं वा कनकाकरोद्भवं
सुचूर्णितं श्रेष्ठमुशन्ति तद्विदः ॥३९॥

Kṣudrāñjana (rasakriyāñjana) made of rasāñjana, honey, sugar and realgar mixed with madhuka is useful in paittika timira).

Experts also say the powder of tuttha mixed with equal quantity of sauvīrāñjana as excellent restorative collyrium.

Some read 'rasāñjanam' in place of 'kṣudrāñjanam'.

भिल्लोटगन्धोदकसेकसेचितं
प्रत्यञ्जने चात्र हितं तु तुत्थकम् ॥

Tuttha impregnated with decoction of bhilloṭa and aromatic drugs (of elādi group) is also useful as restorative collyrium.

Bhilloṭagandhodaka–some interpret it as 'impregnated with water having aroma of bhilloṭa'. Some do not read this pratyañjana.

समेषशृङ्गाञ्जनभागसंमितं
जलोद्भवं काचमलं व्यपोहति ॥४०॥

Srotoñjana mixed in equal quantity with meṣaśṛṅga and sauvirāñjana alleviates paittika kāca.

Some interpret '*jalodbhavam*' as śaṅkha.

पलाशरोहीतमधूकजा रसाः
क्षौद्रेण युक्ता मदिराग्रमिश्रिताः ॥

Rasakriyā made of the juices of palāśa, rohītaka and madhūka mixed with honey and clear portion of wine (is useful in paittika kāca).

उशीरलोध्रत्रिफलाप्रियङ्गुभिः
पचेत्तु नस्यं कफरोगशान्तये ॥४१॥
विडङ्गपाठाकिणिहीङ्गुदीत्वचः
प्रयोजयेद्धूममुशीरसंयुताः ॥
वनस्पतिक्वाथविपाचितं घृतं
हितं हरिद्रानलदे च तर्पणम् ॥४२॥
समागधो माक्षिकसैन्धवाढ्यः
सजाङ्गलः स्यात् पुटपाक एव च ॥

In order to control kaphaja roga (timira), snuff should be prepared with uśīra, lodhra, triphalā and priyaṅgu.

Smoking should be used of viḍaṅga, pāṭhā, kiṇihī and iṅgudī bark mixed with uśīra.

For saturating, ghee cooked with decoction of milky trees and haridrā and uśīra is useful.

Puṭapāka should be prepared with pippalī with meat of wild animals and mixed with plenty of honey and saindhava for kaphaja timira.

Pacettu nasyam–though not mentioned, sesamum oil should be cooked with the paste of uśira etc. by the general method of snehapāka as supported by Videha; *ghṛtam*–ghee should be cooked in four times decoction of milky trees with one-fourth paste of haridrā and uśīra. Some read '*ājyaḥ*' in place of '*āḍhyaḥ*'. Some prescribe the puṭapāka for colourised kaphaja timira which is not accepted by Gayī.

मनःशिलात्र्यूषणशङ्खमाक्षिकैः
ससिन्धुकासीसरसाञ्जनैः क्रियाः ॥४३॥
हिते च कासीसरसाञ्जने तथा
वदन्ति पथ्ये गुडनागरैर्युते ॥

Rasakriyā prepared of realgar, trikaṭu, śaṅkha and honey along with saindhava, kāsīsa and rasāñjana (is beneficial in kaphaja timira).

Similarly (rasakriyā of) kāsīsa and rasāñjana mixed with jaggery and śuṇṭhī is useful in kaphaja timira as collyrium.

यदञ्जनं वा बहुशो निषेचितं
समूत्रवर्गे त्रिफलोदके शृते ॥४४॥
निशाचरास्थिस्थितमेतदञ्जनं
क्षिपेच्च मासं सलिलेऽस्थिरे पुनः ॥
मेषस्य पुष्पैर्मधुकेन संयुतं
तदञ्जनं सर्वकृते प्रयोजयेत् ॥४५॥

Srotoñjana is heated and then dipped into the group of urine and decoction of triphalā several times, then it is put within the cavity of the bone of night-roaming animals (vulture etc.) and kept in flowing water for a month; after taken out, it is mixed with the flowers of meṣaśṛṅga and madhuka. This collyrium is used in kāca caused by all doṣas.

Some read '*yutaṃ tu puṣpair madhuśigrukodbhavaiḥ*' in place of 'meṣasya puṣpair madhukena saṃyutam'.

क्रियाश्च सर्वाः, क्षतजोद्भवे हितः
क्रमः परिम्लायिनि चापि पित्तहृत् ॥
क्रमो हितः स्यन्दहरः प्रयोजितः
समीक्ष्य दोषेषु यथास्वमेव च ॥४६॥

(In colourised timira caused by sannipāta), all measures prescribed for individual doṣas are useful. In that caused by rakta and in parimlāyin pitta-alleviating measure is beneficial.

Moreover, the remedy prescribed for abhiṣyanda in respective type should also be applied after considering doṣas.

दोषोदये नैव च विप्लुतिं गते
द्रव्याणि नस्यादिषु योजयेद्बुधः ॥
पुनश्च कल्पेऽञ्जनविस्तरः शुभः
प्रवक्ष्यतेऽन्यस्तमपीह योजयेत् ॥४७॥

The wise should not use the drugs for snuff etc. at the very start or spread of doṣas. Further in the chapter on 'kriyākalpa' other collyriums whould be mentioned which should be used.

Doṣodaye–it indicates that after three days having applied lightening, purgation, enema, head–evacuation etc. the drugs for snuff etc. as mentioned in abhiṣyanda should be used.

घृतं पुराणं त्रिफलां शतावरीं
पटोलमुद्गामलकं यवानपि ॥
निषेवमाणस्य नरस्य यत्नतो
भयं सुघोरात्तिमिरान्न विद्यते ॥४८॥

One who takes regularly old ghee, triphalā, śatāvarī, paṭola, mudga, āmalaka and barley should not be afraid of severe timira.

शतावरीपायस एव केवल-
स्तथा कृतो वाऽऽमलकेषु पायसः ॥
प्रभूतसर्पिस्त्रिफलोदकोत्तरो
यवौदनो वा तिमिरं व्यपोहति ॥४९॥

Simply pāyasa made of śatāvarī or āmalaka; or barley boiled with plentiful decoction of triphalā and added with profuse quantity of ghee alleviates timira.

जीवन्तिशाकं सुनिषण्णकं च
सतण्डुलीयं वरवास्तुकं च ॥
चिल्ली तथा मूलकपोतिका च
दृष्टेर्हितं शाकुनजाङ्गलं च ॥५०॥

पटोलकर्कोटककारवेल्ल-
वार्ताकुतर्कारिकरीरजानि ॥
शाकानि शिग्र्वार्तगलानि चैव
हितानि दृष्टेर्घृतसाधितानि ॥५१॥

Vegetables of jīvantī, sunisaṇṇaka, taṇḍulīya, vāstuka, cillī, tender radish and meats of birds and wild animals are wholesome for vision.

Vegetables of paṭola, karkoṭaka, kāravella, vārtāku, tarkārī, karīra, śigru and ārtagala cooked with ghee are wholesome for vision.

विवर्जयेत्सिरामोक्षं तिमिरे रागमागते ॥
यन्त्रेणोत्पीडितो दोषो निहन्यादाशु दर्शनम् ॥५२॥

Venepuncture should be avoided in timira when colourised as doṣa excited by the instrument destroys vision immediately.

अरागि तिमिरं साध्यमाद्यं पटलमाश्रितम् ॥
कृच्छ्रं द्वितीये रागि स्यात्तृतीये याप्यमुच्यते ॥५३॥

Timira when uncolourised and located in first and second layers is curable and curable with difficulty respectively. When located in third layer and colourised, it is palliable.

रागप्राप्तेष्वपि हितास्तिमिरेषु तथा क्रियाः ॥
यापनार्थं यथोद्दिष्टाः सेव्याश्चापि जलौकसः ॥५४॥

Even in cases of colourised timira measures as prescribed for their maintenance should be employed; besides, leeches may be applied.

श्लैष्मिके लिङ्गनाशे तु कर्म वक्ष्यामि सिद्धये ॥
न चेदर्धेन्दुघर्माम्बुबिन्दुमुक्ताकृतिः स्थिरः ॥५५॥
विषमो वा तनुर्मध्ये राजिमान् वा बहुप्रभः ॥
दृष्टिस्थो लक्ष्यते दोषः सरुजो वा सलोहितः ॥५६॥

Now procedure of surgical operation of ślaiṣmika liṅganāśa (cataract) will be described. It should be taken up (for treatment) if the diseased portion in the pupillary region is not shaped like half moon, sweat drop or pearl; not fixed, uneven and thin in the centre, streaked or variegated and is not found painful or reddish.

स्निग्धस्विन्नस्य तस्याथ काले नात्युष्णशीतले ॥
यन्त्रितस्योपविष्टस्य स्वां नासां पश्यतः समम् ॥५७॥
मतिमान् शुक्लभागौ द्वौ कृष्णान्मुक्त्वा ह्यपाङ्गतः ॥
उन्मील्य नयने सम्यक् सिराजालविवर्जिते ॥५८॥
नाधो नोर्ध्वं न पार्श्वाभ्यां छिद्रे दैवकृते ततः ॥
शलाकया प्रयत्नेन विश्वस्तं यववक्त्रया ॥५९॥
मध्यप्रदेशिन्यङ्गुष्ठस्थिरहस्तगृहीतया ॥
दक्षिणेन भिषक् सव्यं विध्येत् सव्येन चेतरत् ॥६०॥
वारिबिन्द्वागमः सम्यग् भवेच्छब्दस्तथा व्यधे ॥

In moderate season, after unction and sudation, the patient should be positioned and held firmly while gazing at his nose steadily. Now the wise surgeon leaving two parts of white circle from the black one towards the outer canthus should open his eyes properly free from vascular network and then with a barley-tipped rod-like instrument held firmly in hand with midle, index and thumb fingers should puncture the natural hole-like point with effort and confidence not below, above or in sides. The left eye should be punctured with right hand and vice-versa. When punctured properly a drop of fluid comes out and also there is some typical sound.

Kāle nātyuṣṇaśītale–in month of mārgaśīrṣa or caitra; *samyag vyadhe*–coming out of fluid and sound is the sign of proper puncturing otherwise there is appearance of blood and absence of sound.

संसिच्य विद्धमात्रं तु योषित्स्तन्येन कोविदः ॥६१॥
स्थिरे दोषे चले वाऽपि स्वेदयेदक्षि बाह्यतः ॥
सम्यक् शलाकां संस्थाप्य भङ्गैरनिलनाशनैः ॥६२॥
शलाकाग्रेण तु ततो निर्लिखेद्दृष्टिमण्डलम् ॥
विध्यतो योऽन्यपार्श्वेऽक्ष्णास्तं रुद्ध्वा नासिकापुटम् ॥६३॥
उच्छिङ्घनेन हर्तव्यो दृष्टिमण्डलगः कफः ॥

Just after puncturing, the expert should irrigate the eye with breast-milk and foment it from outside with vāta–alleviating tender leaves, irrespective of doṣa being stable or mobile, holding the instrument properly in position. Then the pupillary circle should be scraped with the tip of the instrument while the patient,

closing the nostril of the side opposite to the punctured eye, should blow so that kapha located in the region be eliminated.

निरभ्र इव घर्मांशुर्यदा दृष्टिः प्रकाशते ॥६४॥
तदाऽसौ लिखिता सम्यग् ज्ञेया या चापि निर्व्यथा ॥
(एवं त्वशक्ये निर्हर्तुं दोषे प्रत्यागतेऽपि वा
स्नेहाद्यैरुपपन्नस्य व्यधो भूयो विधीयते ॥)
ततो दृष्टेषु रूपेषु शलाकामाहरेच्छनैः ॥६५॥
घृतेनाभ्यज्य नयनं वस्त्रपट्टेन वेष्टयेत् ॥
ततो गृहे निराबाधे शयीतोत्तान एव च ॥६६॥
उद्गारकासक्षवथुष्ठीवनोत्कम्पनानि च ॥
तत्कालं नाचरेदूर्ध्वं यन्त्रणा स्नेहपीतवत् ॥६७॥

When pupillary region becomes clear like cloudless sun and is painless, it should be considered as scraped properly.

(If doṣa can't be eliminated or it re-appears, puncturing is repeated after unction and sudation).

When the sights are seen properly the śalākā should be removed slowly, eye anointed with ghee and bandaged. Then the patient should lie down in supine position in a peaceful chamber.

He should avoid belching, coughing, sneezing, spitting and shaking during the operation and thereafter should observe the restrictions as after intake of sneha.

त्र्यहात् त्र्यहाच्च धावेत कषायैरनिलापहैः ॥
वायोर्भयात् त्र्यहादूर्ध्वं स्वेदयेदक्षि पूर्ववत् ॥६८॥

Eye should be washed with vāta–alleviating decoctions after every three days and to eliminate fear of (aggravation of) vāyu, it should also be fomented as mentioned before (from outside and mildly).

दशाहमेवं संयम्य हितं दृष्टिप्रसादनम् ॥
पश्चात्कर्म च सेवेत लघ्वन्नं चापि मात्रया ॥६९॥

After observing restrictions for ten days in this way, post-operative measures to normalise vision should be employed along with light diet in proper quantity.

Post-operative measures such as snuffing, saturating, śirobasti etc. which improve vision.

सिराव्यधविधौ पूर्वं नरा ये च विवर्जिताः ॥
न तेषां नीलिकां विध्येदन्यत्राभिहिताद्भिषक् ॥७०॥

Those in which venepuncture is conträ–indicated should not be taken for operating upon the cataract; the surgeon should also not puncture at the point other than mentioned before.

Vivarjitāḥ–children, old etc; *abhihitāt*–mentioned before e.g. natural hole-like point.

पूर्यते शोणितेनाक्षि सिरावेधाद्विसर्पता ॥
तत्र स्त्रीस्तन्ययष्ट्याह्वपक्वं सेके हितं घृतम् ॥७१॥

If a vein is punctured, eye is filled with spreading blood. In such case, ghee processed with breast-milk and madhuyaṣṭī is useful for irrigation.

अपाङ्गासन्नविद्धे तु शोफशूलाश्रुरक्तताः ॥
तत्रोपनाहं भ्रूमध्ये कुर्याच्चोष्णाज्यसेचनम् ॥७२॥
व्यधेनासन्नकृष्णेन रागः कृष्णं च पीड्यते ॥
तत्राधःशोधनं सेकः सर्पिषा रक्तमोक्षणम् ॥७३॥
अथाप्युपरि विद्धे तु कष्टा रुक् संप्रवर्तते ॥
तत्र कोष्णेन हविषा परिषेकः प्रशस्यते ॥७४॥
शूलाश्रुरागास्त्वत्यर्थमधोवेधेन पिच्छिलः ॥
शलाकामनु चास्रावस्तत्र पूर्वचिकित्सितम् ॥७५॥
रागाश्रुवेदनास्तम्भहर्षाश्चातिविघट्टिते ॥
स्नेहस्वेदौ हितौ तत्र हितं चाप्यनुवासनम् ॥७६॥
दोषस्त्वधोऽपकृष्टोऽपि तरुणः पुनरूर्ध्वगः ॥
कुर्याच्छुक्लारुणं नेत्रं तीव्ररुङ्नष्टदर्शनम् ॥७७॥
मधुरैस्तत्र सिद्धेन घृतेनाक्ष्णः प्रसेचनम् ॥
शिरोबस्तिं च तेनैव दद्यान्मांसैश्च भोजनम् ॥७८॥

If puncture is performed close to the outer canthus, it gives rise to swelling, pain, lachrymation and redness. To control them, poultice should be applied in the middle of eye brow and eye should be irrigated with warm ghee.

If puncture is done close to the black circle then appear redness and pain in the circle. For this, purgaiton, irrigation with ghee and blood-letting are applied.

If it is punctured above, there is severe pain. It should be treated with irrigation with warm ghee.

If punctured below, excessive pain, lachrymation and redness appear and slimy discharge follows (withdrawl of) the śalākā. It should be treated by the procedure mentioned before (in V.71).

In case of excessive movements, redness, lachrymation, pain, rigidity and horripilation appear which should be treated with unction, sudation and unctuous enema.

If disorder in immature stage pushed downward it again reaches above due to which eye becomes white-reddish, severely painful with vision lost; in such case, eyes should be irrigated with ghee cooked with sweet drugs, śirobasti with the same should be applied and the patient should be fed with meat.

Madhuraiḥ–sweet drugs yaṣṭīmadhu etc.

दोषस्तु संजातबलो घनः संपूर्णमण्डलः ॥
प्राप्य नश्येच्छलाकाग्रं तन्वभ्रमिव मारुतम् ॥७९॥

Disorder strengthened, dense and covering the whole circle disappears after coming in contact with the tip of śalākā as thin cloud by wind.

मूर्धाभिघातव्यायामव्यवायवमिमूर्च्छनैः ॥
दोषः प्रत्येति कोपाच्च विद्धोऽतितरुणश्च यः ॥८०॥

The disorder occurs by injury to head, physical exercise, coitus, vomiting, fainting and anger and also if punctured in too immature stage.

शलाका कर्कशा शूलं, खरा दोषपरिप्लुतिम् ॥
व्रणं विशालं स्थूलाग्रा, तीक्ष्णा हिंस्यादनेकधा ॥८१॥
जलास्त्रावं तु विषमा, क्रियासङ्गमथास्थिरा ॥
करोति

Hard śalākā causes pain, rough one causes influx of doṣa, that with thick tip produces large wound, the sharp one injures in many ways, uneven one causes watery discharge and unstable śalākā obstructs the operation.

वर्जिता दोषैस्तस्मादेभिर्हिता भवेत् ॥८२॥
अष्टाङ्गुलायता मध्ये सूत्रेण परिवेष्टिता ॥
अङ्गुष्ठपर्वसमिता वक्त्रयोर्मुकुलाकृतिः ॥८३॥
ताम्रायसी शातकुम्भी शलाका स्यादनिन्दिता ॥

Hence, śalākā, free from these defects, is suitable. The ideal śalākā should be eight fingers long, wrapped with thread in the centre, thick equal to joint of the thumb, bud–shaped at both ends and made of copper, iron or gold.

रागः शोफोऽर्बुदं चोषो बुद्बुदं शूकराक्षिता ॥८४॥
अधिमन्थादयश्चान्ये रोगाः स्युर्व्यधदोषजाः ॥
अहिताचारतो वाऽपि यथास्वं तानुपाचरेत् ॥८५॥

Redness, inflammation, growth, sucking pain, bubble-like prolapse of tissue, downward vision, adhimantha etc. and other diseases may arise due to defective puncturing or unwholesome behaviour. These should be treated with respective measures.

रुजायामक्षिरागे वा योगान् भूयो निबोध मे ॥
गैरिकं सारिवा दूर्वा यवपिष्टं घृतं पयः ॥८६॥
सुखालेपः प्रयोज्योऽयं वेदनारागशान्तये ॥
मृदुभृष्टैस्तिलैर्वाऽपि सिद्धार्थकसमायुतैः ॥८७॥
मातुलुङ्गरसोपेतैः सुखालेपस्तदर्थकृत् ॥
पयस्यासारिवापत्रमञ्जिष्ठामधुकैरपि ॥८८॥
अजाक्षीरान्वितैर्लेपः सुखोष्णः पथ्य उच्यते ॥
दारुपद्मकशुण्ठीभिरेवमेव कृतोऽपि वा ॥८९॥
द्राक्षामधुककुष्ठैर्वा तद्वत् सैन्धवसंयुतैः ॥
रोध्रसैन्धवमृद्वीकामधुकैर्वाऽप्यजापयः ॥९०॥
शृतं सेके प्रयोक्तव्यं रुजारागनिवारणम् ॥
मधुकोत्पलकुष्ठैर्वा द्राक्षालाक्षासितायुतैः ॥
ससैन्धवैः शृतं क्षीरं रुजारागनिबर्हणम् ॥९१॥
शतावरीपृथक्पर्णीमुस्तामलकपद्मकैः ॥
साजक्षीरैः शृतं सर्पिर्दाहशूलनिबर्हणम् ॥९२॥

वातघ्नसिद्धे पयसि सिद्धं सर्पिश्चतुर्गुणे ॥
काकोल्यादिप्रतीवापं तद्युञ्ज्यात् सर्वकर्मसु ॥९३॥

Now listen further about the formulations indicated in pain or redness in eye.

Gairika, sārivā, dūrvā, flour of barley, ghee and milk–this paste should be applied warm to relieve pain and redness.

The same purpose is served by applying warm paste of sesamum mildly fried combined with yellow mustard and mixed with mātuluṅga juice.

Payasyā, sārivā, patraka, mañjiṣṭhā and madhuka pounded with goat's milk and applied as warm paste is wholesome.

In the same way, paste of (1) devadāru, padmaka and śuṇṭhī or (2) drākṣā, madhuka and kuṣṭha mixed with sanidhava is useful.

Or goat's milk processed with rodhra, saindhava, mṛdvīkā and madhuka should be used for irrigation which removes pain and redness.

Or (goat's) milk cooked with madhuka, utpala, kuṣṭha, drākṣā, lākṣā and śarkarā and added with saindhava removes pain and redness.

Ghṛta cooked with (paste of) śatāvarī, pṛśniparṇī, mustā, āmalaka and padmaka along with goat's milk alleviates burning sensation and pain.

Ghṛta cooked with four times milk processed with vāta–alleviating drugs (of bhadradārvādi group) along with paste of kākolyādi drugs has universal applicaiton (as snuffing, paste etc.).

शाम्यत्येवं न चेच्छूलं स्निग्धस्विन्नस्य मोक्षयेत् ॥
ततः सिरां दहेद्वाऽपि मतिमान् कीर्तितं यथा ॥९४॥

If pain does not subside in this way, venepuncture should be performed after unction and sudation. Or cauterization should be done as prescribed.

Sirām–vain near nāsikā, in outer canthus or forehead; *kīrtitaṃ yathā*–cautery be applied to eye–brow, forehead and temples.

दृष्टेरतः प्रसादार्थमञ्जने श्रृणु मे शुभे ॥
मेषशृङ्गस्य पुष्पाणि शिरीषधवयोरपि ॥९५॥
सुमनायाश्च पुष्पाणि मुक्ता वैदूर्यमेव च ॥
अजाक्षीरेण संपिष्य ताम्रे सप्ताहमावपेत् ॥९६॥

प्रविधाय च तद्वर्तीर्योजयेच्चाञ्जने भिषक् ॥
स्त्रोतोजं विद्रुमं फेनं सागरस्य मनःशिलाम् ॥९७॥
मरिचानि च तद्वर्तीः कारयेच्चापि पूर्ववत् ॥
दृष्टिस्थैर्यार्थमेतत्तु विदध्यादञ्जने हितम् ॥९८॥

Now listen about the two efficatious collyriums to make the vision clear–

1. Flowers of meṣaśṛṅga, śirīṣa, dhava and jātī; muktā and vaidūrya should be pounded with goat's milk and kept in a copper vessel for a week. Then rods should be prepared out of it and applied as collyrium.

2. Srotoñjana, coral, samudraphena, realgar and marica–these should be made into rods as before and applied as collyrium to stabilise vision.

भूयो वक्ष्यामि मुख्यानि विस्तरेणाञ्जनानि च ॥
कल्पे नानाप्रकाराणि तान्यपीह प्रयोजयेत् ॥९९॥

I shall again describe various types of important collyriums in kalpa (the next chapter) which should also be used.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे दृष्टिगतरोगविज्ञानीयो नाम सप्तदशोऽध्यायः ॥१७॥

Thus ends the seventeenth chapter on treatment of diseases of pupillary circle under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

अष्टादशोऽध्यायः
Chapter XVIII

अथातः क्रियाकल्पं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on kriyākalpa (applied pharmacy).

As propounded by Lord Dhanvantari.

सर्वशास्त्रार्थतत्त्वज्ञस्तपोदृष्टिरुदारधीः ॥
वैश्वामित्रं शशासाथ शिष्यं काशिपतिर्मुनिः ॥३॥

Now the king of kāśī (Divodāsa), the sage, knower of essence of all scriptures, with transcendental vision attained by penance and great wisdom instructed his disciple, the son of Viśvāmitra (Suśruta) as follows—

तर्पणं पुटपाकश्च सेक आश्च्योतनाञ्जने ॥
तत्र तत्रोपदिष्टानि तेषां व्यासं निबोध मे ॥४॥

Tarpaṇa, puṭapāka, seka, āścyotana and añjana are described briefly in respective contexts, now listen to me about their details separately.

Tarpaṇam—it includes śirobasti as well as unctuous puṭapāka, seka and āścyotana, thus the separate mention of puṭapāka etc. suggests the rough ones.

संशुद्धदेहशिरसो जीर्णान्नस्य शुभे दिने ॥
पूर्वाह्णे वाऽपराह्णे वा कार्यमक्ष्णोस्तु तर्पणम् ॥५॥
वातातपरजोहीने वेश्मन्युत्तानशायिनः ॥
आधारौ माषचूर्णेन क्लिन्नेन परिमण्डलौ ॥६॥
समौ दृढावसंबाधौ कर्तव्यौ नेत्रकोशयोः ॥
पूरयेद्घृतमण्डस्य विलीनस्य सुखोदके ॥७॥
आपक्ष्माग्रात्ततः स्थाप्यं पञ्च तद्वाक्शतानि तु ॥
स्वस्थे, कफे षट्, पित्तेऽष्टौ, दश वाते तदुत्तमम् ॥८॥

रोगस्थानविशेषेण केचित् कालं प्रचक्षते ॥
यथाक्रमोपदिष्टेषु त्रीण्येकं पञ्च सप्त च ॥९॥
दश दृष्ट्यामथाष्टौ च वाक्शतानि विभावयेत् ॥
ततश्चापाङ्गतः स्नेहं स्रावयित्वाऽक्षि शोधयेत् ॥१०॥
स्विन्नेन यवपिष्टेन, स्नेहवीर्येरितं ततः ॥
यथास्वं धूमपानेन कफमस्य विशोधयेत् ॥११॥

Tarpaṇa (saturation) should be performed in patient who has cleansed his body and head and whose food is digested (on empty stomach) on auspiciuous day in forenoon or afternoon.

The patient should lie down supine in a chamber inaccessible to wind, sunrays and dust; a circular boundary made of moistened powder of blackgram, even, firm and comfortable should be raised around each orbital fossa.

Now the eyes should be filled with clear ghee liquified in warm water upto the tip of the eye lashes; held there for five hundred vāk (a unit of time equivalent to pronouncing a short letter) in the healthy while six, eight and ten hundred vāk in kapha, pitta and vāta respectively. Some prescribe this period according to location of the disease such as three, one, five, seven and ten hundred vāk in diseases of junction, eye lid, white circle, black circle and the generalised ones respectively. In diseases of pupillary region it should be ten or eight hundred vāk.

Then the sneha should be drained out from the side of the outer canthus (making a hole in the boundary with a rod) and eye be cleaned with steamed barley flour; finally, kapha aggravated by the effect of sneha should be eliminated with suitable smoking.

Saṃśuddhadehaśirasaḥ—evacuated with venepuncture, purgation, non-unctuous enema and head–evacuation; *yathāsvaṃ dhūmāpanena*–with head-evacuative smoking.

एकाहं वा त्र्यहं वाऽपि पञ्चाहं चेष्यते परम् ॥

The maximum period of tarpaṇa is one day or three or five days.

Gayī takes these in vāta, pitta and kapha respectively while Jejjaṭa interprets them in terms of quantum of doṣa-little, medium and profuse. Procedure of tarpaṇa should be performed daily or alternate days or with interval of two or three days as Videha says—

"स्वस्थवृत्ते विधातव्यं द्व्यन्तरं तर्पणं भवेत्। अहन्यहनि वातोत्थे, रक्तपित्ते दिनान्तरम्।। तर्पणं सन्निपातोत्थे द्व्यन्तरं, त्र्यन्तरं कफे।।" इति।

तर्पणे तृप्तिलिङ्गानि नेत्रस्येमानि लक्षयेत् ।।१२।।
सुखस्वप्नावबोधत्वं वैशद्यं वर्णपाटवम् ।।
निर्वृतिर्व्याधिविध्वंसः क्रियालाघवमेव च ।।१३।।

One should observe these features of saturation after application of tarpaṇa easy-sleep and awaking, absence of dirt, clear vision of colours, cheerfulness, alleviation of disease and promptness in function.

गुर्वाविलमतिस्निग्धमश्रुकण्डूपदेहवत् ।।
ज्ञेयं दोषसमुत्क्लिष्टं नेत्रमत्यर्थतर्पितम् ।।१४।।

Excessively saturated eye becomes heavy, turbid, too unctuous, having lachrymation, itching and sliminess and irritation with doṣa.

रूक्षमाविलमस्त्राढ्यमसहं रूपदर्शने ।।
व्याधिवृद्धिश्च तज्ज्ञेयं हीनतर्पितमक्षि च ।।१५।।

Deficiently saturated eye is rough, turbid, tearful, intolerant to sight and with advancement of disease.

अनयोर्दोषबाहुल्यात् प्रयतेत चिकित्सिते ।।
धूमनस्याञ्जनैः सेकै रूक्षैः स्निग्धैश्च योगवित् ।।१६।।

In these two conditions, the learned one should apply treatment, according to predominance of doṣa, with smoking, snuffing, collyrium and irrigation-rough or unctuous as necessary.

These should be used rough in predominance of pitta and kapha while unctuous in that of vāta.

ताम्यत्यतिविशुष्कं यद्रूक्षं यच्चातिदारुणम् ।।
शीर्णपक्ष्माविलं जिह्मं रोगक्लिष्टं च यद्भृशम् ।।१७।।
तदक्षि तर्पणादेव लभेतोर्जामसंशयम् ।।

Eye which sees as if darkness, is excessively dry, rough, too hard, with fallen eye lashes, dirty, poor in vision and highly afflicted with disease achieves strength and energy verily by saturation undoubtedly.

दुर्दिनात्युष्णशीतेषु चिन्तायासभ्रमेषु च ॥१८॥
अशान्तोपद्रवे चाक्ष्णि तर्पणं न प्रशस्यते ॥

Tarpaṇa is contra-indicated in cloudy weather, extreme hot and cold seasons, in conditions of anxiety, exhaustion and giddiness and if complications have not subsided.

पुटपाकस्तथैतेषु, नस्यं येषु च गर्हितम् ॥१९॥
तर्पणार्हा न ये प्रोक्ताः स्नेहपानाक्षमाश्च ये ॥

Puṭapāka is also indicated in these cases while it is contra-indicated in those who are unfit for snuffing and saturation and also unable to tolerate intake of sneha.

ततः प्रशान्तदोषेषु पुटपाकक्षमेषु च ॥२०॥
पुटपाकः प्रयोक्तव्यो नेत्रेषु भिषजा भवेत् ॥
स्नेहनो लेखनीयश्च रोपणीयश्च स त्रिधा ॥२१॥

Thus the physician should apply puṭapāka in eyes where doṣas are pacified and they are fit for puṭapāka.

Puṭapāka is of three types–uncting, scraping and healing.

Praśāntadoṣeṣu–after doṣas are pacified by preparatory measures.

हितः स्निग्धोऽतिरूक्षस्य स्निग्धस्यापि च लेखनः ॥
दृष्टेर्बलार्थमपरः पित्तासृग्व्रणवातनुत् ॥२२॥

Uncting puṭapāka is useful for the excessively rough; scraping one for the uncted while the other one (healing) improves the power of vision and alleviates pitta, rakta, wound and vāta.

Some read '*trividhaḥ sa hito rūkṣe*, in place of '*hitaḥ snigdho'tirūkṣasya*' and '*pittāsṛgvraṇanāśanaḥ*' in place of '*pittāsṛgvraṇavātanut*'.

स्नेहमांसवसामज्जमेदःस्वाद्वौषधैः कृतः ॥
स्नेहनः पुटपाकस्तु धार्यो द्वे वाक्शते तु सः ॥२३॥

Uncting puṭapāka is made of fatty meat, muscle-fat, marrow, fat and sweet (kākolyādi) drugs. This should be held for two hundred vāk.

Snehamāṃsam–fatty meat e.g. meat of marshy animals; some read '*sarpirmāṃsa*'.

जाङ्गलानां यकृन्मांसैर्लेखनद्रव्यसंभृतैः ॥
कृष्णलोहरजस्ताम्रशङ्खविद्रुमसिन्धुजैः ॥२४॥
समुद्रफेनकासीसस्रोतोजदधिमस्तुभिः ॥
लेखनो वाक्शतं तस्य परं धारणमुच्यते ॥२५॥

Scraping puṭapāka consists of liver and neighbouring tissues of wild animals combined with scraping drugs such as powder of iron, copper, conch-shell, coral, rocksalt, cuttle-fish bone, kāsīsa, srotoñjana and curd-water. The maximum period of its holding is one hundred vāk.

स्तन्यजाङ्गलमध्वाज्यतिक्तद्रव्यविपाचितः ॥
लेखनात्त्रिगुणं धार्यः पुटपाकस्तु रोपणः ॥२६॥

Healing puṭapāka is prepared of breast-milk, meat of wild animals, honey, ghee and bitter drugs. It should be held three times the scraping one (e.g. three hundred vāk).

Some read '*medhyājya*' in place of '*madhvājya*' and interpret as cow's ghee.

वितरेत्तर्पणोक्तं तु धूमं हित्वा तु रोपणम् ॥
स्नेहस्वेदौ द्वयोः कार्यौ, कार्यो नैव च रोपणे ॥२७॥

(For preparing the patient) smoking, as mentioned in tarpaṇa, should be used except in healing puṭapāka; unction and sudation should be applied in these two and never in the healing one.

एकाहं वा द्व्यहं वाऽपि त्र्यहं वाऽप्यवचारणम् ॥

Puṭapāka should be applied for one day or two or three days.

Ekāham–puṭapāka should be applied for one day, two and three days in kaphaja, paittika and vātika eye diseases respectively. Others take them for scraping, uncting and healing types respectively.

यन्त्रणा तु क्रियाकालाद्द्विगुणं कालमिष्यते ॥२८॥

Restrictions should be followed for double the period of application.

This relates to both tarpaṇa and puṭapāka. Period of application should be counted from intake of sneha etc.

तेजांस्यनिलमाकाशमादर्शं भास्वराणि च ॥
नेक्षेत तर्पिते नेत्रे पुटपाककृते तथा ॥२९॥

One who has undergone tarpaṇa and puṭapāka in eye should not gaze at bright flames, wind, sky, mirror and shining objects.

मिथ्योपचारादनयोर्यो व्याधिरुपजायते ॥
अञ्जनाश्च्योतनस्वेदैर्यथास्वं तमुपाचरेत् ॥३०॥

Disease arisen due to faulty management of these two should be treated with application of collyrium, eye drop and fomentation as necessary.

प्रसन्नवर्णं विशदं वातातपसहं लघु ॥
सुखस्वप्नावबोध्यक्षि पुटपाकगुणान्वितम् ॥३१॥

After application of proper puṭapāka, eye becomes of normal colour, clear, tolerant to wind and sunrays, light and provides easy sleep and awaking.

अतियोगाद्रुजः शोफः पिडकास्तिमिरोद्गमः ॥
पाकोऽश्रु हर्षणं चापि हीने दोषोद्गमस्तथा ॥३२॥

By excessive application of puṭapāka, there are pain, inflammation, boils and defects of vision.

In deficient application, suppuration, lachrymation, horripilation and flaring up of the disorder take place.

अत ऊर्ध्वं प्रवक्ष्यामि पुटपाकप्रसाधनम् ॥
द्वौ बिल्वमात्रौ श्लक्ष्णस्य पिण्डौ मांसस्य पेषितौ ॥३३॥
द्रव्याणां बिल्वमात्रं तु द्रवाणां कुडवो मतः ॥
तदैकध्यं समालोड्य पत्रैः सुपरिवेष्टितम् ॥३४॥
(काश्मरीकुमुदैरण्डपद्मिनीकदलीभवैः॥)
मृदावलिप्तमङ्गारैः खादिरैरवकूलयेत् ॥३५॥
कतकाश्मन्तकैरण्डपाटलावृषबादरैः ॥
सक्षीरद्रुमकाष्ठैर्वा गोमयैर्वाऽपि युक्तितः ॥३६॥
स्विन्नमुद्धृत्य निष्पीड्य रसमादाय तं नृणाम् ॥
तर्पणोक्तेन विधिना यथावदवचारयेत् ॥३७॥
कनीनके निषेच्यः स्यान्नित्यमुत्तानशायिनः ॥
रक्ते पित्ते च तौ शीतौ कोष्णौ वातकफापहौ ॥३८॥

Hereafter I shall describe preparation and application of puṭapāka—

Two lumps of finely pounded meat each weighing one pala, drugs one pala and liquids one kuḍava-all mixed together are wrapped with leaves of (gambhārī, kumuda, eraṇḍa, kamala and kadalī), pasted with earth and heated on burning charcoal of khadira wood or wood of kataka, aśmantaka, eraṇḍa, pāṭalā, vāsā and badara; or milky trees or on simply cow dung. When it is steamed, it should be taken out and the juice pressed out of it should be applied by the method of tarpaṇa properly. It should be instilled always in inner canthus while patient lying flat (on back). This should be cold in rakta and pitta while warm in vāta and kapha.

Dravyāṇām–of drugs–sweet, scraping and bitter drugs in uncting, scraping and healing types respectively; *dravāṇām*–of liquids–for pounding and dissolving–meat-juice, decoction of sweet drugs and milk for the uncting; honey, curdwater and triphalā decoction for the scraping and decoction of bitter drugs for the healing type; *yuktitaḥ*–properly, it should be heated until it becomes red outside.

अत्युष्णातीक्ष्णौ सततं दाहपाककरौ स्मृतौ ॥
अप्लुतौ शीतलौ चाश्रुस्तम्भरुग्घर्षकारकौ ॥३९॥
अतिमात्रौ कषायत्वसङ्कोचस्फुरणावहौ ॥
हीनप्रमाणौ दोषाणामुत्क्लेशजननौ भृशम् ॥४०॥

Excessively hot and irritant (tarpaṇa and puṭapāka) produce burning sensation and suppuration. When dissolved deficiently and cold, they check lachrymation and cause pain and rubbing.

Applied excessively they produce stretching, contraction and twitching while applied deficiently they cause severe excitation of doṣas.

युक्तौ कृतौ दाहशोफरुग्घर्षस्रावनाशनौ ॥
कण्डूपदेहदूषीकारक्तराजिविनाशनौ ॥४१॥
तस्मात् परिहरन् दोषान् विदध्यात्तौ सुखावहौ ॥

If applied properly, they remove burning sensation, inflammation, pain, rubbing and discharge and also itching, sliminess, dirt and red streaks. Hence one should apply them properly avoiding defects so that they produce good results.

व्यापदश्च यथादोषं नस्यधूमाञ्जनैर्जयेत् ॥४२॥

These complications should be controlled with snuffing, smoking and collyrium according to doṣa.

आद्यन्तयोश्चाप्यनयोः स्वेद उष्णाम्बुचैलिकः ॥
तथा हितोऽवसाने च धूमः श्लेष्मसमुच्छ्रितौ ॥४३॥

In these two, fomentation with cloth dipped in hot water at beginning and end is beneficial and so is smoking at the end if there be aggravation of kapha.

यथादोषोपयुक्तं तु नातिप्रबलमोजसा ॥
रोगमाश्च्योतनं हन्ति सेकस्तु बलवत्तरम् ॥४४॥

Applied according to condition of doṣa, *āścyotana* (eye drop) alleviates the disease not very severe while *seka* (irrigation) overcomes the stronger one by its potency.

Both āścyotana and seka should be used on fourth day when the disease is manifested with signs and symptoms as Videha says—

"प्रागेवाक्ष्यामये कार्यं त्रिरात्रं लघु भोजनम्। उपवासस्त्र्यहं वा स्यान्नक्तं वाऽप्यशनं त्र्यहम्।। ततश्चर्तुथे दिवसे व्याधिं संजातलक्षणम्। समीक्ष्याश्च्योतनैः सेकैर्यथास्वमुपपादयेत्।।" इति।

तौ त्रिधैवोपयुज्येते रोगेषु पुटपाकवत् ॥

These two are of three types and used in diseases like puṭapāka.

लेखने सप्त चाष्टौ वा बिन्दवः स्नैहिके दश ॥४५॥
आश्च्योतने प्रयोक्तव्या द्वादशैव तु रोपणे ॥

Āścyotana should be used seven or eight drops for scraping, ten drops for unction and twelve drops for healing.

सेकस्य द्विगुणः कालः पुटपाकात् परो मतः ॥४६॥
अथवा कार्यनिर्वृत्तेरुपयोगो यथाक्रमम् ॥

The duration of application of seka is double that of puṭapāka or its application should continue until the purpose is served gradually (and then should be withdrawn).

पूर्वापराह्णे मध्याह्ने रुजाकालेषु चोभयोः ॥४७॥

Both should be applied in forenoon, afternoon and noon and also when pain appears.

Pūrvāparāhṇe–in kaphaja disorder in forenoon scraping, āścyotana and seka should be used; in vātaja in afternoon the uncting one and in that caused by rakta and pitta in noon the healing one should be used.

योगायोगान् स्नेहसेके तर्पणोक्तान् प्रचक्षते ॥

The features of proper and improper uses of *sneha-seka* (unctuous irrigation) are the same as said for tarpaṇa.

This is applicable only for irrigation with ghṛta and not for that with milk, sugarcane juice etc. which should be understood like puṭapāka.

रोगाञ्छिरसि संभूतान् हत्वाऽतिप्रबलान् गुणान् ॥४८॥
करोति शिरसो बस्तिरुक्ता ये मूर्धतैलिकाः ॥
शुद्धदेहस्य सायाह्ने यथाव्याध्यशितस्य तु ॥४९॥
ऋज्वासीनस्य बध्नीयाद्बस्तिकोशं ततो दृढम् ॥
यथाव्याधिशृतस्नेहपूर्णं संयम्य धारयेत् ॥५०॥
तर्पणोक्तं दशगुणं यथादोषं विधानवित् ॥

Śirobasti (head-pouch), by alleviating severe diseases of head, produces beneficial effects which are said as of *mūrdhataila* (oiling of head).

The patient, having been evacuated and in evening fed according to disease should sit straight and then the physician should fix the pouch firmly and fill it up with sneha processed with drugs useful according to disease. It should be held for the period ten times the tarpaṇa according to doṣa and prescribed method.

Śiraso bastiḥ–'*śiraḥ*' here means upto neck and not only skull.

mūrdhatailikā guṇāḥ–merits of oiling of head as mentioned in chapter on anāgatābādhāpratiṣedha (Ci.Ch. 24); *bastikośam*–it includes piece of cloth, powdered balck gram etc.; *yāthādoṣam*–according to doṣa such as six thousand mātrās in kapha, eight thousand mātrās in pitta and ten thousand mātrās in vāta.

व्यक्तरूपेषु दोषेषु शुद्धकायस्य केवले ॥५१॥
नेत्र एव स्थिते दोषे प्राप्तमञ्जनमाचरेत् ॥
लेखनं रोपणं चापि प्रसादनमथापि वा ॥५२॥

Añjana (collyrium) is applicable when symptoms of doṣas are manifested, doṣa is located in eye only not associated with other doṣa and the patient's body is cleansed. This is (of three types)–scraping, healing and purifying.

Vyaktarūpeṣu–by elimination of āma doṣas are manifest in their own characters; *śuddhakāyasya*–body having been cleansed with venepuncture, purgation, non-unctuous enema and head-evacuation; *netra eva sthite*–located only in covering of eye ball and not in eye lashes etc.

तत्र पञ्च रसान् व्यस्तानाद्यैकरसवर्जितान् ॥
पञ्चधा लेखनं युञ्ज्याद्यथादोषमतन्द्रितः ॥५३॥

For lekhana, drugs with five rasas separately except the first one (sweet) should be used carefully in five ways according to doṣa.

Pañcadhā–in five ways, in vāta–sour and salty, in pitta–bitter and astringent, in kapha–pungent, bitter and astringent, in rakta–as in pitta and in sannipāta–two or three rasas combined. Lekhana (scraping) is defined as 'evacuation of eye by draining out doṣa'.

नेत्रवर्त्मसिराकोशस्त्रोतःशृङ्गाटकाश्रितम् ॥
मुखनासाक्षिभिर्दोषमोजसा स्त्रावयेत्तु तत् ॥५४॥

Scraping collyrium, by its potency, drains out doṣa situated in vessels, sacs and channels of eyelids and also in śṛṅgāṭaka marman through mouth, nostrils and eyes.

कषायं तिक्तकं वाऽपि सस्नेहं रोपणं मतम् ॥
तत्स्नेहशैत्याद्वर्ण्यं स्याद्दृष्टेश्च बलवर्धनम् ॥५५॥

Astringent or bitter mixed with little ghee is the healing collyrium; due to unctuousness and coldness it improves the colour and also promotes vision.

मधुरं स्नेहसंपन्नमञ्जनं तु प्रसादनम् ॥
दृष्टिदोषप्रसादार्थं स्नेहनार्थं च तद्धितम् ॥५६॥

Sweet collyrium with ghee is purifying. It is useful for pacifying the doṣa of vision and also for unction.

यथादोषं प्रयोज्यानि तानि रोगविशारदैः ॥
अञ्जनानि यथोक्तानि प्राह्णसायाह्नरात्रिषु ॥५७॥

These collyriums should be used by experts, according to doṣa, in forenoon, evening and night.

Yathādoṣam–according to doṣa, in forenoon in kaphaja disorder scraping collyrium, in evening in vātaja disorder uncting one while in night in pittaja disorders purifying collyrium.

गुटिकारसचूर्णानि त्रिविधान्यञ्जनानि तु ॥
यथापूर्वं बलं तेषां श्रेष्ठमाहुर्मनीषिणः ॥५८॥

(According to form) collyrium is of three types–rod, semisolid and powder. Their strength increases in preceding order as said by the learned.

The idea is that rod collyrium should be used in the most severe disease, semisolid collyrium in disease of medium severity while in that of low severity powder collyrium should be used.

हरेणुमात्रा वर्तिः स्याल्लेखनस्य प्रमाणतः ॥
प्रसादनस्य चाध्यर्धा द्विगुणा रोपणस्य च ॥५९॥

By measurement, varti (guṭikā-rod) for scraping should be equal to (the size of) hareṇu (pea), for purifying equal to one and a half hareṇu and for healing it should be double (the size of hareṇu).

रसाञ्जनस्य मात्रा तु यथावर्तिमिता मता ॥

The dose of rasāñjana is equal to the rod collyrium of respective types.

द्वित्रिचतुःशलाकाश्च चूर्णस्याप्यनुपूर्वशः ॥६०॥

The dose of powder collyrium is two, three and four collyrium rods in successive order.

Anupūrvaśaḥ–in successive order–two, three and four śalākās (collyrium rods) for scraping, healing and purifying collyriums.

तेषां तुल्यगुणान्येव विदध्याद्भाजनान्यपि ॥
सौवर्णं राजतं शार्ङ्गं ताम्रं वैदूर्यकांस्यजम् ॥६१॥
आयसानि च योज्यानि शलाकाश्च यथाक्रमम् ॥

Their cotainers should also be made of the similar properties such as of gold, silver, horn, copper, vaidūrya, bell-metal and iron; rods should also be made accordingly.

Tulyaguṇāni–of similar property such as sweet collyrium in golden container, sour in silver, salty in container made of sheep's horn, astringent in copper or iron, pungent in vaidūrya, bitter in bell-metal and cold collyrium in that of nala etc.

वक्त्रयोर्मुकुलाकारा कलायपरिमण्डला ॥६२॥
अष्टाङ्गुला तनुर्मध्ये सुकृता साधुनिग्रहा ॥
औदुम्बर्यश्मजा वाऽपि शारीरी वा हिता भवेत् ॥६३॥

Collyrium rod should be bud-shaped at both ends, thick as pea, eight fingers in length, thin in centre, well finished and easy to handle.

It should be made of copper, stone or body parts (horns etc).

Api implies that made of gold etc. as said in other treatise—

"आयसी रोपणे, ताम्रा लेख्ये, हैमी प्रसादने। शेषा अपि यथादोषं प्रयोज्या रसकोविदैः।।" इति।

Some take '*finger*' by '*śārīrī*' which is not accepted by Gayī.

वामेनाक्षि विनिर्भुज्य हस्तेन सुसमाहितः ॥
शलाकया दक्षिणेन क्षिपेत् कानीनमञ्जनम् ॥६४॥
आपाङ्ग्यं वा यथायोगं कुर्याच्चापि गतागतम् ॥
वर्त्मोपलेपि वा यत्तदङ्गुल्यैव प्रयोजयेत् ॥६५॥

The careful physician, holding the eye obliquely with his left hand, should apply collyrium at the inner canthus by his right hand with a rod; similarly it should be applied properly at the outer canthus also moving it to and fro; application on eye lid, however, should be done with finger itself.

Kānīnam..āpāṅgyañca–collyrium applied to inner canthus should be led laterally to outer canthus and vice-versa.

अक्षि नात्यन्तयोरञ्ज्याद्बाधमानोऽपि वा भिषक् ॥

The physician should not apply collyrium excessively at both ends or with painful manipulation.

न चानिर्वान्तदोषेऽक्ष्णि धावनं संप्रयोजयेत् ॥६६॥
दोषः प्रतिनिवृत्तः सन् हन्याद् दृष्टेर्बलं तथा ॥

Eye, from which impurities are not eliminated, should not be subjected to washing as in that case impurities come back and damage the power of the vision.

गतदोषमपेताश्रु पश्येद्यत् सम्यगम्भसा ॥६७॥
प्रक्षाल्याक्षि यथादोषं कार्यं प्रत्यञ्जनं ततः ॥

Eye which is free from impurities and lachrymation and has proper vision should be washed with water and then restorative collyrium should be applied according to doṣa.

Pratyañjanam–restorative collyrium such as application of cold collyrium after pungency has developed in eye due to irritant collyrium and that of irritant one after eye has become rigid after application of cold collyrium. Some do not read this but is not favoured by Gayī.

श्रमोदावर्तरुदितमद्यक्रोधभयज्वरैः ॥६८॥
वेगाघातशिरोदोषैश्चार्तानां नेष्यतेऽञ्जनम् ॥
रागरुक्तिमिरास्त्रावशूलसंरम्भसंभवात् ॥६९॥

Collyrium is contra–indicated in those suffering from fatigue, udāvarta, weeping, wine, anger, fear, fever, suppression of urges and disorders of head as it causes redness, discomfort, defects of vision, discharge, pain and congestion.

Some read as follows—

"शान्ते भीते प्ररुदिते मद्यपीते नवज्वरे। उष्णे वेगाभिघाते च नाञ्जनं संप्रशस्यते।।" इति।

Which carries the same meaning.

निद्राक्षये क्रियाशक्तिं, प्रवाते दृग्बलक्षयम् ॥
रजोधूमहते रागस्त्रावाधीमन्थसंभवम् ॥७०॥
संरम्भशूलौ नस्यान्ते, शिरोरुजि शिरोरुजम् ॥
शिरःस्नातेऽतिशीते च रवावनुदितेऽपि च ॥७१॥
दोषस्थैर्यादपार्थं स्याद्दोषोत्क्लेशं करोति च ॥
अजीर्णेऽप्येवमेव स्यात् स्त्रोतोमार्गावरोधनात् ॥७२॥
दोषवेगोदये दत्तं कुर्यात्तांस्तानुपद्रवान् ॥
तस्मात् परिहरन् दोषानञ्जनं साधु योजयेत् ॥७३॥

Collyrium applied during loss of sleep causes incapability in function; during wind, it damages the power of vision; on injury with dust and smoke, it causes redness, discharge and adhimantha; after snuff, it produces congestion and pain; in condition of headache, it produces disorder of head; applied after head-bath, in severe cold and before sunrise, due to firmness of doṣa, it becomes useless and also excites doṣa; similarly, during indigestion, it acts in the same way by obstructing the passage of channels and applied in beginning of the impulse of doṣa it causes respective complications. Hence one should apply collyrium avoiding the defects.

लेखनस्य विशेषेण काल एष प्रकीर्तितः ॥

The above contra-indication relates particularly to scraping collyrium.

व्यापदश्च जयेदेताः सेकाश्च्योतनलेपनैः ॥७४॥
यथास्वं धूमकवलैर्नस्यैश्चापि समुत्थिताः ॥

These complications, when arisen, should be controlled with respective irrigation, eye drop, paste, smoking, gargling and snuffing.

विशदं लघ्वनास्त्रावि क्रियापटु सुनिर्मलम् ॥७५॥
संशान्तोपद्रवं नेत्रं विरिक्तं सम्यगादिशेत् ॥

When eye becomes non-slimy, light, non-discharging, swift in action and clear and complications have subsided, the eye should be taken as evacuated properly (with scraping collyrium).

जिह्मं दारुणदुर्वर्णं स्रस्तं रूक्षमतीव च ॥७६॥
नेत्रं विरेकातियोगे स्यन्दते चातिमात्रशः ॥
तत्र संतर्पणं कार्यं विधानं चानिलापहम् ॥७७॥

By excessive evacuation, the eye becomes crooked, hard, with abnormal colour, drooping, too rough and discharges excessively.

In this case, saturation should be applied along with other vāta-alleviating measures.

अक्षि मन्दविरिक्तं स्यादुदग्रतरदोषवत् ॥
धूमनस्याञ्जनैस्तत्र हितं दोषावसेचनम् ॥७८॥

If evacuated deficiently, the eye gets afflicted with more aggravated doṣa.

In this case doṣa should be eliminated with smoking, snuffing and collyrium.

स्नेहवर्णबलोपेतं प्रसन्नं दोषवर्जितम् ॥
ज्ञेयं प्रसादने सम्यगुपयुक्तेऽक्षि निर्वृतम् ॥७९॥

If purifying collyrium is applied properly, the eye attains unctuousness, colour and strength, is cheerful, free from mpurity and functioning properly.

किञ्चिद्धीनविकारं स्यात्तर्पणाद्धि कृतादति ॥
तत्र दोषहरं रूक्षं भेषजं शस्यते मृदु ॥८०॥

If purifying collyrium is applied excessively, eye is affected with some mild disorder.

In this case, drug which alleviates doṣa (kapha), is rough and mild is recommended.

साधारणमपि ज्ञेयमेवं रोपणलक्षणम् ॥
प्रसादनवदाचष्टे तस्मिन् युक्तेऽति भेषजम् ॥८१॥

The features of the healing collyrium are similar but moderate.

In its excessive application, treatment should be given as in the purifying one.

स्नेहनं रोपणं वाऽपि हीनयुक्तमपार्थकम् ॥
कर्तव्यं मात्रया तस्मादञ्जनं सिद्धिमिच्छता ॥८२॥

Purifying or healing collyrium applied deficiently becomes useless. Hence one desiring success should use collyrium in proper dose.

Hereafter the following line is found in existing manuscripts–'धूमैर्नस्याञ्जनैर्वाऽपि दोषशेषं शमं नयेत्' इति; but as it is not accepted by Jejjaṭa etc. it should not be read.

पुटपाकक्रियाद्यासु क्रियास्वेषैव कल्पना ॥
सहस्रशश्चाञ्जनेषु बीजेनोक्तेन पूजिताः ॥८३॥

According to the concept propounded in case of collyrium the same preparation may be applied in thousand ways in procedure of puṭapāka etc. also.

दृष्टेर्बलविवृद्ध्यर्थं याप्यरोगक्षयाय च ॥
राजार्हाण्यञ्जनाग्र्याणि निबोधेमान्यतः परम् ॥८४॥

Hereafter listen about the excellent collyriums, suitable for kings, which improve the power of vision and control the palliable diseases.

अष्टौ भागानञ्जनस्य नीलोत्पलसमत्विषः ॥
औदुम्बरं शातकुम्भं राजतं च समासतः ॥८५॥
एकादशैतान् भागांस्तु योजयेत् कुशलो भिषक् ॥
मूषाक्षिप्तं तदाध्मातमावृतं जातवेदसि ॥८६॥
खदिराश्मन्तकाङ्गारैर्गोशकृद्भिरथापि वा ॥
गवां शकृद्रसे मूत्रे दध्नि सर्पिषि माक्षिके ॥८७॥
तैलमद्यवसामज्जसर्वगन्धोदकेषु च ॥
द्राक्षारसेक्षुत्रिफलारसेषु सुहिमेषु च ॥८८॥
सारिवादिकषाये च कषाये चोत्पलादिके ॥
निषेचयेत् पृथक् चैनं ध्मातं ध्मातं पुनः पुनः ॥८९॥
ततोऽन्तरीक्षे सप्ताहं प्लोतबद्धं स्थितं जले ॥
विशोष्य चूर्णयेन्मुक्तां स्फटिकं विद्रुमं तथा ॥९०॥

कालानुसारिवां चापि शुचिरावाप्य योगतः ॥
एतच्चूर्णाञ्जनं श्रेष्ठं निहितं भाजने शुभे ॥९१॥
दन्तस्फटिकवैदूर्यशङ्खशैलासनोद्भवे ॥
शातकुम्भेऽथ शार्ङ्गे वा राजते वा सुसंस्कृते ॥
सहस्रपाकवत् पूजां कृत्वा राज्ञः प्रयोजयेत् ॥९२॥
तेनाञ्जिताक्षो नृपतिर्भवेत् सर्वजनप्रियः ॥
अधृष्यः सर्वभूतानां दृष्टिरोगविवर्जितः ॥९३॥

Sauvīrāñjana, lustrous like blue water lily eight parts; copper, gold and silver each one part–the expert physician should mix together all these eleven parts; then it should be kept in a crucible and heated on fire of charcoal of khadira and aśmantaka wood or on that of cow dung and dipped into cow's dung juice, urine, curd, ghee, honey, oil, wine, muscle-fat, marrow, decoctions of sarvagandha (aromatics), well-cooled juice of grape and sugarcane, decoctions of triphalā, sārivādi and utpalādi groups of drugs separately after heating repeatedly; now it should be put and tied in a cloth pouch and kept in rain water for a week, after drying it should be powdered and added with pearl, sphaṭika, coral and kālānuśārivā in little quantity. This excellent powder collyrium should be stored in well refined auspicious container made of ivory, sphaṭika, vaidūrya conch–shell, stone, asana, gold, horn or silver. It should be offered to the king after performing worship rites as in sahasrapāka. After applying this collyrium in eye, the king gains popularity everywhere, becomes invicible to all beings and evil spirits and free from eye diseases.

कुष्ठं चन्दनमेलाश्च पत्रं मधुकमञ्जनम् ॥
मेषशृङ्गस्य पुष्पाणि वक्रं रत्नानि सप्त च ॥९४॥
उत्पलस्य बृहत्योश्च पद्मस्यापि च केशरम् ॥
नागपुष्पमुशीराणि पिप्पली तुत्थमुत्तमम् ॥९५॥
कुक्कुटाण्डकपालानि दार्वीं पथ्यां सरोचनाम् ॥
मरिचान्यक्षमज्जानं तुल्यां च गृहगोपिकाम् ॥९६॥
कृत्वा सूक्ष्मं ततश्चूर्णं न्यसेदभ्यर्च्य पूर्ववत् ॥
एतद्भद्रोदयं नाम सदैवार्हति भूमिपः ॥९७॥

Kuṣṭha, candana, elā, patra, madhuka, sauvīrāñjana, flowers of meṣaśṛṅga, tagara, seven gems, utpala, bṛhatī and kaṇṭakārī, lotus stamens, nāgakeśara, uśīra,

pippalī, best type of tuttha, crust of hen's egg, dāruharidrā, harītakī, rocanā, marica, seed kernel of bibhītaka and house lizard–all in equal quantity should be powdered finely, stored and applied after performing worship rites. The king should always possess and use this collyrium named '*Bhadrodaya*'.

वक्रं समरिचं चैव मांसीं शैलेयमेव च ॥
तुल्यांशानि समानैस्तैः समग्रैश्च मनःशिला ॥९८॥
पत्रस्य भागाश्चत्वारो द्विगुणं सर्वतोऽञ्जनम् ॥
तावच्च यष्टीमधुकं पूर्ववच्चैतदञ्जनम् ॥९९॥

Tagara, marica, māṃsī, śāileya–all in equal quantity, realgar equal to the total of the above; patra four parts, sauvīrāñjana double the above total and also yaṣṭīmadhu in the same quantity. All the procedures of this collyrium are as before.

Hereafter some read *uśīrādyañjana* but that was not available to me and as such could not be reproduced.

मनःशिलां देवकाष्ठं रजन्यौ त्रिफलोषणम् ॥
लाक्षालशुनमञ्जिष्ठासैन्धवैलाः समाक्षिकाः ॥१००॥
रोध्रं सावरकं चूर्णमायसं ताम्रमेव च ॥
कालानुसारिवां चैव कुक्कुटाण्डदलानि च ॥१०१॥
तुल्यानि पयसा पिष्ट्वा गुटिकां कारयेद्बुधः ॥
कण्डूतिमिरशुक्लार्मरक्तराज्युपशान्तये ॥१०२॥

Realgar, devadāru, haridrā, dāruharidrā, triphalā, marica, lākṣā, laśuna, mañjiṣṭhā, saindhava, elā, honey, rodhra, sāvaraka rodhra, powdered iron and copper, kālānusārivā and crust of hen's egg–all in equal quantity should be pounded with milk and made into rods. It removes itching, defects of vision, śuklārma and red streaks.

कांस्यापमार्जनमसी मधुकं सैन्धवं तथा ॥
एरण्डमूलं च समं बृहत्यंशद्वयान्वितम् ॥१०३॥
आजेन पयसा पिष्ट्वा ताम्रपात्रं प्रलेपयेत् ॥
सप्तकृत्वस्तु ता वर्त्यश्छायाशुष्का रुजापहाः ॥१०४॥

The balck portion obtained after rubbing the bell metal, madhuka, saindhava and eraṇḍa root–in equal parts and bṛhatī two parts–these should be pounded

with goat's milk and then pasted on a copper vessel. This should be repeated seven times, now rods be made of this and dried in shade. These alleviate eye diseases.

पथ्यातुत्थकयष्ट्याह्वैस्तुल्यैर्मरिचषोडशा ॥
पथ्या सर्वविकारेषु वर्तिः शीताम्बुपेषिता ॥१०५॥

Harītakī, tuttha, madhuyaṣṭī–in equal parts and marica sixteen parts–this is pounded with cold water and made into rod. It is useful in all diseases of eye.

रसक्रियाविधानेन यथोक्तविधिकोविदः ॥
पिण्डाञ्जनानि कुर्वीत यथायोगमतन्द्रितः ॥१०६॥

The expert in pharmaceutical procedure should prepare *piṇḍāñjana* (solid collyrium) by the method of rasakriyā.

They should be rubbed on stone slab or pounded and then applied.

Some interpret this verse in a different way.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे क्रियाकल्पो नामाष्टादशोऽध्यायः ॥१८॥

Thus ends the eighteenth chapter on kriyākalpa under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

❖

एकोनविंशोऽध्यायः
Chapter XIX

अथातो नयनाभिघातप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of traumatic disorders of eye.

As propounded by Lord Dhanvantari.

Abhighāta means pain etc. disorders caused by trauma which may be with material factors stick etc. or immaterial ones fear, grief etc.

अभ्याहते तु नयने बहुधा नराणां
संरम्भरागतुमुलासु रुजासु धीमान् ॥
नस्यास्यलेपपरिषेचनतर्पणाद्य-
मुक्तं पुनः क्षतजपित्तजशूलपथ्यम् ॥३॥
दृष्टिप्रसादजननं विधिमाशु कुर्यात्
स्निग्धैर्हिमैश्च मधुरैश्च तथा प्रयोगैः ॥

When eye is subjected to various types of trauma which produce severe pain with congestion and redness, the wise should apply snuff, paste on face, irrigation, saturation etc. which are mentioned as wholesome for pain caused by rakta and pitta. Moreover, the measures for purifying the eye should be employed with unctuous, cold and sweet applications.

Bahudhā–trauma of various types as Videha syas—

"तीक्ष्णाञ्जनातिपरिक्लिष्टेषु नेत्रेषु वातातपधूमरजव्यापारकीटमक्षिकामशकस्पर्शादिभिरभिहतेषु सलिलक्रीडाजागरणलङ्घनाप्लुताभिद्रुतेषु श्रान्तक्लान्तेषु भयार्दितेषु दिवाकराग्निचन्द्रग्रहनक्षत्र-क्रमणकर्मविविधरूपप्रेक्षणाद्यभिहतेषु दुर्बलेषु नेत्रेषु रागदाहतोदशोफपाकघर्षादिवेदनासु।" इति॥

स्वेदाग्निधूमभयशोकरुजाभिघातै-
रभ्याहतामपि तथैव भिषक् चिकित्सेत् ॥४॥

The physician should also treat, in similar way, the eye injured by fomentation, fire, smoke, fear, grief and pain.

In the above verse *bahudhā* indicates trauma with material factors while here the immaterial ones are enumerated.

सद्योहते नयन एष विधिस्तदूर्ध्वं
स्यन्देरितो भवति दोषमवेक्ष्य कार्यः ॥
अभ्याहतं नयनमीषदथास्यबाष्प-
संस्वेदितं भवति तन्निरुजं क्षणेन ॥५॥

This procedure be applied in case of accidental injury to eye, thereafter the measures as prescribed in conjunctivitis should be employed while observing the condition of doṣa.

The injured eye becomes painless on fomenting it slightly with mouth-vapour.

साध्यं क्षतं पटलमेकमुभे तु कृच्छ्रे
त्रीणि क्षतानि पटलानि विवर्जयेत्तु ॥
स्यात् पिच्चितं च नयनं ह्यति चावसन्नं
स्रस्तं च्युतं च हतदृक् च भवेत्तु याप्यम् ॥६॥
विस्तीर्णदृष्टि तनुरागमसत्प्रदर्शि,
साध्यं यथास्थितमनाविलदर्शनं च ॥

Injury limited to one layer only is curable, that involving two layers is curable with difficulty while if three layers are injured, it should be rejected.

If eye is crushed, excessively depressed, loosened, fallen down and loses vision, it is palliable and also if pupil is dilated, there is slight redness and blurred vision.

It is curable if eye is situated in normal position and has normal vision.

प्राणोपरोधवमनक्षुतकण्ठरोधै-
रुन्नम्यमाशु नयनं यदतिप्रविष्टम् ॥७॥

The eye ball which has sunk deep should be elevated with holding breath, vomiting, sneezing and throttling.

नेत्रे विलम्बिनि विधिर्विहितः पुरस्ता-
दुच्छिङ्घनं शिरसि वार्यवसेचनं च ॥

In case of hanging eyeball, procedure mentioned before should be adopted in addition to forceful inspiration and sprinkling with cold water.

षट्सप्ततिर्नयनजा य इमे प्रदिष्टा
रोगा भवन्त्यमहतां महतां च तेभ्यः ॥८॥
स्तन्यप्रकोपकफमारुतपित्तरक्तै-
र्बालाक्षिवर्त्मभव एव कुकूणकोऽन्यः ॥

Seventy six diseases of eye, enumerated earlier, take place in children as well as grown up persons. *Kukūṇaka*, other than these, is a disease appearing in lids of children caused by vitiation of breast-milk, kapha, vāta, pitta and rakta.

Kukūṇaka is included in kaphaja abhiṣyanda and as such there is no excess in number. Some read *'stanyaprakopajanitaiḥ piśitodayād vā'*; others read as *'piśitocchrayāt'*–both these are not accepted by Jejjaṭa.

मृद्नाति नेत्रमतिकण्डुमथाक्षिकूटं
नासाललाटमपि तेन शिशुः स नित्यम् ॥९॥
सूर्यप्रभां न सहते स्रवति प्रबद्धं,
तस्याहरेद्रुधिरमाशु विनिर्लिखेच्च ॥
क्षौद्रायुतैश्च कटुभिः प्रतिसारयेत्तु
मातुः शिशोरभिहितं च विधिं विदध्यात् ॥१०॥

Due to this, the child rubs his eye because of severe itching and also orbital notch, nose and forehead; besides, he does not tolerate sun-light and has constant discharge (from eye).

In this case, blood-letting should be performed immediately; the eye lid should be scraped and rubbed with pungent drugs mixed with honey. Moreover, the child's mother should be treated as mentioned.

Blood-letting should be performed with leeches and scraping with leaves of śephālikā etc.

तं वामयेत्तु मधुसैन्धवसंप्रयुक्तैः
पीतं पयः खलु फलैः खरमञ्जरीणाम् ॥११॥

स्यात्पिप्पलीलवणमाक्षिकसंयुतैर्वा
नैनं वमन्तमपि वामयितुं यतेत ॥

The child should be vomited by intake of breast-milk with (pounded) fruits of apāmārga mixed with honey and rocksalt; or pippalī, saindhava and honey should be mixed (with fruits of apāmārga and taken with breast-milk).

If the child is vomiting on its own, no further effort should be made for this.

दत्त्वा वचामशनदुग्धभुजे प्रयोज्य-
मूर्ध्वं ततः फलयुतं वमनं विधिज्ञैः ॥१२॥

If the child is fed on both solid food and milk, the above formulation should be given mixed with vacā. Thereafter (when he takes solid food) he should be given emesis with madanaphala by the experts.

जम्ब्वाम्रधात्र्यणुदलैः परिधावनार्थं
कार्यं कषायमवसेचनमेव चापि ॥
आश्च्योतने च हितमत्र घृतं गुडूची-
सिद्धं तथाऽऽहुरपि च त्रिफलाविपक्वम् ॥१३॥

Decoction of the leaves of jambū, āmra, āmalaki and aśmantaka should be used for washing and irrigating.

Ghṛta cooked with guḍūcī is beneficial as eye drop and so is that cooked with triphalā.

नेपालजामरिचशङ्खरसाञ्जनानि
सिन्धुप्रसूतगुडमाक्षिकसंयुतानि ॥
स्यादञ्जनं मधुरसामधुकाम्रकैर्वा
कृष्णायसं घृतपयो मधु वाऽपि दग्धम् ॥१४॥

Collyrium should be applied of (1) realgar, marica, conch–shell, rasāñjana, saindhava, jaggery and honey or (2) mūrvā, madhuka and āmra or (3) powder collyrium of iron, ghee, milk and honey burnt by closed heating.

About the last one (powder collyrium) Videha says as follows—

"लौहचूर्णं च सर्पिश्च मधु क्षीरं च दाहयेत्॥ एतच्चूर्णाञ्जनं पिष्टं कुमाराणां कुकूणके"॥इति॥

व्योषं पलाण्डु मधुकं लवणोत्तमं च
लाक्षां च गैरिकयुतां गुटिकाञ्जनं वा ॥

निम्बच्छदं मधुकदार्वि सताम्रलोध्र-
मिच्छन्ति चात्र भिषजोऽञ्जनमंशतुल्यम् ॥१५॥

Or rod collyrium be prepared of trikaṭu, palāṇḍu, madhuka, saindhava, lākṣā and gairika. Physicians also recommend the same of nimba leaves, madhuka, dāruharidrā (and haridrā), copper and lodhra taken in equal parts.

On the basis of Videha, '*dārvī*' should be interpreted as '*haridrādvayam*' (both dāruharidrā and haridrā).

स्रोतोजशङ्खदधिसैन्धवमर्धपक्षं
शुक्रं शिशोर्नुदति भावितमञ्जनेन ॥
स्यन्दे कफादभिहितं क्रममाचरेच्च
बालस्य रोगकुशलोऽक्षिगदं जिघांसुः ॥१६॥

Rasāñjana pasted with conch-shell and saindhava pounded with curd for half a fortnight removes child's corneal opacity by applying as collyrium.

The pediatrician, desiring to alleviate eye disease, should also follow the procedure prescribed for kaphaja abhiṣyanda.

Ḍalhaṇa takes 'rasāñjana' by srotoñjana'.

समुद्र इव गम्भीरं नैव शक्यं चिकित्सितम् ॥
वक्तुं निरवशेषेण श्लोकानामयुतैरपि ॥१७॥
सहस्रैरपि वा, प्रोक्तमर्थमल्पमतिर्नरः ॥
तर्कग्रन्थार्थरहितो नैव गृह्णात्यपण्डितः ॥१८॥
तदिदं बहुगूढार्थं चिकित्साबीजमीरितम् ॥
कुशलेनाभिपन्नं तद्बहुधाऽभिप्ररोहति ॥१९॥
तस्मान्मतिमता नित्यं नानाशास्त्रार्थदर्शिना ॥
सर्वमूह्यमगाधार्थं शास्त्रमागमबुद्धिना ॥२०॥

Medicine (Āyurveda) is as deep as ocean and can't be described completely even with myriad or thousands of verses. On the other hand, the person with low intelligence, having not studied and devoid of reasoning and scriptural ideas does not comprehend the presented ideas.

So this has been placed as seed of the medical science having numerous hidden ideas which received by the adept grows in several ways. Hence the entire

scripture with fathomless ideas should be studied by the wise critically, constantly and with devotion having acquired the knowledge of many disciplines.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे नयनाभिघातचिकित्सितं नामैकोनविंशोऽध्यायः ॥१९॥

Thus ends the ninteenth chapter on treatment of traumatic diseases of eye under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

❖

विंशोऽध्यायः
Chapter XX

अथातः कर्णगतरोगविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of ear diseases.

As propounded by Lord Dhanvantari.

कर्णशूलं प्रणादश्च बाधिर्यं क्ष्वेड एव च ॥
कर्णस्रावः कर्णकण्डूः कर्णवर्चस्तथैव च ॥३॥
कृमिकर्णप्रतिनाहौ विद्रधिर्द्विविधस्तथा ॥
कर्णपाकः पूतिकर्णस्तथैवार्शश्चतुर्विधम् ॥४॥
कर्णार्बुदं सप्तविधं शोफश्चापि चतुर्विधः ॥
एते कर्णगता रोगा अष्टाविंशतिरीरिताः ॥५॥

Karṇaśūla, praṇāda (karṇanāda), bādhirya, karṇakṣveḍa, karṇasrāva, karṇakaṇḍū, karṇavarcas, kṛmikarṇa, pratīnāha, two types of abscess, karṇapāka, pūtikarṇa, four types of arśas, karṇārbuda of seven types, swelling of four types–these twenty eight diseases of ear are mentioned.

Vidradhir dvividhaḥ–two types of abscess–doṣa-vidradhi and kṣata–vidradhi; *arśas caturvidham*–four types of arśas–caused by vāta, pitta, kapha and sannipāta; *karṇārbudaṃ saptavidham*–karṇārbuda of seven types, due to vāta, pitta, kapha, rakta, māṃsa, medas, and the seventh as accepted in śālākyatantra; *śophas caturvidhaḥ*–swelling of four types caused by vāta, pitta, kapha and sannipāta.

समीरणः श्रोत्रगतोऽन्यथाचरः
समन्ततः शूलमतीव कर्णयोः ॥
करोति दोषैश्च यथास्वमावृतः
स कर्णशूलः कथितो दुराचरः ॥६॥

When vāyu taking faulty course is located in ears and being covered with doṣas produces severe pain all around it is known as *karṇaśūla* (earache) which is difficult to manage.

यदा तु नाडीषु विमार्गमागतः
स एव शब्दाभिवहासु तिष्ठति ॥
शृणोति शब्दान् विविधांस्तदा नरः
प्रणादमेनं कथयन्ति चामयम् ॥७॥

When the same vāyu having reached through faulty passage gets located in sound-carrying channels, then the patient perceives various types of sound; this disease is called as *praṇāda* (karṇanāda) (tinnitus).

स एव शब्दानुवहा यदा सिराः
कफानुयातो व्यनुसृत्य तिष्ठति ॥
तदा नरस्याप्रतिकारसेविनो
भवेत्तु बाधिर्यमसंशयं खलु ॥८॥

The same (vāyu) when followed by kapha gets located in sound-carrying channels, covering in many ways, of the person with negligence to its treatment, it causes *bādhirya* (deafness) undoubtedly.

Sa eva–here 'api' is understood and as such it means that not only single vāyu but also associated with kapha causes deafness.

श्रमात् क्षयाद्रूक्षकषायभोजनात्
समीरणः शब्दपथे प्रतिष्ठितः ॥
विरिक्तशीर्षस्य च शीतसेविनः
करोति हि क्ष्वेडमतीव कर्णयोः ॥९॥

Vāyu aggravated by exertion, wasting, intake of rough and astringent food and also after head-evacuation and excessive use of cold gets located in the passage of sound and thus produces *karṇakṣveḍa* (sound in ears).

Karṇakṣveda is a type of tinnitus, the difference between karṇanāda and karṇakṣveḍa is that the former is caused by single vāta with perception of various sounds while the latter is produced by vāta associated with other doṣa and with flute's sound as Videha says—

"मारुतः कफवाताभ्यां संसृष्टः शोणितेन च। कर्णक्ष्वेडं संजनयेत् क्ष्वेडनं वेणुघोषवत्"॥इति॥

शिरोभिघातादथवा निमज्जतो
जले प्रपाकादथवाऽपि विद्रधेः ॥
स्रवेत्तु पूयं श्रवणोऽनिलावृतः
स कर्णसंस्राव इति प्रकीर्तितः ॥१०॥

By head injury or dipping in water or suppuration of abscess, the ear covered with vāyu discharges pus. It is known as *karṇasrāva* (otorrhoea).

कफेन कण्डूः प्रचितेन कर्णयो-
र्भृशं भवेत् स्रोतसि कर्णसंज्ञिते ॥

Karṇakaṇḍū (itching in ear) occurs due to accumulation of kapha in auditory channels.

विशोषिते श्लेष्मणि पित्ततेजसा
नृणां भवेत् स्रोतसि कर्णगूथकः ॥११॥

When kapha in the ear passage is dried up by heat of pitta it causes *karṇagūthaka* (ear wax).

स कर्णविट्को द्रवतां यदा गतो
विलायितो घ्राणमुखं प्रपद्यते ॥
तदा स कर्णप्रतिनाहसंज्ञितो
भवेद्विकारः शिरसोऽभितापनः ॥१२॥

When ear wax liquified reaches the opening of nose, the disease is known as *karṇapratināha* which is the cause of head diseases.

As Videha says, it is caused by kapha and vāta or sannipāta.

यदा तु मूर्च्छन्त्यथवाऽपि जन्तवः
सृजन्त्यपत्यान्यथवाऽपि मक्षिकाः ॥
तदञ्जनत्वाच्छ्रवणो निरुच्यते
भिषग्भिराद्यैः कृमिकर्णको गदः ॥१३॥

When organisms grow up or flies deliver progeny in ear, it is termed by early physicians as '*kṛmikarṇa*.

This disease is caused by sannipāta as Videha said.

क्षताभिघातप्रभवस्तु विद्रधि-
र्भवेत्तथा दोषकृतोऽपरः पुनः ॥

सरक्तपीतारुणमस्रमास्रवेत्
प्रतोदधूमायनदाहचोषवान् ॥१४॥

Vidradhi (abscess) is caused by injury and trauma and another type by doṣa. In this disease, the ear discharges red, yellow and reddish blood with pricking pain, fuming, burning and sucking pain.

Some take '*sarakta*' etc. as the feature of karṇapāka but this does not appeal to me as Jejjaṭa etc. do not think like that.

भवेत् प्रपाकः खलु पित्तकोपतो
विकोथविक्लेदकरश्च कर्णयोः ॥

Karṇapāka (otitis) is caused by aggravation of pitta and produces sloughing and moistening in ears.

स्थिते कफे स्रोतसि पित्ततेजसा
विलाय्यमाने भृशसंप्रतापवान् ॥१५॥
अवेदनो वाऽप्यथवा सवेदनो
घनं स्रवेत् पूति च पूतिकर्णकः ॥

When kapha accumulated in ear passage gets liquified by the heat of pitta, it produces severe burning sensation and the ear discharges continuously, with or without pain, foetid pus, it is known as *pūtikarṇa*.

प्रदिष्टलिङ्गान्यरर्शांसि तत्त्वत-
स्तथैव शोफार्बुदलिङ्गमीरितम् ॥
मया पुरस्तात् प्रसमीक्ष्य योजये-
दिहैव तावत् प्रयतो भिषग्वरः॥१६॥

The features of *arśas* as well as *śopha* and *arbuda* are already described by me earlier. The surgeon should observe them carefully and apply in the present context.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे कर्णगतरोगविज्ञानीयो नाम विंशोऽध्यायः ॥२०॥

Thus ends the twenteith chapter on description of ear diseases under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

एकविंशोऽध्यायः
Chapter XXI

अथातः कर्णगतरोगप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of ear diseases.

As propounded by Lord Dhanvantari.

सामान्यं कर्णरोगेषु घृतपानं रसायनम् ॥
अव्यायामोऽशिरःस्नानं ब्रह्मचर्यमकत्थनम् ॥३॥

Intake of ghee, use of rasāyana, abstaining from physical exercise, head-bath and mcuh talking; and celibacy–this is the general management of ear diseases.

Here intake of ghee should be after meals.

Some read '*rasāśanam*' and interpret food with meat-soup.

कर्णशूले प्रणादे च बाधिर्यक्ष्वेडयोरपि ॥
चतुर्णामपि रोगाणां सामान्यं भेषजं विदुः ॥४॥

Karṇaśūla, karṇanāda, karṇakṣveḍa and *bādhirya*–these four diseases have similar treatment.

They have similar treatment because their cause (vāyu) is common to all.

स्निग्धं वातहरैः स्वेदैर्नरं स्नेहविरेचितम् ॥
नाडीस्वेदैरुपचरेत्पिण्डस्वेदैस्तथैव च ॥५॥

The patient should be uncted and purgated with oily drugs (castor oil) etc. and then treated with vāta–alleviating fomentations such as tube fomentation and bolus fomentation.

बिल्वैरण्डार्कवर्षाभूदधित्थोन्मत्तशिग्रुभिः ॥
बस्तगन्धाश्वगन्धाभ्यां तर्कारीयववेणुभिः ॥६॥

आरनालशृतैरेभिर्नाडीस्वेदः प्रयोजितः ॥
कफवातसमुत्थानं कर्णशूलं निरस्यति ॥७॥

Bilva, eraṇḍa, arka, punarnavā, kapittha, dhattūra, śigru, ajagandhā, aśvagandhā, tarkārī, yavu and veṇu should be cooked with sour gruel and tube fomentation performed with this. It removes *karṇaśūla* caused by kapha and vāta.

Fomentation should be used in earache caused by vāta singly or associated with kapha, in the former case it should be preceded by unction while in the latter one it should be rough.

मीनकुक्कुटलावानां मांसजैः पयसाऽपि वा ॥
पिण्डैः स्वेदं च कुर्वीत कर्णशूलनिवारणम् ॥८॥

To remove earache, bolus fomentation should be performed with minced meat of fish, cock and quail or with condensed milk.

अश्वत्थपत्रखल्लं वा विधाय बहुपत्रकम् ॥
तदङ्गारैः सुसंपूर्णं निदध्याच्छ्रवणोपरि ॥९॥
यत्तैलं च्यवते तस्मात् खल्लादङ्गारतापितात् ॥
तत् प्राप्तं श्रवणस्त्रोतः सद्यो गृह्णाति वेदनाम् ॥१०॥

Mortar-shaped structure is formed of the leaves of aśvattha soaked in oil or ghee and having been filled with burning charcoal should be kept on the ear. The oil which trickles down from the heated mortar-shaped leaves into the ear passage removes pain immediately.

This is useful in earache caused by single vāta. Soaking of leaves with oil or ghee is done on the authority of Sātyaki and Videha.

क्षौमगुग्गुल्वगुरुभिः सघृतैर्धूपयेच्च तम् ॥
भक्तोपरि हितं सर्पिर्बस्तिकर्म च पूजितम् ॥११॥

(After sudation), the ear should be fumigated with linen, guggulu and aguru mixed with ghee. Moreover, intake of ghee after meals and śirobasti are useful.

Here '*basti*' means '*śirobasti*'.

निरन्नो निशि तत्सर्पिः पीत्वोपरि पिबेत् पयः ॥
मूर्धबस्तिषु नस्ये च मस्तिष्के परिषेचने ॥१२॥
शतपाकं बलातैलं प्रशस्तं चापि भोजने ॥

The patient, abstaining from food, should drink ghee followed by intake of (warm) milk.

Balā-taila cooked hundred times is recommended for use in śirobasti, snuff, mastiṣka, sprinkling and food.

कण्टकारीमजाक्षीरे पक्त्वा क्षीरेण तेन च ॥१३॥
विपचेत् कुक्कुटवसां कर्णयोस्तत्प्रपूरणम् ॥

Ear should be filled with cock's fat cooked with goat's milk processed with kaṇṭakārī.

Kaṇṭakārī four pala should be cooked in eight times milk along with four times water. With this milk, cock's fat one kuḍava should be cooked.

तण्डुलीयकमूलानि फलमङ्कोलजं तथा ॥१४॥
अहिंस्राकेन्दुकान्मूलं सरलं देवदारु च ॥
लशुनं शृङ्गवेरं च तथा वंशावलेखनम् ॥१५॥
कल्कैरेषां तथाऽम्लैश्च पचेत् स्नेहं चतुर्विधम् ॥
वेदनायाः प्रशान्त्यर्थं हितं तत्कर्णपूरणम् ॥१६॥

Taṇḍulīyaka (roots), aṅkola (fruit), ahiṃsrā, kenduka (root), sarala, devadāru, laśuna, ārdraka and scraps of bamboo–with paste of these and sours four types of sneha should be cooked. This is used for filling the ear to remove pain.

Paste of drugs eight pala and sours–curd, buttermilk, wine, cukra and mātuluṅga juice each one hundred and twenty eight palas; four types of sneha (ghee, oil, muscle-fat and marow) thrity two pala.

लशुनार्द्रकशिग्रूणां मुरङ्ग्या मूलकस्य च ॥
कदल्याः स्वरसः श्रेष्ठः कदुष्णः कर्णपूरणे ॥१७॥
शृङ्गवेररसः क्षौद्रं सैन्धवं तैलमेव च ॥
कदुष्णं कर्णयोर्देयमेतद्वा वेदनापहम् ॥१८॥

Lukewarm juice of laśuna, ārdraka, śigru, muraṅgī (another type of śigru), mūlaka and kadalī is useful for filling the ear.

Or juice of fresh ginger, honey, rocksalt and oil mixed together and warm should be instilled into ears. This removes pain.

Juice of laśuna etc. should be used separately or collectively for ear-filling.

वंशावलेखनायुक्ते मूत्रे चाजाविके भिषक् ॥
सर्पिः पचेत्तेन कर्णं पूरयेत् कर्णशूलिनः ॥१९॥

Ghee should be cooked with goat's and sheep's urine mixed with bamboo scraps. This should be used for ear-filling in earache.

On the basis of other treatises, ghee should be cooked first in sheep's urine and then in goat's urine. Others, however, take it as reverse. Some read '*tailam*' in place of '*sarpiḥ*' which is avoided by all commentators.

महतः पञ्चमूलस्य काण्डमष्टादशाङ्गुलम् ॥
क्षौमेणावेष्ट्य संसिच्य तैलेनादीपयेत्ततः ॥२०॥
यत्तैलं च्यवते तेभ्यो धृतेभ्यो भाजनोपरि ॥
ज्ञेयं तद्दीपिकातैलं सद्यो गृह्णाति वेदनाम् ॥२१॥

The piece of bṛhat pañcamūla eighteen fingers long is wrapped with linen, soaked with oil and then ignited. This is kept over a vessel so that oil trickles down therein. This is known as '*dīpikātaila*' which removes earache immediately.

Linen should be wrapped on one-third part of the piece. Which should be kept facing downwards.

कुर्यादेवं भद्रकाष्ठे कुष्ठे काष्ठे च सारले ॥
मतिमान् दीपिकातैलं कर्णशूलनिबर्हणम् ॥२२॥

Similarly, the wise should prepare dīpikātaila of devadāru, kuṣṭha and sarala to alleviate earache.

'*Ca*' implies wood of agaru, eraṇḍa and agnimantha as well.

अर्काङ्कुरानम्लपिष्टांस्तैलाक्तान् लवणान्वितान् ॥
सन्निदध्यात् स्नुहीकाण्डे कोरिते तच्छदावृते ॥२३॥
पुटपाकक्रमस्विन्नान् पीडयेदारसागमात् ॥
सुखोष्णं तद्रसं कर्णे दापयेच्छूलशान्तये ॥२४॥
कपित्थमातुलुङ्गाम्लशृङ्गवेररसैः शुभैः ॥
सुखोष्णैः पूरयेत् कर्णं तच्छूलविनिवृत्तये ॥२५॥
कर्णं कोष्णेन चुक्रेण पूरयेत् कर्णशूलिनः ॥
समुद्रफेनचूर्णेन युक्त्या चाप्यवचूर्णयेत् ॥२६॥

Buds of arka pounded with sours and mixed with oil and salt should be kept within incised and hollowed stem of snuhī and wrapped with leaves of the same. Then it should be heated by the method of puṭapāka and squeezed until juice comes out. This juice should be instilled warm into the ear to remove pain.

In order to remove earache, the ear should be filled up with warm juice of kapittha, mātuluṅga, amlavetasa and śṛṅgavera.

In case of earache, the ear should be filled with warm cukra dusted with powder of cuttle-fish bone.

This is declared as unauthoritative by all commentators and as such not interpreted by me.

अष्टानामिह मूत्राणां मूत्रेणान्यतमेन तु ॥
कोष्णेन पूरयेत् कर्णं कर्णशूलोपशान्तये ॥२७॥

Ear should be filled with one of the eight urines in lukewarm state to remove earache.

मूत्रेष्वम्लेषु वातघ्ने गणे च क्वथिते भिषक् ॥
पचेच्चतुर्विधं स्नेहं पूरणं तच्च कर्णयोः ॥२८॥

Four types of sneha should be cooked with urines, sours and decoction of vāta-alleviating group–filling ear with these is useful (in earache).

Mūtreṣu–eight types of urine; *amleṣu*–sours wine, curd water, sour gruel, bījapūra and cukra; *vātaghne gaṇe*–vāta-alleviating group-vidārigandhādi.

एता एव क्रियाः कुर्यात् पित्तघ्नैः पित्तसंयुते ॥

In earache caused by pitta, the same procedure be adopted with pitta-alleviating durgs.

काकोल्यादौ दशक्षीरं तिक्तं चात्र हितं हविः ॥२९॥
क्षीरवृक्षप्रवालेषु मधुके चन्दने तथा ॥
कल्कक्वाथे परं पक्वं शर्करामधुकैः सरैः ॥३०॥

Ghṛta cooked with (the paste of) kākolyādi drugs along with ten times milk is useful and so is that processed with bitter drugs.

Ghṛta cooked with decoction of the tender leaves of milky trees along with paste of kākolyādi drugs is also useful.

Ghṛta cooked with paste and decoction of each madhuka and candana is beneficial in pittaja earache and so is that cooked with śarkarā, madhuka and purgative drugs.

इङ्गुदीसर्षपस्नेहौ सकफे पूरणे हितौ ॥
तिक्तौषधानां यूषाश्च स्वेदाश्च कफनाशनाः ॥३१॥

In earache caused by kapha, oil of iṅgudī and mustard are useful; besides, soups prepared with bitter drugts and sudations which pacify kapha are also efficacious.

सुरसादौ कृतं तैलं पञ्चमूले महत्यपि ॥
मातुलुङ्गरसः शुक्तं लशुनार्द्रकयो रसः ॥३२॥
एकैकः पूरणे पथ्यस्तैलं तेष्वपि वा कृतम् ॥
तीक्ष्णा मूर्धविरेकाश्च कवलाश्चात्र पूजिताः ॥३३॥

Oil processed with surasādi drugs or bṛhat pañcamūla, matūluṅga juice, vinegar, juice of laśuna and ārdraka each is useful for filling (the ear) or oil cooked with the drastic head-evacuatives and gargles are also recommended.

कर्णशूलविधिः कृत्स्नः पित्तघ्नः शोणितावृते ॥

In earache caused by rakta, the entire measure prescribed for pittaja earache should be employed.

शूलप्रणादबाधिर्यक्ष्वेडानां तु प्रकीर्तितम् ॥३४॥
सामान्यतो, विशेषेण बाधिर्ये पूरणं शृणु ॥
गवां मूत्रेण बिल्वानि पिष्ट्वा तैलं विपाचयेत् ॥३५॥
सजलं च सदुग्धं च बाधिर्ये कर्णपूरणम् ॥

General treatment of karṇaśūla, karṇanāda, bādhirya and karṇakṣveḍa is described. Now listen particularly about filling in deafness.

Oil should be cooked with the paste of bilva pounded with cow's urine along with water and milk. This is an ear-filling recipe for *bādhirya* (deafness).

The author of Pañjikā reads '*pādikaṃ jaladugdhābhyam*' in place of '*sajalaṃ ca sadugdhaṃ ca*'.

सितामधुकबिम्बीभिः सिद्धं वाऽऽजे पयस्यपि ॥३६॥

बिम्बीक्वाथे विमथ्योष्णं शीतीभूतं तदुद्धृतम् ॥
पुनः पचेद्दशक्षीरं सितामधुकचन्दनैः ॥३७॥
बिल्वाम्बुगाढं तत्तैलं बाधिर्ये कर्णपूरणम् ॥

Sesamum oil cooked in goat's milk with śarkarā, madhuka and bimbī should be taken hot and churned with decoction of bimbī; when cooled, it is taken out and again churned in decoction of bilva fruits and then cooked in ten times milk with (the paste of) śarkarā, madhuka and candana. This oil is a good remedy for deafness as ear-filling.

वक्ष्यते यः प्रतिश्याये विधिः सोऽप्यत्र पूजितः ॥३८॥
वातव्याधिषु यश्चोक्तो विधिः स च हितो भवेत् ॥

The measure which would be described in pratiśyāya is also applicable here. Similarly, that prescribed for vātavyādhi is also beneficial.

These are indicated in deafness caused by vāyu in associates of kapha and singly respectively.

कर्णस्रावे पूतिकर्णे तथैव कृमिकर्णके ॥३९॥
समानं कर्म कुर्वीत योगान् वैशेषिकानपि ॥

In *karṇasrāva, pūtikarṇa and kṛmikarṇa* one should apply general treatment as well as specific formulations.

शिरोविरेचनं चैव धूपनं पूरणं तथा ॥४०॥
प्रमार्जनं धावनं च वीक्ष्य वीक्ष्यावचारयेत् ॥

Head-evacuation, fumigation, filling, cleaning and washing should be done after observing the condition of doṣa etc.

राजवृक्षादितोयेन सुरसादिगणेन वा ॥४१॥
कर्णप्रक्षालनं कार्यं चूर्णैरेषां च पूरणम् ॥
क्वाथं पञ्चकषायं तु कपित्थरसयोजितम् ॥४२॥
कर्णस्रावे प्रशंसन्ति पूरणं मधुना सह ॥
सर्जत्वक्चूर्णसंयुक्तः कार्पासीफलजो रसः ॥४३॥
योजितो मधुना वाऽपि कर्णस्रावे प्रशस्यते ॥
लाक्षा रसाञ्जनं सर्जश्चूर्णितं कर्णपूरणम् ॥४४॥

सशैवलं महावृक्षजम्ब्वाम्रप्रसवायुतम् ॥
कुलीरक्षौद्रमण्डूकीसिद्धं तैलं च पूजितम् ॥४५॥

Ears should be washed with decoction of āragvadhādi or surasādi drugs and filled with powder of the same.

Decoction of five astringents, mixed with kapittha juice and honey is recommended for filling in otorrhoea.

Or the juice of kārpāsī fruit mixed with powder of sarja bark and honey is useful in otorrhoea.

Lākṣā, rasāñjana and sarja–all powdered together should be used as ear-filling.

Oil cooked with (decoction of) śaivala; leaves of snuhī, jambū and āmra along with (the paste of) karkaṭaśṛṅgī, madhuka and maṇḍūkaparṇī is beneficial for otorrhoea.

Pañcakaṣāyam–five astringents–tinduka, harītakī, rodhra, lajjālu and āmalaka (see. V. 46); other, however, take āragvadha, śirīṣa, jambū, sarja and aśvakarṇa which is not accepted by ṭīkā and Pañjikā.

तिन्दुकान्यभया रोध्रं समङ्गाऽऽमलकं मधु ॥
पूरणं चात्र पथ्यं स्यात्कपित्थरसयोजितम् ॥४६॥

Here filling is also wholesome with (powder of) tinduka, harītakī, rodhra, lajjālu and āmalaka mixed with kapittha juice and honey.

This is *pañcakaṣāyacūrṇa.*

रसमाम्रकपित्थानां मधूकधवशालजम् ॥
पूरणार्थं प्रशंसन्ति तैलं वा तैर्विपाचितम् ॥४७॥
प्रियङ्गुमधुकाम्बष्ठाधातकीशिलपर्णिभिः ॥
मञ्जिष्ठालोध्रलाक्षाभिः कपित्थस्य रसेन वा ॥४८॥
पचेत्तैलं तदास्त्रावमवगृह्णाति पूरणात् ॥

Juices of (the tender leaves of) āmra, kapittha, madhūka, dhava and śāla, singly or collectively, are recommended for filling or oil cooked with them is useful in otorrhoea.

Oil should be cooked with (the paste of) priyaṅgu, madhuka, ambaṣṭhā, dhātakī, śilā (realgar), śālaparṇī, mañjiṣṭhā, lodhra and lākṣā along with (four times) juice of kapittha leaves. This checks discharge by filling.

घृष्टं रसाञ्जनं नार्याः क्षीरेण मधुसंयुतम् ॥४९॥
तत्प्रशस्तं चिरोत्थेऽपि सास्रावे पूतिकर्णके ॥
निर्गुण्डीस्वरसस्तैलं सिन्धुर्धूमरजो गुडः ॥५०॥
पूरणः पूतिकर्णस्य शमनो मधुसंयुतः ॥

Rasāñjana rubbed with breast-milk and mixed with honey is efficacious even in chronic *pūtikarṇa* with discharge.

Juice of nirguṇḍī, oil, saindhava, soot and jaggery mixed with honey is a filling recipe which pacifies pūtikarṇa.

कृमिकर्णकनाशार्थं कृमिघ्नं योजयेद्विधिम् ॥५१॥
वार्ताकुधूमश्च हितः सार्षपस्नेह एव च ॥

To alleviate *kṛmikarṇa*, anthelmintic measure should be employed.

Specially, smoking and fumigation with vārtāku and (filling with) mustard oil are useful.

Interpretation about the use of vārtāku and mustard oil is based on other treatises.

कृमिघ्नं हरितालेन गवां मूत्रयुतेन च ॥५२॥
गुग्गुलोः कर्णदौर्गन्ध्ये धूपनं श्रेष्ठमुच्यते ॥
छर्दनं धूमपानं च कवलस्य च धारणम् ॥५३॥

(Ear should be filled with) powder of viḍaṅga seeds and orpiment mixed with cow's urine which is excellent remedy for foetid ear and so is fumigation with guggulu. Emesis, smoking and gargling are also useful.

कर्णक्ष्वेडे हितं तैलं सार्षपं चैव पूरणम् ॥
विद्रधौ चापि कुर्वीत विद्रध्युक्तं चिकित्सितम् ॥५४॥

In *karṇakṣveḍa*, filling with mustard oil is wholesome.

In *vidradhi* (abscess) also this should be applied apart from treatment as prescribed for vidradhi.

Unripe and painful abscess caused by vāta should be irrigated with sesamum oil while that caused by kapha should be sprinkled with mustard oil.

प्रक्लेद्य धीमांस्तैलेन स्वेदेन प्रविलाप्य च ॥
शोधयेत्कर्णविट्कं तु भिषक् सम्यक् शलाकया ॥५५॥

The wise should take out the *karṇagūtha* (ear wax) after lubricating it with oil and liquifying with fomentation.

नाडीस्वेदोऽथ वमनं धूमो मूर्धविरेचनम् ॥
विधिश्च कफहृत्सर्वः कर्णकण्डूमपोहति ॥५६॥

Tube fomentation, emesis, smoking, head-evacuation and all other anti-kapha measures remove *karṇakaṇḍū* (ear itching).

अथ कर्णप्रतीनाहे स्नेहस्वेदौ प्रयोजयेत् ॥
ततो विरिक्तशिरसः क्रियां प्राप्तां समाचरेत् ॥५७॥

In *karṇapratināha*, one should apply unction and fomentation and then after head-evacuation should take necessary steps.

कर्णपाकस्य भैषज्यं कुर्यात्पित्तविसर्पवत् ॥

Karṇapāka (otitis) should be treated like paittika erysipelas.

कर्णच्छिद्रे वर्तमानं कीटं क्लेदमलादि वा ॥५८॥
शृङ्गेणापहरेद्धीमानथवाऽपि शलाकया ॥

The intelligent should remove insect, moistening, dirt etc. present in ear passage with horn (by sucking) or rod.

शेषाणां तु विकाराणां प्राक् चिकित्सितमीरितम् ॥५९॥

Management of remaining disorders has already been described earlier.

Śeṣāṇām–of remaining disorders e.g. four types of *arśas*, seven types of *arbuda* and four types of *śopha*.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे कर्णगतरोगप्रतिषेधो नामैकविंशोऽध्यायः ॥२१॥

Thus ends the twenty first chapter on treatment of ear diseases under Śālākyatantra in Uttaratantra of Suśrutasaṃitā.

द्वाविंशोऽध्यायः
Chapter XXII

अथातो नासागतरोगविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of nasal disorders.

As propounded by Lord Dhanvantari.

अपीनसः पूतिनस्यं नासापाकस्तथैव च ॥
तथा शोणितपित्तं च पूयशोणितमेव च ॥३॥
क्षवथुर्भ्रंशथुर्दीप्तो नासानाहः परिस्रवः ॥
नासाशोषेण सहिता दशैकाश्चेरिता गदाः ॥४॥
चत्वार्यर्शांसि चत्वारः शोफाः सप्तार्बुदानि च ॥
प्रतिश्यायाश्च ये पञ्च वक्ष्यन्ते सचिकित्सिताः ॥
एकत्रिंशन्मितास्ते तु नासारोगाः प्रकीर्तिताः ॥५॥

Apīnasa, pūtinasya, nāsāpāka, raktapitta, pūyaśoṇita, kṣavathu, bhraṃśathu, dīpta, nāsānāha, parisrava and nāsāśoṣa–these eleven diseases along with four arśas, four śopha, seven arbuda and five pratiśyāya to be described with treatment–thus in all thirty one nasal diseases are defined.

Some read as '*apīnasaḥ pūtipākau pittāsṛk pūyaśoṇitam*'.

आनह्यते यस्य विधूप्यते च
प्रक्लिद्यते शुष्यति चापि नासा ॥
न वेत्ति यो गन्धरसांश्च जन्तु-
र्जुष्टं व्यवस्येत्तमपीनसेन ॥६॥
तं चानिलश्लेष्मभवं विकारं
ब्रूयात् प्रतिश्यायसमानलिङ्गम् ॥

If nose is blocked, as if smoked, moistened and dried and the patient does not percive smell and taste, he should be diagnosed as suffering from '*apīnasa*'. It is caused by vāta and kapha and has features similar to those of pratiśyāya.

दोषैर्विदग्धैर्गलतालुमूले
संवासितो यस्य समीरणस्तु ॥७॥
निरेति पूतिर्मुखनासिकाभ्यां
तं पूतिनासं प्रवदन्ति रोगम् ॥

When vāyu infused by aggravated doṣa at the root of palate comes out of mouth and nose with putrid smell, it is known as '*pūtināsa*'.

Saṃvāsitaḥ–infused with respective abnormal smell by pitta, kapha and rakta.

घ्राणाश्रितं पित्तमरूंषि कुर्या-
द्यस्मिन् विकारे बलवांश्च पाकः ॥८॥
तं नासिकापाकमिति व्यवस्ये-
द्विक्लेदकोथावपि यत्र दृष्टौ ॥

The disease in which pitta located in nose produces boils and severe suppuration should be diagnosed as '*nāsikāpāka*' (nasal suppuration) where excessive moistening and sloughing are also observed.

चतुर्विधं द्विप्रभवं द्विमार्गं
वक्ष्यामि भूयः खलु रक्तपित्तम् ॥९॥

Raktapitta (intrinsic haemorrhage) of four types, two sources, two passages would be described further.

Caturvidham–of four types e.g. caused by vāta, pitta, kapha and sannipāta; *dviprabhavam*–of two sources e.g. liver and spleen; others take two types of etiological factors–unctuous hot and rough hot; others again say āmāśaya and pakvāśaya as two sources; *dvimārgam*–of two passages–downward and upward.

दोषैर्विदग्धैरथवाऽपि जन्तो-
र्ललाटदेशेऽभिहतस्य तैस्तु ॥
नासा स्त्रवेत् पूयमसृग्विमिश्रं
तं पूयरक्तं प्रवदन्ति रोगम् ॥१०॥

If nose discharges pus mixed with blood because of aggravated doṣas or injury to forehead, the disease is known as *pūyarakta.*

The disease is doṣaja (endogenous) as well as āgantu (exogenous).

घ्राणाश्रिते मर्मणि संप्रदुष्टे
यस्यानिलो नासिकया निरेति ॥
कफानुयातो बहुशः सशब्द-
स्तं रोगमाहुः क्षवथुं विधिज्ञाः ॥११॥

When, on vitiation of the marman situated in nose (śṛṅgāṭaka), vāyu followed by kapha comes out of nose with sound repeatedly, the disease is known as '*kṣavathu*' (excessive sneezing) by experts.

Kṣavathu too is doṣaja as well as āgantu. The present description is of the former. Some read '*śleṣmaṇi*' in place of '*marmaṇi*'.

तीक्ष्णोपयोगादतिजिघ्रतो वा
भावान् कटूनर्कनिरीक्षणाद्वा ॥
सूत्रादिभिर्वा तरुणास्थिमर्म-
ण्युद्घाटितेऽन्यः क्षवथुर्निरेति ॥१२॥

The other type of *kṣavathu* (āgantu) occurs by use of irritants, excessive inhalation of pungent substances, gazing at the sun or if the marman of the cartilage (śṛṅgāṭaka) is exposed by thread etc.

प्रभ्रश्यते नासिकयैव यश्च
सान्द्रो विदग्धो लवणः कफस्तु ॥
प्राक् संचितो मूर्धनि पित्ततप्त-
स्तं भ्रंशथुं व्याधिमुदाहरन्ति ॥१३॥

If thick, vitiated and salty kapha accumulated in head earlier and when heated by pitta comes out of nose (and not from mouth), the disease is known as '*bhraṃśathu*'.

घ्राणे भृशं दाहसमन्विते तु
विनिःसरेद्धूम इवेह वायुः ॥
नासा प्रदीप्तेव च यस्य जन्तो-
र्व्याधिं तु तं दीप्तमुदाहरन्ति ॥१४॥

When there is severe burning sensation in nose and vāyu comes out like fume while the nose appears as if ignited, the disease is known as '*dīpta*'.

कफावृतो वायुरुदानसंज्ञो
यदा स्वमार्गे विगुणः स्थितः स्यात् ॥
घ्राणं वृणोतीव तदा स रोगो
नासाप्रतीनाह इति प्रदिष्टः ॥१५॥

When aggravated udāna vāyu covered with kapha stays in its passage and creates obstruction in nose, it is known as '*nāsāpratīnāha*'.

अजस्रमच्छं सलिलप्रकाशं
यस्याविवर्णं स्रवतीह नासा ॥
रात्रौ विशेषेण हि तं विकारं
नासापरिस्रावमिति व्यवस्येत् ॥१६॥

If nose passes discharge continuously clear, watery and without discolouration particularly in night the disease should be diagnosed as '*nāsāparisrāva*' (running nose).

In this disease the discharge consists of liquified kapha in śṛṅgāṭaka marman.

घ्राणाश्रिते श्लेष्मणि मारुतेन
पित्तेन गाढं परिशोषिते च ॥
समुच्छ्वसित्यूर्ध्वमधश्च कृच्छ्रा-
द्यस्तस्य नासापरिशोष उक्तः ॥१७॥

When kapha situated in nose is dried excessively by vāyu and pitta due to which the patient breathes with difficulty, it is known as '*nāsāpariśoṣa*'.

दोषैस्त्रिभिस्तैः पृथगेकशश्च
ब्रूयात्तथाऽर्शांसि तथैव शोफान् ॥
शालाक्यसिद्धान्तमवेक्ष्य चापि
सर्वात्मकं सप्तममर्बुदं तु ॥१८॥

Types of *arśas* and *śopha* are caused by three doṣas separately and combined and according to the concept of śālākyatantra the seventh type of *ārbuda* as caused by sannipāta is recognised.

रोगः प्रतिश्याय इहोपदिष्टः ॥
स वक्ष्यते पञ्चविधः पुरस्तात् ॥१९॥

Pratiśyāya (coryza) is also of five types which would be described further.

नासास्रोतोगता रोगास्त्रिंशदेकश्च कीर्तिताः ॥
स्रोतःपथे यद्विपुलं कोशवच्चार्बुदं भवेत् ॥२०॥

Thus thirty one diseases of nasal passage are described.

Arbuda (tumour) is that which encompasses large space in the passage and is sac-like.

शोफास्तु शोफविज्ञाना नासास्रोतोव्यवस्थिताः ।
निदानेऽर्शांसि निर्दिष्टान्येवं तानि विभावयेत् ॥२१॥

Śophas located in nasal passage have features those of śopha (described earlier). Similarly, *arśas* (nasal polypus) should be known as described in Nidānasthāna.

This has not been read by commentators to avoid repetition.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे नासागतरोगविज्ञानीयो नाम द्वाविंशोऽध्यायः ॥२२॥

Thus ends the twenty second chapter on description of nasal diseases under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

त्रयोविंशोऽध्यायः
Chapter XXIII

अथातो नासागतरोगप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chatper on treatment of nasal diseases.

As propounded by Lord Dhanvantari.

पूर्वोद्दिष्टे पूतिनस्ये च जन्तोः
स्नेहस्वेदौ छर्दनं स्रंसनं च ॥
युक्तं भक्तं तीक्ष्णमल्पं लघु स्या-
दुष्णं तोयं धूमपानं च काले ॥३॥

In the disease mentioned first (*apīnasa*) and *pūtinasya*, the patient should be subjected to unction and sudation followed by emesis and purgation. Diet processed with pungents should be taken light and in small quantity. Water should be taken warm and also smoking in proper time.

हिङ्गु व्योषं वत्सकाख्यं शिवाटी
लाक्षा बीजं सौरभं कट्फलं च ॥
उग्रा कुष्ठं तीक्ष्णगन्धा विडङ्ग
श्रेष्ठं नित्यं चावपीडे करञ्जम् ॥४॥

Hiṅgu, trikaṭu, vatsaka (indrayava), śveta punarnavā, lākṣā, tumburu seeds, kaṭphala, vacā, kuṣṭha, śigru and viḍaṅga–these should be used as pressed snuff continuously.

एतैर्द्रव्यैः सार्षपं मूत्रयुक्तं
तैलं धीमान्नस्यहेतोः पचेत ॥

With the same drugs mustard oil should be cooked along with cow's urine for use as snuff.

Some read '*asmin taile yuktītaḥ sampaceta mañjiṣṭhāṃ vai srotasi mrakṣaṇārtham*' but it is declared as unauthoritative by scholars.

नासापाके पित्तहृत्संविधानं
कार्यं सर्वं बाह्यमाभ्यन्तरं च ॥५॥
हृत्वा रक्तं क्षीरवृक्षत्वचश्च
साज्याः सेका योजनीयाश्च लेपाः ॥

In *nāsāpāka*, the entire management, external as well as internal, should be as alleviates pitta; after blood-letting, barks of milky trees mixed with ghee should be used as irrigation and paste.

वक्ष्याम्यूर्ध्वं रक्तपित्तोपशान्तिं

Treatment of *raktapitta* will be described futher.

नाडीवत्स्यात् पूयरक्ते चिकित्सा ॥६॥
वान्ते सम्यक् चावपीडं वदन्ति
तीक्ष्णं धूमं शोधनं चात्र नस्यम् ॥

Pūyarakta should be managed like sinus.

After emesis, pressed snuff, irritant smoking and evacuative snuff should be used.

क्षेप्यं नस्यं मूर्धवैरेचनीयै-
र्नाड्या चूर्णं क्षवथौ भ्रंशथौ च ॥७॥
कुर्यात् स्वेदान् मूर्ध्नि वातामयघ्नान्
स्निग्धान् धूमान् यद्यदन्यद्धितं च ॥

In *kṣavathu* and *bhraṃśathu*, snuffing powder of head–evacuatives should be blown through a pipe into the nose. Then head should be fomented with vāta-alleviating drugs and the patient should use unctuous smoking and also other wholesome measures.

Anyat–other measures śirobasti, mastiṣka etc.

दीप्ते रोगे पैत्तिकं संविधानं
कुर्यात् सर्वं स्वादु यच्छीतलं च ॥८॥

In *dīpta* disease, all measures alleviating pitta should be employed particularly sweet and cold.

Sarvam–all external as well internal.

नासानाहे स्नेहपानं प्रधानं
स्निग्धा धूमा मूर्धबस्तिश्च नित्यम् ॥

बलातैलं सर्वथैवोपयोज्यं
वातव्याधावन्यदुक्तं च यद्यत् ॥९॥

In *nāsānāha*, intake of sneha (after meals) is the chief remedy apart from continuous use of unctuous smoking and śirobasti. Moreover, balātaila should be used in all ways and also that which is mentioned under vātavyādhi.

'*Ca*' after '*mūrdhabasti*' implies sālvaṇa, poultice etc; *sarvathaiva*–in all ways such as intake, massage, unctuous enema, śīrobasti, mastiṣka etc.; *anyat*–others, aṇutaila etc.

नासास्त्रावे घ्राणतश्चूर्णमुक्तं
नाड्या देयं योऽवपीडश्च तीक्ष्णः ॥
तीक्ष्णं धूमं देवदार्वग्निकाभ्यां
मांसं वाऽऽजं युक्तमत्रादिशन्ति ॥१०॥

In *nāsāsrāva*, powder snuff should be blown into the nose through a pipe and also pressed snuff with irritant drugs should be used, irritant smoking with devadāru and citraka is also useful. Goat's meat is recommended in diet.

नासाशोषे क्षीरसर्पिः प्रधानं
सिद्धं तैलं चाणुकल्पेन नस्यम् ॥
सर्पिःपानं भोजनं जाङ्गलैश्च
स्नेहः स्वेदः स्नैहिकश्चापि धूमः ॥११॥

In *nāsāśoṣa*, ghee extracted of milk is the chief remedy and also oil cooked with the procedure as in aṇutaila; besides, intake of sneha (mixed with food), food with meat of wild animals, unctuous sudation and unctuous smoking are beneficial.

शेषान् रोगान् घ्राणजान् सन्नियच्छे-
दुक्तं तेषां यद्यथा संविधानम् ॥१२॥

The remaining diseases of nose (*arśas* etc) should be treated with their respective procedures.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे नासागतरोगप्रतिषेधो नाम त्रयोविंशोऽध्यायः ॥२३॥

Thus ends the twenty third chapter on treatment of nasal diseases under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

चतुर्विंशोऽध्यायः
Chapter XXIV

अथातः प्रतिश्यायप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of pratiśyāya (coryza).

As propounded by Lord Dhanvantari.

Pratiśyāyaḥ–the word '*pratiśyāya*' is analysed as '*vātaṃ prati abhimukhaṃ śyāyo gamanaṃ kaphādīnāṃ yatra sa pratiśyāyaḥ*' which means-pratiśyāya is that in which kapha etc. move towards vāta.

नारीप्रसङ्गः शिरसोऽभितापो
धूमो रजः शीतमतिप्रतापः ॥
संधारणं मूत्रपुरीषयोश्च
सद्यः प्रतिश्यायनिदानमुक्तम् ॥३॥

Sexual intercourse, distress in head, smoke, dust, excessive cold or heat and holding the urge of urination and defaecation–these are the immediate (exciting) causes of *pratiśyāya.*

चयं गता मूर्धनि मारुतादयः
पृथक् समस्ताश्च तथैव शोणितम् ॥
प्रकोप्यमाणा विविधैः प्रकोपणै-
र्नृणां प्रतिश्यायकरा भवन्ति हि ॥४॥

Vāyu etc., separately and collectively, along with rakta accumulated and aggravated by various factors get located in head and produce *pratiśyāya.*

शिरोगुरुत्वं क्षवथोः प्रवर्तनं
तथाऽङ्गमर्दः परिहृष्टरोमता ॥
उपद्रवाश्चाप्यपरे पृथग्विधा
नृणां प्रतिश्यायपुरःसराः स्मृताः ॥५॥

Heaviness in head, appearance of sneezing, bodyache, horripilation and other different disorders are prodromal features of pratiśyāya.

आनद्धा पिहिता नासा तनुस्रावप्रवर्तिनी ॥
गलताल्वोष्ठशोषश्च निस्तोदः शङ्खयोस्तथा ॥६॥
स्वरोपघातश्च भवेत् प्रतिश्यायेऽनिलात्मके ॥

Blown and obstructed nose passing thin discharge; dryness of throat, palate and lips; pricking pain in temples and hoarseness of voice–these are features of pratiśyāya caused by vāta.

उष्णः सपीतकः स्रावो घ्राणात् स्रवति पैत्तिके ॥७॥
कृशोऽतिपाण्डुः सन्तप्तो भवेत्तृष्णानिपीडितः॥
सधूमं सहसा वह्निं वमतीव च मानवः ॥८॥

In paittika pratiśyāya, the nasal discharge is hot and yellowish and the patient is emaciated, severely pale, has fever with thirst and expels suddenly as if fire with fumes from nose.

कफः कफकृते घ्राणाच्छुक्लः शीतः स्रवेन्मुहुः ॥
शुक्लावभासः शूनाक्षो भवेद्गुरुशिरोमुखः ॥९॥
शिरोगलौष्ठतालूनां कण्डूयनमतीव च ॥

In kaphaja type, white and cold mucus is dicharged repeatedly from nose. The patient looks white, with swollen eyes, heavy head and face and severe itching in head, throat, lips and palate.

भूत्वा भूत्वा प्रतिश्यायो योऽकस्माद्विनिवर्तते ॥१०॥
संपक्वो वाऽप्यपक्वो वा स सर्वप्रभवः स्मृतः ॥
लिङ्गानि चैव सर्वेषां पीनसानां च सर्वजे ॥११॥

After appearing now and again pratiśyāya, either mature or immature, disappears suddenly, it is known as caused by all doṣas. It has features of all types of pratiśyāya.

Pratiśyāya caused by sannipāta is incurable as said by Videha.

रक्तजे तु प्रतिश्याये रक्तास्रावः प्रवर्तते ॥
ताम्राक्षश्च भवेज्जन्तुरुरोघातप्रपीडितः ॥१२॥

दुर्गन्धोच्छ्वासवदनस्तथा गन्धान्न वेत्ति च ॥
मूर्च्छन्ति चात्र कृमयः श्वेताः स्निग्धास्तथाऽणवः ॥१३॥
कृमिमूर्धविकारेण समानं चास्य लक्षणम् ॥

In raktaja pratiśyāya, there is bleeding from nose, the patient has coppery eyes, suffers severely from chest disorder (uroghāta), has foul smell in breath and mouth and develops anosmia (loss of sensation of smell). There also grow white, glossy, minute organisms and thus resembles, in features, kṛmija śiroroga (head-disease caused by organisms).

Uroghātaḥ—in another treatise it is defined as follows—

"उर:क्षतं गुरु स्तब्धं पूतिपूर्णकफो रसः। सकासः सज्वरो ज्ञेय उरोघातः सपीनसः॥" इति॥

प्रक्लिद्यति पुनर्नासा पुनश्च परिशुष्यति ॥१४॥
मुहुरानह्यते चापि मुहुर्विव्रियते तथा ॥
निःश्वासोच्छ्वासदौर्गन्ध्यं तथा गन्धान्न वेत्ति च ॥१५॥
एवं दुष्टप्रतिश्यायं जानीयात् कृच्छ्रसाधनम् ॥

Nose gets moistened and again dries up, it gets blocked and again opened, there is foul smell in breath and also anosmia–this should be known as *duṣṭa* (vitiated) *pratiśyāya* difficult to cure.

सर्व एव प्रतिश्याया नरस्याप्रतिकारिणः ॥१६॥
कालेन रोगजनना जायन्ते दुष्टपीनसाः ॥
बाधिर्यमान्ध्यमघ्राणं घोरांश्च नयनामयान् ॥
कासाग्निसादशोफांश्च वृद्धाः कुर्वन्ति पीनसाः ॥१७॥

All types of pratiśyāya; if neglected, develop into duṣṭa (vitiated) *pīnasa* (chronic coryza) and cause many disorders, when advanced, such as deafness, blindness, anosmia, severe eye diseases, cough, diminution of digestive power and oedema.

Characters of mature pratiśyāya are mentioned in V.20, the opposite ones are of the immature one. Some read these characters as said by Vṛddha Suśruta as follows—

"अरुचिर्विरसं वक्त्रं नासास्रावो रुजाऽरतिः। शिरोगुरुत्वं क्षवथुर्ज्वरश्चामस्य लक्षणम्॥ तनुत्वमामलिङ्गानां शिरोनासास्यलाघवम्। घनपीतकफत्वं च पक्वपीनसलक्षणम्॥" इति॥

नवं प्रतिश्यायमपास्य सर्व-
मुपाचरेत् सर्पिष एव पानैः ॥
स्वेदैर्विचित्रैर्वमनैश्च युक्तैः
कालोपपन्नैरवपीडनैश्च ॥१८॥

All types of pratiśyāya, except the newly arisen, should be treated with intake of ghee, various types of sudation, proper emesis and timely application of pressed snuff.

As all types of pratiśyāya are caused originally by vāta, intake of ghee is useful in all of them. Some read as follows—

"पीनसानां च सर्वेषां हेतुर्यस्मात् समीरणः। कफपित्ताधिकेऽप्यस्मात् मारुतं समुपक्रमेत्।। तस्मादभिष्यन्दमुदीर्यमाणमुपाचरेदादित एव धीमान्। घृतैः सहिङ्ग्वम्लकटूष्णसिद्धैः स्वेदैर्विचित्रैर्वमनैश्च तीक्ष्णैः।। कटुत्रिकं चित्रकतिन्तिडीकं तालीशपत्रं चविकाम्लसंज्ञम्। विचूर्णितं जीरकचूर्णयुक्त-मेलाच्छदत्वक्सुरभीकृतं च।। मिश्रं पुराणेन गुडेन दद्यात्तत् पीनसानां परिपाचनार्थम्। पक्वं गुडं चापि कटुत्रिकेण घृतप्रगाढं प्रलिहेत् सुखोष्णम्। सर्पिर्गुडाभ्यां कटुकैश्च पक्वान् खादेच्च शक्तूनपि नातिशीतान्। गुडाधिकं चार्द्रकमादिशन्ति युक्तोषितं तत् परिपाचनार्थम्। शिरोविरेकं वमनं च केचिदामे न दातव्यमिति ब्रुवन्ति।।" इति।।

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but this is not accepted by Jejjaṭa.

अपच्यमानस्य हि पाचनार्थं
स्वेदो हितोऽम्लैरहिमं च भोज्यम् ॥
निषेव्यमाणं पयसाऽऽर्द्रकं वा
संपाचयेदिक्षुविकारयोगैः ॥१९॥

For maturation of immature pratiśyāya, sudation and warm food with sours are beneficial. Fresh ginger (ārdraka) used with milk or sugarcane products maturates the disease.

Some read '*saṃpācayet tat kaṭukopayogaiḥ*' in place of '*saṁpācayed ikṣuvikārayogaiḥ*'.

Hereafter some read as follows—

"ग्राम्याणि मांसानि दधीनि मद्यं माषान् कुलत्थान् लवणं कटूनि। अम्लं तथा चामकमूलकं च तथा घनत्वं तरुणः प्रयाति।।" इति।।

but this should not be read as avoided by all commentators.

पक्वं घनं चाप्यवलम्बमानं
शिरोविरेकैरपकर्षयेत्तम् ॥
विरेचनास्थापनधूमपानै-
रवेक्ष्य दोषान् कवलग्रहैश्च ॥२०॥

On maturation, when the thick discharge is hanging down, it should be eliminated with head-evacuation and also with purgation, non-unctuous enema, smoking and gargling while observing the condition of doṣas.

निवातशय्यासनचेष्टनानि
मूर्ध्नो गुरूष्णं च तथैव वासः ॥
तीक्ष्णा विरेकाः शिरसः सधूमा
रूक्षं यवान्नं विजया च सेव्या ॥२१॥

Moreover, sleeping, sitting and movements in windless place, wrapping head with heavy and warm cloth, drastic head-evacuation with smoking, rough edibles made of barley and also harītakī should be used.

शीताम्बुयोषिच्छिशिरावगाह-
चिन्तातिरूक्षाशनवेगरोधान् ॥
शोकं च मद्यानि नवानि चैव
विवर्जयेत् पीनसरोगजुष्टः ॥२२॥

One suffering from pīnasa (pratiśyāya) should avoid cold water, sex, dipping in cold water, anxiety, excessively rough food, suppression of urges, grief and freshly prepared wine.

छर्द्यङ्गसादज्वरगौरवार्त-
मरोचकारत्यतिसारयुक्तम् ॥
विलङ्घनैः पाचनदीपनीयै-
रुपाचरेत् पीनसिनं यथावत् ॥२३॥

The patient of (mature) pratiśyāya having complications of vomiting, malaise, fever, heaviness, anorexia, restlessness and diarrhoea should be treated with fasting, digestives and appetisers.

बहुद्रवैर्वातकफोपसृष्टं
प्रच्छर्दयेत् पीनसिनं वयःस्थम् ॥

उपद्रवांश्चापि यथोपदेशं
स्वैर्भेषजैर्भोजनसंविधानैः ॥
जयेद्विदित्वा मृदुतां गतेषु
प्राग्लक्षणेषूक्तमथादिशेच्च ॥२४॥

One should administer emesis to the adult patient of vātakaphaja pratiśyāya with profusely liquid recipes and then the complications should be controlled with respective drugs and diet. When the symptoms become mild, further treatment should be prescribed.

वातिके तु प्रतिश्याये पिबेत् सर्पिर्यथाक्रमम् ॥
पञ्चभिर्लवणैः सिद्धं प्रथमेन गणेन च ॥२५॥
नस्यादिषु विधिं कृत्स्नमवेक्षेतार्दितेरितम् ॥

In vātika patiśyāya, one should drink ghee, as prescribed, cooked with five salts and the first group (vidārigandhādi) of drugs; regarding snuff etc. the entire procedure prescribed for ardita (facial paralysis) should be adopted.

पित्तरक्तोत्थयोः पेयं सर्पिर्मधुरकैः शृतम् ॥२६॥
परिषेकान् प्रदेहांश्च कुर्यादपि च शीतलान् ॥
श्रीसर्जरसपत्तङ्गप्रियङ्गुमधुशर्कराः ॥२७॥
द्राक्षामधूलिकागोजीश्रीपर्णीमधुकैस्तथा ॥
युज्यन्ते कवलाश्चात्र विरेको मधुरैरपि ॥२८॥

In the types caused by pitta and rakta, ghee processed with sweet drugs should be taken along with applications of cold bath and paste.

Gargles with śrīveṣṭaka, sarjarasa, pattaṅga, priyaṅgu, honey, śarkarā, drākṣā, madhūlikā, gojihvā, gambhārī and madhuka should be used and also purgation with sweet drugs.

Some read as '*pittaraktotthayostiktaiḥ kaṣāyamadhurairghṛtam*'.

धवत्वक्त्रिफलाश्यामातिल्वकैर्मधुकेन च ॥
श्रीपर्णीरजनीमिश्रैः क्षीरे दशगुणे पचेत् ॥२९॥
तैलं कालोपपन्नं तन्नस्यं स्यादनयोर्हितम् ॥

In these conditions, oil should be cooked with dhava (bark), triphalā, śyāmā (trivṛt), tilvaka, madhuka, gambhārī and haridrā along with ten times milk. Timely application of this oil as snuff is beneficial.

कफजे सर्पिषा स्निग्धं तिलमाषविपक्वया ॥३०॥
यवाग्वा वामयेद्वान्तः कफघ्नं क्रममाचरेत् ॥
उभे बले बृहत्यौ च विडङ्गं सत्रिकण्टकम् ॥३१॥
श्वेतामूलं सदाभद्रां वर्षाभूं चात्र संहरेत् ॥
तैलमेभिर्विपक्वं तु नस्यमस्योपकल्पयेत् ॥३२॥
सरलाकिणिहीदारुनिकुम्भेङ्गुदिभिः कृताः ॥
वर्तयश्चोपयोज्याः स्युर्धूमपाने यथाविधि ॥३३॥

In kaphaja type, the patient should be uncted with ghee and then vomited with gruel made of sesamum and black gram (and processed with emetics) followed by management with kapha-alleviating measures.

Oil cooked with two types of balā (balā and atibalā), bṛhatī, kaṇṭakārī, viḍaṅga, gokṣura, śvetā (root), gambhārī and punarnavā should be applied as snuff.

Rods made of saralā (trivṛt), kiṇihī, devadāru, dantī and iṅgudī should be used for smoking as prescribed.

सर्पींषि कटुतिक्तानि तीक्ष्णधूमाः कटूनि च ॥
भेषजान्युपयुक्तानि हन्युः सर्वप्रकोपजम् ॥३४॥
रसाञ्जने सातिविषे मुस्तायां भद्रदारुणि ॥
तैलं विपक्वं नस्यार्थे विदध्याच्चात्र बुद्धिमान् ॥३५॥

Ghee processed with pungents and bitters, irritant smoking and bitter drugs alleviate pratiśyāya caused by aggravation of all doṣas.

The wise should apply as snuff oil cooked with rasāñjana, ativiṣā, mustā and devadāru.

मुस्ता तेजोवती पाठा कट्फलं कटुका वचा ॥
सर्षपाः पिप्पलीमूलं पिप्पल्यः सैन्धवाग्निकौ ॥३६॥
तुत्थं करञ्जबीजं च लवणं भद्रदारु च ॥
एतैः कृतं कषायं तु कवले संप्रयोजयेत् ॥३७॥
हितं मूर्धविरेके च तैलमेभिर्विपाचितम् ॥

Mustā, tejovatī, pāṭhā, kaṭphala, kaṭukā, vacā, sarṣapa, pippalīmūla, pippalī, saindhava, agnikā (ajamodā), tuttha, karañja seeds, lavaṇa and devadāru–

decoction made of these should be used for gargling while oil cooked with these is useful for head-evacuation.

This is for pratiśyāya caused by sannipāta. Others, however, take it as useful in all types.

क्षीरमर्धजले क्वाथ्यं जाङ्गलैर्मृगपक्षिभिः ॥३८॥
पुष्पैर्विमिश्रं जलजैर्वातघ्नैरौषधैरपि ॥
हिमे क्षीरावशिष्टेऽस्मिन् घृतमुत्पाद्य यत्नतः ॥३९॥
सर्वगन्धसितानन्तामधुकं चन्दनं तथा ॥
आवाप्य विपचेद्भूयो दशक्षीरं तु तद्घृतम् ॥४०॥
नस्ये प्रयुक्तमुद्रिक्तान् प्रतिश्यायान् व्यपोहति ॥
यथास्वं दोषशमनैस्तैलं कुर्याच्च यत्नतः ॥४१॥

Milk mixed with half water should be boiled with wild animals and birds, aquatic flowers and vāta–alleviating drugs until only milk remains. When cooled, ghee should be extracted therefrom; now this ghee is again cooked with ten times milk along with (the paste of) all aromatics, śarkarā, anantā (sārivā), madhuka and candana. This ghee used as snuff removes all types of aggravated pratiśyāya.

Oil may also be prepared with respective doṣa–pacifying drugs.

समूत्रपित्ताश्चोद्दिष्टाः क्रियाः कृमिषु योजयेत् ॥
यापनार्थं कृमिघ्नानि भेषजानि च बुद्धिमान् ॥४२॥

In case of appearance of organisms, recipes with urine and bile should be used along with anthelmintic drugs in order to control them.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे प्रतिश्यायप्रतिषेधो नाम चतुर्विंशोऽध्यायः ॥२४॥

Thus ends the twenty fourth chapter on treatment of pratiśyāya under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

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पञ्चविंशोऽध्यायः
Chapter XXV

अथातः शिरोरोगविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of head–diseases.

As propounded by Lord Dhanvantari.

शिरो रुजति मर्त्यानां वातपित्तकफैस्त्रिभिः ॥
सन्निपातेन रक्तेन क्षयेण क्रिमिभिस्तथा ॥३॥
सूर्यावर्तानन्तवातार्धावभेदकशङ्खकैः ॥
एकादशप्रकारस्य लक्षणं संप्रवक्ष्यते ॥४॥

Head is aflicted with pain by vāta, pitta, kapha, sannipāta, rakta, wasting, organisms, sūryāvarta, anantavāta, ardhāvabhedaka and śaṅkhaka. Features of these eleven types of *śiroroga* are described further.

Some read also '*sūryāvarta-viparyaya*' on the basis of Videha such as—

"तत्र वातानुगं पित्तं चितं शिरसि तिष्ठति। मध्याह्ने तेजसाऽर्कस्य तद्विवृद्धं शिरोरुजम्।। करोति पैत्तिकीं घोरां संशाम्यति दिनक्षये। अस्तं गते प्रभाहीने सूर्ये वायुर्विवर्धते।। पित्तं शान्तिमवाप्नोति ततः शाम्यति वेदना। एष पित्तानिलकृतः सूर्यावर्तविपर्ययः।।" इति।।

Some followers of Suśruta read it as follows—

"वातपित्तात् पुरोजाता रुजाऽपैत्यपराह्णतः। सूर्यावर्तः स तु प्रोक्तो विपरीते विपर्ययः।।" इति।।

Some, however, read as follows—

"आलुञ्चयते कम्पति चापि मूर्धा सर्पन्ति मध्ये च पिपीलिका वा। स्कन्धः शिरश्चाप्यवघूर्णते च मूर्च्छा प्रलापश्च तथैव निद्रा।। संज्ञाप्रणाशं जनयेद्विनिद्रां प्रातस्ततः पश्यति चातिचित्रम्। गृह्णाति मन्ये हृदयं च रूपैः सर्वैरमीभिः समभिद्रुतस्तु।। तिस्रो हि रात्रीर्न स जातु जीवेत्तं शीर्षकं संप्रवदन्ति रोगम्।।" इति।।

But this has not been accepted by commentators.

यस्यानिमित्तं शिरसो रुजश्च
भवन्ति तीव्रा निशि चातिमात्रम् ॥
बन्धोपतापैश्च भवेद्विशेषः
शिरोभितापः स समीरणेन ॥५॥

When headache starts without apparent cause, aggravates severely in night and is relieved by binding and fomentation, this head–disease should be known as caused by vāta.

यस्योष्णमङ्गारचितं यथैव
दह्येत धूप्येत शिरोऽक्षिनासम् ॥
शीतेन रात्रौ च भवेद्विशेषः
शिरोभितापः स तु पित्तकोपात् ॥६॥

If head with eyes and nose is hot and has burning as if covered with burning charcoals along with fuming, there is relief by cold and in night, it is head-disease caused by pitta.

शिरोगलं यस्य कफोपदिग्धं
गुरु प्रतिष्टब्धमथो हिमं च ॥
शूनाक्षिकूटं वदनं च यस्य
शिरोभितापः स कफप्रकोपात् ॥७॥

When head upto throat is pasted with mucus, heavy, stiffened and cold and there is swelling over orbital notch, the head–disease is caused by kapha.

Though not mentioned, relief by the items with opposite qualities should be understood.

शिरोभितापे त्रितयप्रवृत्ते
सर्वाणि लिङ्गानि समुद्भवन्ति ॥

In head–disease caused by three doṣas, all the features are present.

रक्तात्मकः पित्तसमानलिङ्गः
स्पर्शासहत्वं शिरसो भवेच्च ॥८॥

That caused by rakta has features similar to those of paittika one with marked tenderness in head.

वसाबलासक्षतसंभवानां
शिरोगतानामिह संक्षयेण ॥
क्षयप्रवृत्तः शिरसोऽभितापः
कष्टो भवेदुग्ररुजोऽतिमात्रम् ॥९॥
संस्वेदनच्छर्दनधूमनस्यै-
रसृग्विमोक्षैश्च विवृद्धिमेति ॥

By depletion of fat, kapha and rakta in head, the head–disease caused by wasting takes place which is terrible and excessively painful. It aggravates by sudation, emesis, smoking, snuffing and blood-letting.

'Vasā' here is implying mark by which unctuousness in body, brain-matter, fat, marrow and semen are implied. Some read '*asṛgvasāśleṣmasamīraṇānām*' in place of '*vasābalāsakṣatasaṃbhavānām*' but this is not favoured by Gayī.

निस्तुद्यते यस्य शिरोऽतिमात्रं
संभक्ष्यमाणं स्फुटतीव चान्तः ॥१०॥
घ्राणाच्च गच्छेत्सलिलं सरक्तं
शिरोभितापः कृमिभिः स घोरः ॥

When head has severe pricking pain and eaten away (by organisms) as if being shattered inside with bloody discharge from nose, it is severe head-disease caused by organisms.

सूर्योदयं या प्रति मन्दमन्द-
मक्षिभ्रुवं रुक् समुपैति गाढम् ॥११॥
विवर्धते चांशुमता सहैव
सूर्यापवृत्तौ विनिवर्तते च ॥
शीतेन शान्तिं लभते कदाचि-
दुष्णेन जन्तुः सुखमाप्नुयाच्च ॥१२॥
तं भास्करावर्तमुदाहरन्ति
सर्वात्मकं कष्टतमं विकारम् ॥

Pain in eyes and eye brows starts slowly with sunrise which becomes severe increasing gradually as the sun rises up and subsides at the sunset. The patient

gets relief sometimes by cold and at another time by hot items. This is known as *Sūryāvarta* which is the most troublesome disorder caused by all doṣas.

Interpreting the mechanism of the disorder Nimi says—

"स्वभावशीता तमसोऽभिमूला रात्रिस्तयोद्धूतकफेन मार्गे। रुद्धे मरुत्कोपमियात् प्रभाते रुजं करोत्यत्र शिरोभितापे।। मध्याह्नसूर्यातपतापयोगात् कफे विलीने मरुति प्रपन्ने। स्वमार्गमायाति तदा दिनान्ते प्रशान्तिमावर्त इहार्कपूर्वे।।" इति।।

Some read here *'āvartasaṃjñaḥ sa ca sūryapūrvo vyādhirmataḥ pittasamīraṇābhyām'*.

दोषास्तु दुष्टास्त्रय एव मन्यां
संपीड्य घाटासु रुजां सुतीव्राम् ॥१३॥
कुर्वन्ति साक्षिभ्रुवि शङ्खदेशे
स्थितिं करोत्याशु विशेषतस्तु ॥
गण्डस्य पार्श्वे तु करोति कम्पं
हनुग्रहं लोचनजांश्च रोगान् ॥१४॥
अनन्तवातं तमुदाहरन्ति
दोषत्रयोत्थं शिरसो विकारम् ॥

All the three aggravated doṣas pressing the carotid region produce excruciating pain in nape and get located particularly in eye brows and temples causing shaking in side of cheek, lock-jaw and diseases of eye. This is known as *anantavāta*, a head-disease caused by three doṣas.

यस्योत्तमाङ्गार्धमतीव जन्तोः
संभेदतोदभ्रमशूलजुष्टम् ॥१५॥
पक्षाद्दशाहादथवाऽप्यकस्मा-
त्तस्यार्धभेदं त्रितयाद्व्यवस्येत् ॥

If one half of the head develops severe tearing and pricking pain, giddiness and piercing pain suddenly after a fortnight or ten days, this should be diagnosed as *ardhāvabhedaka* (hemicrania) caused by three doṣas.

Some read *'tasyārdhabhedaṃ pavanāt sapittāt'* others again read *'dvitayāt'* in place of *'tritayāt'*.

शङ्खाश्रितो वायुरुदीर्णवेगः
कृतानुयात्रः कफपित्तरक्तैः ॥१६॥
रुजः सुतीव्राः प्रतनोति मूर्ध्नि
विशेषतश्चापि हि शङ्खयोस्तु ॥
सुकष्टमेनं खलु शङ्खकाख्यं
महर्षयो वेदविदः पुराणाः ॥१७॥
व्याधिं वदन्त्युद्गतमृत्युकल्पं
भिषक्सहस्त्रैरपि दुर्निवारम् ॥१८॥

Forceful vāyu followed by kapha, pitta and rakta and located in temples produce very severe pain in head particularly temples. The ancient sages learned in Veda (Āyurveda) term this troublesome disease as *śaṅkhaka*–a disease like approached death difficult to be pushed off even by thousand physicians.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे शिरोरोगविज्ञानीयो नाम पञ्चविंशोऽध्यायः ॥२५॥

Thus ends the twenty fifth chapter on description of head–diseases under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

षड्विंशोऽध्याय:
Chapter XXVI

अथात: शिरोरोगप्रतिषेधं व्याख्यास्याम: ॥१॥
यथोवाच भगवान् धन्वन्तरि: ॥२॥

Now I shall expound the chapter on treatment of head-diseases.

As propounded by Lord Dhanvantari.

वातव्याधिविधि: कार्य: शिरोरोगेऽनिलात्मके ॥
पयोऽनुपानं सेवेत घृतं तैलमथापि वा ॥३॥

In vātika head-disease, the procedure as prescribed in vātavyādhi should be applied. The patient should use ghee or oil with post-drink of milk.

Vātavyādhividhiḥ–external as well as internal–the former such as unction, sudation, massage, irrigation, poultice, śirobasti, snuff etc. and the latter such as intake of sneha, unctuous and non-unctuous enema etc.; *ghṛtam*–ghṛta is applicable if vāta is associaed with pitta while oil is useful in that associated with kapha.

मुद्गान् कुलत्थान्माषांश्च खादेच्च निशि केवलान् ॥
कटूष्णांश्च ससर्पिष्कानुष्णं चानु पय: पिबेत् ॥४॥
पिबेद्वा पयसा तैलं तत्कल्कं वाऽपि मानव: ॥

The patient should eat in night simply green gram, horse gram and black gram processed with pungent and hot drugs and mixed with ghee followed by intake of hot milk.

Or he should take (sesamum) oil or paste of green gram etc. with milk.

Tatkailkam–paste of gree gram etc.; others take paste of sesamum but this is not favoured by both Gayī and Jejjaṭa.

वातघ्नसिद्धै: क्षीरैश्च सुखोष्णै: सेकमाचरेत् ॥५॥
तत्सिद्धै: पायसैर्वाऽपि सुखोष्णैर्लेपयेच्छिर: ॥
स्विन्नैर्वा मत्स्यपिशितै: कृशरैर्वा ससैन्धवै: ॥६॥

चन्दनोत्पलकुष्ठैर्वा सुश्लक्ष्णैर्मगधायुतैः ॥
स्निग्धस्य तैलं नस्यं स्यात् कुलीररससाधितम् ॥७॥
वरुणादौ गणे क्षुण्णे क्षीरमर्धोदकं पचेत् ॥
क्षीरशेषं च तन्मथ्यं शीतं सारमुपाहरेत् ॥८॥
ततो मधुरकैः सिद्धं नस्ये तत् पूजितं हविः ॥
तस्मिन् विपक्वे क्षीरे तु पेयं सर्पिः सशर्करम् ॥९॥
धूमं चास्य यथाकालं स्नैहिकं योजयेद्भिषक् ॥

Dripping irrigation (dhārāseka) should be applied with warm milk processed with vāta-alleviating drugs.

Or lukewarm paste of pāyasa cooked with these should be applied on head, or of steamed fish-meat or kṛśarā mixed with rocksalt or finely pounded candana utpala and kuṣṭha mixed with pippalī.

The uncted patient should use snuff of oil cooked with crab's juice. Milk mixed with half water should be cooked with ground drugs of varuṇādi group reduced to milk only; then ghee obtained from its churning should be processed with sweet (kākolyādi) drugs. This ghee is useful as snuff.

Ghee cooked with this (varuṇādi group) along with the paste of sweet drugs should be taken after mixing with sugar.

The physician should also administer unctuous smoking at proper time.

पानाभ्यञ्जननस्येषु बस्तिकर्मणि सेचने ॥१०॥
विदध्यात्त्रैवृतं धीमान् बलातैलमथापि वा ॥

For intake, massage, snuffing, enema and irrigation the wise should use traivṛta or balātaila.

Traivṛtam–as mentioned under treatment of apatānaka; *balātailam*–as mentioned under management of mūḍhagarbha.

भोजयेच्च रसैः स्निग्धैः पयोभिर्वा सुसंस्कृतैः ॥११॥

The patient should be fed with unctuous meat-soup and milk well processed with vāta-alleviating drugs.

पित्तरक्तसमुत्थानौ शिरोरोगौ निवारयेत् ॥
शिरोलेपैः ससर्पिष्कैः परिषेकैश्च शीतलैः ॥१२॥

क्षीरेक्षुरसधान्याम्लमस्तुक्षौद्रसिताजलैः ॥

Head–diseases caused by pitta and rakta should be treated with paste mixed with ghee on head and cold irrigation with milk, sugarcane juice, sour gruel, curd water, honey and sugar-water.

Śirolepaiḥ–paste on head made of sweet etc. drugs.

नलवञ्जुलकह्लारचन्दनोत्पलपद्मकैः ॥१३॥
वंशशैवलयष्ट्याह्वमुस्ताम्भोरुहसंयुतैः ॥
शिरःप्रलेपैः सघृतैर्वैसर्पैश्च तथाविधैः ॥१४॥
मधुरैश्च मुखालेपैर्नस्यकर्मभिरेव च ॥

The pastes on head should be made of nala, vañjula, kahlāra, candana, utpala, padmaka, vaṃśa, śaivala, madhuyaṣṭī, mustā and kamala mixed with ghee. Similarly, paste mentioned under treatment of erysipelas should also be used. Besides, paste on face (cosmetic) and snuffing should be of sweet drugs.

आस्थापनैर्विरेकैश्च पथ्यैश्च स्नेहबस्तिभिः ॥१५॥
क्षीरसर्पिर्हितं नस्यं वसा वा जाङ्गला शुभा ॥

The patient should be managed with wholesome non-unctuous enema, unctuous enema (snehabasti) and purgation; for snuffing, ghee extracted of milk or muscle-fat of wild animals is useful.

उत्पलादिविपक्वेन क्षीरेणास्थापनं हितम् ॥१६॥
भोजनं जाङ्गलरसैः सर्पिषा चानुवासनम् ॥
मधुरैः क्षीरसर्पिस्तु स्नेहने च सशर्करम् ॥१७॥

Non-unctuous enema should be given with milk cooked with utpalādi drugs. The patient should be fed with meat-soup of wild animals. Snehabasti (unctuous enema) should be applied with ghee extracted of milk processed with sweet drugs and mixed with sugar.

Some read '*madhuraiḥ kṣīrasarpistu pakvaṃ pāne saśarkaram*' which is not accepted by Gayī.

पित्तरक्तघ्नमुद्दिष्टं यच्चान्यदपि तद्धितम् ॥

Other remedies indicated in raktapitta are also beneficial.

कफोत्थितं शिरोरोगं जयेत् कफनिवारणैः ॥१८॥

शिरोविरेकैर्वमनैस्तीक्ष्णैर्गण्डूषधारणैः ॥
अच्छं च पाययेत्सर्पिः स्वेदयेच्चाप्यभीक्ष्णशः ॥१९॥
शिरो मधूकसारेण स्निग्धं चापि विरेचयेत् ॥
इङ्गुदस्य त्वचा वाऽपि मेषशृङ्गस्य वा भिषक् ॥२०॥

The head-disease caused by kapha should be controlled with measures which eliminate kapha such as head-evacuation, emesis and gargling with irritant drugs. Single ghee should be administered and fomentation should be applied repeteadly; head having been uncted should be evacuated with sāra (seed) of madhūka or with bark of iṅgudī or meṣaśṛṅga.

आभ्यामेव कृतां वर्तिं धूमपाने प्रयोजयेत् ॥
घ्रेयं कट्फलचूर्णं च कवलाश्च कफापहाः ॥२१॥
सरलाकुष्ठशार्ङ्गेष्टादेवकाष्ठैः सरोहिषैः ॥
क्षारपिष्टैः सलवणैः सुखोष्णैर्लेपयेच्छिरः ॥२२॥

Rods made of the above two (bark of iṅgudī and meṣaśṛṅga) should be given for smoking. Powder of kaṭphala should be inhaled (by blowing) and kapha–alleviating gargles should be applied.

Warm paste of saralā, kuṣṭha, śārṅgeṣṭā, devadāru and rohiṣa pounded with alkali-water and mixed with a little salt should be applied on head.

यवषष्टिकयोश्चान्नं व्योषक्षारसमायुतम् ॥
पटोलमुद्गकौलत्थैर्मात्रावद्भोजयेद्रसैः ॥२३॥

The diet should consist of boiled barley and ṣaṣṭika rice added with trikaṭu and yavakṣāra along with soups of paṭola, green gram and horse gram–all in proper quantity.

शिरोरोगे त्रिदोषोत्थे त्रिदोषघ्नो विधिर्हितः ॥
सर्पिःपानं विशेषेण पुराणं वा दिशन्ति हि ॥२४॥

In head-disease caused by three doṣas, measures alleviating three doṣas are useful; or intake of ghee particularly the old one is prescribed.

क्षयजे क्षयमासाद्य कर्तव्यो बृंहणो विधिः ॥
पाने नस्ये च सर्पिः स्याद्वातघ्नमधुरैः श्रृतम् ॥२५॥
क्षयकासापहं चात्र सर्पिः पथ्यतमं विदुः ॥

In that caused by wasting, promoting therepy should be applied after diagnosing the case properly. For intake and snuffing, ghee cooked with vāta-alleviating and sweet drugs should be used. Ghee prescribed for kṣayaja kāsa (cough caused by wasting) is also considered as the most beneficial in this condition.

Kṣayakāsāpahaṃ sarpiḥ–ghee prescribed for kṣayaja cough and mentioned as '*kulīraśukticaṭakaiṇalāvān*' etc.

कृमिभिर्भक्ष्यमाणस्य वक्ष्यते शिरसः क्रिया ॥२६॥
नस्ये हि शोणितं दद्यात्तेन मूर्च्छन्ति जन्तवः ॥
मत्ताः शोणितगन्धेन समायान्ति यतस्ततः ॥२७॥

Now management of head being eaten by organisms will be described.

Blood should be given as snuff by which the organisms get excited and thus intoxicated by the smell of blood move here and there (and in this stage, they should be removed with brush etc.)

तेषां निर्हरणं कार्यं ततो मूर्धविरेचनैः ॥
ह्रस्वशिग्रुकबीजैर्वा कांस्यनीलीसमायुतैः ॥२८॥
कृमिघ्नैरवपीडैश्च मूत्रपिष्टैरुपाचरेत् ॥
पूतिमत्स्ययुतान् धूमान् कृमिघ्नांश्च प्रयोजयेत् ॥२९॥
भोजनानि कृमिघ्नानि पानानि विविधानि च ॥

They should be removed further with head-evacuation or the case should be managed with pressed snuff of seeds of small śigru mixed with bluish slag of bell metal and other anthelmintic drugs pounded with cow's urine. Besides, smoking with anthelmintic drugs mixed with putrid fish should be used.

Foods and drinks should be of various types processed with anthelmintic drugs.

सूर्यावर्ते विधातव्यं नस्यकर्मादि भेषजम् ॥३०॥
भोजनं जाङ्गलप्रायं क्षीरान्नविकृतिर्घृतम् ॥

In *sūryāvarta*, snuffing etc. should be used as remedy and the diet should consist mostly of the meat of wild animals, cooked cereals with milk and ghee.

Nasyakarmādi–here '*ādi*' implies paste, irrigation, gargling, śirobasti etc.; others, however, take four evacuative measures leaving emesis.

तथाऽर्धभेदके व्याधौ प्राप्तमन्यच्च यद्भवेत् ॥३१॥

शिरीषमूलकफलैरवपीडोऽनयोर्हितः ॥
वंशमूलककर्पूरैरवपीडं प्रयोजयेत् ॥३२॥
अवपीडो हितश्चात्र वचामागधिकायुतः ॥
मधुकेनावपीडो वा मधुना सह संयुतः ॥३३॥
मनःशिलावपीडो वा मधुना चन्दनेन वा ॥
तेषामन्ते हितं नस्यं सर्पिर्मधुरकान्वितम् ॥३४॥

This is also efficacious in hemicrania and also other proper remedies.

Pressed snuff in both of them (sūryāvarta and ardhāvabhedaka) consisting of 1. fruits (seeds) of śirīṣa and mūlaka; 2. vaṃśa, mūlaka and camphor; 3. vacā and pippalī; 4. or madhuka mixed with honey; 5. realgar mixed with honey; 6. candana mixed with honey should be used.

After the application of pressed snuff; ghee cooked with sweet drugs is beneficial as snuff.

Anyacca–other remedies such as unction, blood-letting, pressed snuff, dīpikātaila as mentioned under earache etc.

Some read '*madhurasā*' in place of '*madhurakā*' taking it as mūrvā.

सारिवोत्पलकुष्ठानि मधुकं चाम्लपेषितम् ॥
सर्पिस्तैलयुतो लेपो द्वयोरपि सुखावहः ॥३५॥

Sārivā, utpala, kuṣṭha and madhuka pounded with sour gruel and mixed with ghee and oil is efficacious as paste in both of them (sūryāvarta and ardhāvabhedaka).

Lephaḥ–this paste should be applied in predominance of vāta and pitta.

एष एव प्रयोक्तव्यः शिरोरोगे कफात्मके ॥

The same recipe should be applied in head disease caused by kapha.

Eṣa eva–the pressed juice of śirīṣa seeds etc.

अनन्तवाते कर्तव्यः सूर्यावर्तहरो विधिः ॥३६॥
सिराव्यधश्च कर्तव्योऽनन्तवातप्रशान्तये ॥
आहारश्च विधातव्यो वातपित्तविनाशनः ॥३७॥
मधुमस्तकसंयावघृतपूरैश्च भोजनम् ॥

In *anantavāta*, measures prescribed for sūryāvarta should be employed; venepuncture should be performed to pacify anantavāta. Diet should consist of items alleviating vāta and pitta, particularly madhumastaka, saṃyāva and ghṛtapūra should be taken as food.

क्षीरसर्पिः प्रशंसन्ति नस्ये पाने च शङ्खके ॥३८॥
जाङ्गलानां रसैः स्निग्धैराहारश्चात्र शस्यते ॥

In *śaṅkhaka*, ghee extracted of milk is recommended as snuff and intake. The patient should take food with unctuous soups of the meat of wild animals.

Some read '*audakānām*' in place of '*jāṅgalānām*' but it is not accepted by Gayī.

शतावरीं तिलान् कृष्णान् मधुकं नीलमुत्पलम् ॥३९॥
दूर्वां पुनर्नवां चैव लेपे साध्ववचारयेत् ॥
महासुगन्धामथवा पालिन्दीं चाम्लपेषिताम् ॥४०॥

The paste of śatāvarī, black sesamum, madhuka, nīlotpala, dūrvā and punarnavā should be applied properly. Similarly, that of mahāsugandhā or pālindī pounded with sour gruel should be used.

शीतांश्चात्र परीषेकान् प्रदेहांश्च प्रयोजयेत् ॥
अवपीडश्च देयोऽत्र सूर्यावर्तनिवारणः ॥४१॥

Irrigation and paste with śītavīrya drugs should be used. Pressed snuff which alleviates sūryāvarta should also be applied.

Śītapariṣekān–irrigation with decoction of śitavīrya drugs such as of vidārigandhādi, kākolyādi and utpalādi groups; *śītapradehān*–paste with the same pounded with sour gruel.

कृमिक्षयकृतौ हित्वा शिरोरोगेषु बुद्धिमान् ॥
मधुतैलसमायुक्तैः शिरांस्यतिविरेचयेत् ॥४२॥
पश्चात्सर्षपतैलेन ततो नस्यं प्रयोजयेत् ॥

In all types of head-diesease except those caused by organisms and wasting, the wise should evacuate head drastically with errhines mixed with honey and oil followed by the use of mustard oil as snuff.

Others read '*paścāt sarpiḥ sukhoṣṇaṃ tu nasyatastu praśasyate*'; their idea is that after elimination of kapha by head-evacuation, ghee should be given as snuff to control vāta and pitta.

न चेच्छान्तिं व्रजन्त्येवं स्निग्धस्विन्नांस्ततो भिषक् ॥४३॥
पश्चादुपाचरेत्सम्यक् सिराणामथ मोक्षणैः ॥

If by this management there is no response, the patient should be uncted and sudated and the surgeon should treat him properly with venepuncture.

षट्सप्ततिर्नेत्ररोगा दशाष्टादश कर्णजाः ॥४४॥
एकत्रिंशद् घ्राणगताः शिरस्येकादशैव तु ॥
इति विस्तरतो दृष्टाः सलक्षणचिकित्सिताः ॥४५॥
संहितायामभिहिताः सप्तषष्टिर्मुखामयाः ॥
एतावन्तो यथास्थूलमुत्तमाङ्गगता गदाः ॥
अस्मिञ्छास्त्रे निगदिताः सङ्ख्यारूपचिकित्सितैः ॥४६॥

Thus seventy six eye diseases, twenty eight ear diseases, thirty one nasal diseases and eleven head-diseases are described in detail with features and treatment. Besides, sixty seven diseases of mouth are described in the portion of the text. Thus, broadly, these diseases of head are described with numbers, features and treatment in this scripture.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते शालाक्यतन्त्रे शिरोरोगप्रतिषेधो नाम षड्विंशोऽध्यायः ॥२६॥

Thus ends the twenty sixth chapter on treatment of head-diseases under Śālākyatantra in Uttaratantra of Suśrutasaṃhitā.

KUMĀRATANTRA

(PEDIATRICS INCLUDING GYNAECOLOGY)

सप्तविंशोऽध्यायः
Chapter XXVII

अथातो नवग्रहाकृतिविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on description of the features of nine grahas.

As propounded by Lord Dhanvantari.

Nava grahāḥ–here 'bāla' is understood and as such bālagrahas are nine; others affecting adults are eight to be described in bhūtavidyā.

बालग्रहाणां विज्ञानं साधनं चाप्यनन्तरम् ॥
उत्पत्तिं कारणं चैव सुश्रुतैकमनाः शृणु ॥३॥

O Suśruta! listen with concentrated mind about description of bālagrahas, their management, origin and etiology.

स्कन्दग्रहस्तु प्रथमः स्कन्दापस्मार एव च ॥
शकुनी रेवती चैव पूतना चान्धपूतना ॥४॥
पूतना शीतनामा च तथैव मुखमण्डिका ॥
नवमो नैगमेषश्च यः पितृग्रहसंज्ञितः ॥५॥

These are as follows–skandagraha, skandāpasmāra, śakuni, Revatī, pūtanā, andhapūtanā, śītapūtanā, mukhamaṇḍikā and the ninth naigameṣa which is known as pitṛgraha.

धात्रीमात्रोः प्राक्प्रदिष्टापचारा-
च्छौचभ्रष्टान्मङ्गलाचारहीनान् ॥
त्रस्तान् हृष्टांस्तर्जितान् ताडितान् वा
पूजाहेतोर्हिंस्युरेते कुमारान् ॥६॥

They inflict children for worship if wet nurse and mother indulged in activities prohibited earlier, are away from cleanliness and do not observe auspicious

behaviour or the children themselves are frightened, exhilarated, terrorised and beaten.

ऐश्वर्यस्थास्ते न शक्या विशन्तो
देहं द्रष्टुं मानुषैर्विश्वरूपाः ॥
आप्तं वाक्यं तत्समीक्ष्याभिधास्ये
लिङ्गान्येषां यानि देहे भवन्ति ॥७॥

Because of their superb power and assuming universal forms they can't be visualised by human beings while entering into the body. Hence, on the basis of scriptural authority, I will describe their features observed in patients.

शूनाक्षः क्षतजसगन्धिकः स्तनद्विड्
वक्रास्यो हतचलितैकपक्ष्मनेत्रः ॥
उद्विग्नः सुलुलितचक्षुरल्परोदी
स्कन्दार्तो भवति च गाढमुष्टिवर्चाः ॥८॥

One afflicated with *skanda graha* has swollen eyes, fishy odour, aversion to breast-milk, crooked face, one eye with lashes immobile while the other one mobile, is restless with closed eyes, weeps little and has clnched fists and hard stool.

Gayadāsa reads '*stabdhāṅgaḥ kṣatajasagandhikaḥ stanadviṭ vakrāsyo hatacaraṇaikapakṣmanetraḥ*'.

निःसंज्ञो भवति पुनर्भवेत्ससंज्ञः
संरब्धः करचरणैश्च नृत्यतीव ॥
विण्मूत्रे सृजति विनद्य जृम्भमाणः
फेनं च प्रसृजति तत्सखाभिपन्नः ॥९॥

The child becomes unconscious and again conscious, while excited moves hands and feet as if dancing, passes feaces and urine with loud noise, yawns and emits froth–this is the feature of one seized by his friend *skandapāsmāra*.

त्रस्ताङ्गो भयचकितो विहङ्गगन्धिः
संस्राविव्रणपरिपीडितः समन्तात् ॥
स्फोटैश्च प्रचिततनुः सदाहपाकै-
र्विज्ञेयो भवति शिशुः क्षतः शकुन्या ॥१०॥

The child afflicted by *śakuni* has flaccid limbs, bird's smell, is frightened, suffers from discharging wounds all around and body is covered with eruptive boils with burning sensation and suppuration.

रक्तास्यो हरितमलोऽतिपाण्डुदेहः
श्यावो वा ज्वरमुखपाकवेदनार्तः ॥
रेवत्या व्यथिततनुश्च कर्णनासं
मृद्नाति ध्रुवमभिपीडितः कुमारः ॥११॥

The child, if afflicted by *Revatī*, has red face, green faeces, markedly pale or whitish body and suffers from fever and painful stomatitis and now and then, presses his ears and nose.

स्रस्ताङ्गः स्वपिति सुखं दिवा न रात्रौ
विड् भिन्नं सृजति च काकतुल्यगन्धिः ॥
छर्द्याऽऽर्तो हृषिततनूरुहः कुमार-
स्तृष्णालुर्भवति च पूतनागृहीतः ॥१२॥

The child seized by *pūtanā* has drooping limbs, no comfortable sleep in day and night, diarrhoea, crow's smell, vomiting, horripilation and excessive thirst.

यो द्वेष्टि स्तनमतिसारकासहिक्का-
च्छर्दीभिर्ज्वरसहिताभिरर्द्यमानः ॥
दुर्वर्णः सततमधःशयोऽम्लगन्धि-
स्तं ब्रूयुर्भिषज इहान्धपूतनार्तम् ॥१३॥

The child should be diagnosed as afflicted by *andhapūtanā* if he has aversion to breast-milk, suffers from diarrhoea, cough, hiccough, vomiting and fever, develops ugly complexion, sleeps with face downwards and has sour odour.

उद्विग्नो भृशमतिवेपते प्ररुद्यात्
संलीनः स्वपिति च यस्य चान्त्रकूजः ॥
विस्राङ्गो भृशमतिसार्यते च यस्तं
जानीयाद्भिषगिह शीतपूतनार्तम् ॥१४॥

The physician should diagnose as afflicted by *śītapūtanā* if the child is excessively agitated, trembles and weeps excessively, is bed-ridden with gurgling sound in intestines, fishy odour and severe diarrhoea.

म्लानाङ्गः सुरुचिरपाणिपादवक्त्रो
बह्वाशी कलुषसिरावृतोदरो यः ॥
सोद्वेगो भवति च मूत्रतुल्यगन्धिः
स ज्ञेयः शिशुरिह वक्त्रमण्डिकार्तः ॥१५॥

If the child has emaciated trunk with good looking hands, feet and face; abdomen covered with bluish veins, eats too much, is agitated and develops odour similar to that of urine, he should be known as seized by *mukhamaṇḍikā*.

यः फेनं वमति विनम्यते च मध्ये
सोद्वेगं विलपति चोर्ध्वमीक्षमाणः ॥
ज्वर्येत प्रततमथो वसासगन्धि-
र्निःसंज्ञो भवति हि नैगमेषजुष्टः ॥१६॥

One who emits froth, bends in the middle (of the body), while gazing upwards cries with agitation, has continuous fever, fatty odour and becomes unconscious should be known as possessed by *naigameṣa*.

Some read '*vihasati*' in place of '*vilapati*'

प्रस्तब्धो यः स्तनद्वेषी मुह्यते चाविशन्मुहुः ॥
तं बालमचिराद्धन्ति ग्रहः संपूर्णलक्षणः ॥१७॥
विपरीतमतः साध्यं चिकित्सेदचिरार्दितम् ॥

Graha with full features kills the child shortly if he is stiffened, has aversion to breast-milk and frequently loses consciousness while having fits.

Opposite to this is curable which should be treated when the disease is newly arisen.

गृहे पुराणहविषाऽभ्यज्य बालं शुचौ शुचिः ॥१८॥
सर्षपान् प्रकिरेत्तेषां तैलैर्दीपं च कारयेत् ॥
सदा सन्निहितं चापि जुहुयाद्धव्यवाहनम् ॥१९॥
सर्वगन्धौषधीबीजैर्गन्धमाल्यैरलङ्कृतम् ॥
अग्नये कृत्तिकाभ्यश्च स्वाहा स्वाहेति संततम् ॥२०॥
नमः स्कन्दाय देवाय ग्रहाधिपतये नमः ॥
शिरसा त्वाऽभिवन्देऽहं प्रतिगृह्णीष्व मे बलिम् ॥
नीरुजो निर्विकारश्च शिशुर्मे जायतां द्रुतम् ॥२१॥

The clean physician should massage the child with old ghee in a clean chamber, should scatter mustard seeds and light a lamp with oil of the same, he should offer oblation in fire always kept close by with seeds of all aromatics and cereals and embellished with fragrant garlands, thereafter offering with constant utterance of 'Agnaye svāhā' and 'kṛttikābhyaḥ svāhā' with the following mantra—

'Salutation to skanda, the god and the Lord of grahas, I bow to there with head low, kindly accept my offering, so that my child becomes free from pain and disorder quickly.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे नवग्रहाकृतिविज्ञानीयो नाम (प्रथमोऽध्याय:, आदित:) सप्तविंशोऽध्याय: ॥२७॥

Thus ends the twenty seventh chapter on description of the features of nine grahas under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

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अष्टाविंशोऽध्यायः
Chapter XXVIII

अथातः स्कन्दग्रहप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on management of skandagraha.

As propounded by Lord Dhanvantari.

स्कन्दग्रहोपसृष्टानां कुमाराणां प्रशस्यते ॥
वातघ्नद्रुमपत्राणां निष्क्वाथः परिषेचने ॥३॥

Sprinkling with decoction of the leaves of the vāta-alleviating plants is recommended for children seized by *skandagraha.*

तेषां मूलेषु सिद्धं च तैलमभ्यञ्जने हितम् ॥
सर्वगन्धसुरामण्डकैडर्यावापमिष्यते ॥४॥

For massage, oil cooked with the roots of the above plants along with the paste of all aromatics, clear wine and kaiḍarya is wholesome.

Vāta-alleviating plants bilva etc.; *sarvagandha*–all aromatics mentioned in elādi group.

देवदारुणि रास्नायां मधुरेषु द्रुमेषु च ॥
सिद्धं सर्पिश्च सक्षीरं पानमस्मै प्रयोजयेत् ॥५॥

Ghee cooked with devadāru, rāsnā and sweet plants along with milk should be given to him for drink.

Madhuradrumāḥ–sweet plants madhūka, rājādana etc.; *pānam*–drink in case of child taking solid food.

सर्षपाः सर्पनिर्मोको वचा काकादनी घृतम् ॥
उष्ट्राजाविगवां चैव रोमाण्युद्धूपनं शिशोः ॥६॥

The child should be fumigated with sarṣapa, slough of snake, vacā, kākādanī, ghṛta and hairs of camel, goat, sheep and cow.

सोमवल्लीमिन्द्रवल्लीं शमीं बिल्वस्य कण्टकान् ॥
मृगादन्याश्च मूलानि ग्रथितान्येव धारयेत् ॥७॥

Somavallī, indravallī, śamī, thorns of bilva and root of indravāruṇī should be strung and worn.

रक्तानि माल्यानि तथा पताका
रक्ताश्च गन्धा विविधाश्च भक्ष्याः ॥
घण्टा च देवाय बलिर्निवेद्यः
सुकुक्कुटः स्कन्दग्रहे हिताय ॥८॥

Offering should be made of red garlands and banners, perfumes, various edibles, bell and a healthy cock to the god for well being of the patient of skandagraha.

Offering should be presented in night by a physician having cleansed himself, bathed and armed with a weapon.

स्नानं त्रिरात्रं निशि चत्वरेषु
कुर्यात् पुरं शालियवैर्नवैस्तु ॥
अद्भिश्च गायत्र्यभिमन्त्रिताभिः
प्रज्वालनं व्याहृतिभिश्च वह्नेः ॥९॥

On cross-roads circles should be made with new cereals-rice and barley, therein the child should be bathed with water incanted with Gāyatrī mantra for three consecutive nights and fire should be ignited with utterance of Vyāhṛti (Oṃ svāhā).

रक्षामतः प्रवक्ष्यामि बालानां पापनाशिनीम् ॥
अहन्यहनि कर्तव्या या भिषग्भिरतन्द्रितैः ॥१०॥
तपसां तेजसां चैव यशसां वपुषां तथा ॥
निधानं योऽव्ययो देवः स ते स्कन्दः प्रसीदतु ॥११॥
ग्रहसेनारिपुहरः पातु त्वां भगवान् गुहः ॥१२॥
देवदेवस्य महतः पावकस्य च यः सुतः ॥
गङ्गोमाकृत्तिकानां च स ते शर्म प्रयच्छतु ॥१३॥

रक्तमाल्याम्बरः श्रीमान् रक्तचन्दनभूषितः ॥
रक्तदिव्यवपुर्देवः पातु त्वां क्रौञ्चसूदनः ॥१४॥

Hereafter I will mention protective rite for the child which averts all sins and should be performed daily by physicians cautiously—

May the immutable Skanda god who is abode of penance, power, fame and physical forms please on you.

May Lord Kārttikeya who is the all powerful god being chief of the army of grahas as well as gods destroying enemies of gods' army protect you.

May the progeny of Mahādeva and fire and Gaṅgā, Umā and Kṛttikā bless you with happiness.

May god wearing red garland and cloth, lustrous, embellished with red sandal and having red celestial body and destroyer of krauñca (a hill) protect you.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे स्कन्दप्रतिषेधो नाम (द्वितीयोऽध्यायः, आदितोऽ) ष्टाविंशोऽध्यायः ॥२८॥

Thus ends the twenty eighth chapter on management of skanda graha under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

एकोनत्रिंशोऽध्याय:

Chapter XXIX

अथात: स्कन्दापस्मारप्रतिषेधं व्याख्यास्याम: ॥१॥
यथोवाच भगवान् धन्वन्तरि: ॥२॥

Now I shall expound the chapter on management of skandāpasmāra.

As propounded by Lord Dhanvantari.

बिल्व: शिरीषो गोलोमी सुरसादिश्च यो गण: ॥
परिषेके प्रयोक्तव्य: स्कन्दापस्मारशान्तये ॥३॥

To pacify *skandāpasmāra*, sprinkling with decoction of bilva, śiriṣa, golomi (dūrvā) and surasādi group should be used.

सर्वगन्धविपक्वं तु तैलमभ्यञ्जने हितम् ॥
क्षीरवृक्षकषाये च काकोल्यादौ गणे तथा ॥४॥
विपक्तव्यं घृतं चापि पानीयं पयसा सह ॥

Oil cooked with all aromatics is useful as massage.

Ghee cooked with decoction of milky trees and milk along with the paste of kākolyādi group should be given to drink.

Sarvagandhavipakvam–oil should be cooked with the paste of elādi drugs along with decoction of bilva, śirīsa etc.; others read '*gandhamūtravipakvam*'. Ghṛta should be used internally by the child taking solid food: *pānīyam*–some interpret that ghee should be cooked with four times water.

उत्सादनं वचाहिङ्गुयुक्तं स्कन्दग्रहे हितम् ॥५॥

In skandagraha (and also skandāpasmāra), anointment with vacā and hiṅgu is beneficial.

गृध्रोलूकपुरीषाणि केशा हस्तिनखा घृतम् ॥
वृषभस्य च रोमाणि योज्यान्युद्धूपनेऽपि च ॥६॥

Excreta of vulture and owl, hairs, nails of elephant, ghee and hairs of bull should be used for fumigation.

अनन्तां कुक्कुटीं बिम्बीं मर्कटीं चापि धारयेत् ॥

The child should also wear anantā, kukkuṭī, bimbī and markaṭī.

पक्वापक्वानि मांसानि प्रसन्ना रुधिरं पयः ॥७॥
भूतौदनो निवेद्यश्च स्कन्दापस्मारिणेऽवटे ॥

Cooked and raw meat, clear wine, blood, milk, bhūta's boiled rice should be offered in a ditch to skandapasāra.

चतुष्पथे च कर्तव्यं स्नानमस्य यतात्मना ॥८॥

The child should be bathed on road-cross after observing fast etc.

Some read '*yathāvidhi*' in place of '*yatātmanā*'.

स्कन्दापस्मारसंज्ञो यः स्कन्दस्य दयितः सखा ॥
विशाखसंज्ञश्च शिशोः शिवोऽस्तु विकृताननः ॥९॥

'May Skandāpasmāra, the dear friend of Skanda, also known as Viśākha and with ugly face be propitious to the child'.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे स्कन्दापस्मारप्रतिषेधो नाम (तृतीयोऽध्यायः, आदितः) एकोनत्रिंशोऽध्यायः ॥२९॥

Thus ends the twenty ninth chapter on management of skandāpasmāra under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

त्रिंशोऽध्यायः
Chapter XXX

अथातः शकुनीप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on management of śakuni.

As propounded by Lord Dhanvantari.

शकुन्यभिपरीतस्य कार्यो वैद्येन जानता ॥
वेतसाम्रकपित्थानां निष्क्वाथः परिषेचने ॥३॥

The learned physician should use decoction of vetasa, āmra and kapittha as sprinkling for the child seized by śakuni.

कषायमधुरैस्तैलं कार्यमभ्यञ्जने शिशोः ॥

Oil cooked with astringent and sweet drugs should be used for massage to the child.

Kaṣāyamadhuraiḥ–astringent-milky trees vaṭa etc. and sweet drugs of kakolyādi group; oil should be cooked in their decoction and paste respectively.

मधुकोशीरह्रीबेरसारिवोत्पलपद्मकैः ॥४॥
रोध्रप्रियङ्गुमञ्जिष्ठागैरिकैः प्रदिहेच्छिशुम् ॥

Madhuka, uśīra, hrībera, sārivā, utpala, padmaka, rodhra, priyaṅgu, mañjiṣṭhā and gairika–these should be applied as paste to the child.

व्रणेषूक्तानि चूर्णानि पथ्यानि विविधानि च ॥५॥

For wounds, various powders mentioned earlier are wholesome.

Uktāni—mentioned earlier in the chapters on dvivraṇīya (Ci.Ch. 1) and miśraka (SU.Ch. 37).

स्कन्दग्रहे धूपनानि तानीहापि प्रयोजयेत् ॥

Fumigation as prescribed for skandagraha should also be used here.

शतावरीमृगैर्वारुनागदन्तीनिदिग्धिकाः ॥६॥
लक्ष्मणां सहदेवां च बृहतीं चापि धारयेत् ॥

The child should wear śatāvarī, mṛgairvāru, nāgadantī, nidigdhikā, lakṣmaṇā, sahadevā and bṛhatī.

तिलतण्डुलकं माल्यं हरितालं मनःशिला ॥७॥
बलिरेष करञ्जेषु निवेद्यो नियतात्मना ॥

Tila and rice mixed together, garland, orpiment and realgar–these should be offered as oblation under a karañja tree with self-restraint.

Some read '*nikuñjeṣu*' in place of '*karañjeṣu*' meaning 'in forest'.

निष्कुटे च प्रयोक्तव्यं स्नानमस्य यथाविधि ॥८॥

The child should be bathed as prescribed in garden attached to the house.

Yathāvidhi—as prescribed for skandagraha.

स्कन्दापस्मारशमनं घृतं चापीह पूजितम् ॥

Ghṛta useful in skandāpasmāra is also recommended here.

कुर्याच्च विविधां पूजां शकुन्याः कुसुमैः शुभैः ॥९॥

Śakuni should be worshipped in various ways with auspicious flowers.

अन्तरीक्षचरा देवा सर्वालङ्कारभूषिता ॥
अयोमुखी तीक्ष्णतुण्डा शकुनी ते प्रसीदतु ॥१०॥
दुर्दर्शना महाकाया पिङ्गाक्षी भैरवस्वरा ॥
लम्बोदरी शङ्कुकर्णी शकुनी ते प्रसीदतु ॥११॥

'May Śakuni, the sky-rover goddess, embellished with all ornaments, having black face and sharp beak be pleased on you'.

'May Śakuni with ugly look, large body, grey eye, terrible voice, long abdomen and nailed ear be pleased on you.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे शकुनीप्रतिषेधो नाम (चतुर्थोऽध्यायः, आदितः) त्रिंशोऽध्यायः ॥३०॥

Thus ends the thirtieth chapter on management of śakuni under Kumāra-tantra in Uttaratantra of Suśrutasaṃhitā.

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एकत्रिंशोऽध्यायः
Chapter XXXI

अथातो रेवतीप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on management of revati.

As propounded by Lord Dhanvantari.

अश्वगन्धा च शृङ्गी च सारिवा सपुनर्नवा ॥
सहे तथा विदारी च कषायाः सेचने हिताः ॥३॥

Decoction of aśvagandhā, śṛṅgī, sārivā, punarnavā, mudgaparṇī, māṣaparṇī and vidārī are useful, singly and collectively, for sprinkling in case of *revati.*

तैलमभ्यञ्जने कार्यं कुष्ठे सर्जरसेऽपि च ॥
पलङ्कषायां नलदे तथा गिरिकदम्बके ॥४॥

For massage, oil should be cooked with (paste of) kuṣṭha, sarjarasa, guggulu, nalada (jaṭāmāṃsī) and kadamba.

Girikadambaka–others take girikadamba, a type of kadamba.

धवाश्वकर्णककुभधातकीतिन्दुकीषु च ॥
काकोल्यादिगणे चैव पानीयं सर्पिरिष्यते ॥५॥

Drinkable ghee should be prepared with (decoction of) dhava, aśvakarṇa, arjuna, dhātakī and tindukī along with paste of kākolyādi drugs.

Others take ghṛta only with kākolyādi drugs while oil with dhava etc.

कुलत्थाः शङ्खचूर्णं च प्रदेहः सार्वगन्धिकः ॥

Paste of all aromatics with kulattha and powdered conch shell should be applied.

गृध्रोलूकपुरीषाणि यवा यवफलो घृतम् ॥६॥
सन्ध्ययोरुभयोः कार्यमेतदुद्धूपनं शिशोः ॥

Faeces of vulture and owl, barley, bamboo and ghee–with these the child should be fumigated in both twilights.

वरुणारिष्टकमयं रुचकं सैन्दुकं तथा ॥७॥
सततं धारयेच्चापि कृतं वा पौत्रजीविकम् ॥

Necklace made of (the wood or fruit of) varuṇa, nimba, nirguṇḍī or putrajīvaka should be worn constantly.

शुक्लाः सुमनसो लाजाः पयः शाल्योदनं तथा ॥८॥
बलिर्निवेद्यो गोतीर्थे रेवत्यै प्रयतात्मना ॥

Oblation of white flowers, parched paddy, milk and boiled śāli rice should be offered to Revati with devotion in gotīrtha (where cows drink water).

सङ्गमे च भिषक् स्नानं कुर्याद्धात्रीकुमारयोः ॥९॥
नानावस्त्रधरा देवी चित्रमाल्यानुलेपना ॥
चलत्कुण्डलिनी श्यामा रेवती ते प्रसीदतु ॥१०॥
उपासते यां सततं देव्यो विविधभूषणाः ॥
लम्बा कराला विनता तथैव बहुपुत्रिका ॥
रेवती शुष्कनामा या सा ते देवी प्रसीदतु ॥११॥

Wet nurses and the child be bathed at the confluence of rivers incanted with the following protective hymns—

'May the goddess Revati wearing various clothes, embellished with veriegated garlands and afterpastes, wearing shaking ear rings and charming youth and who is attended always by goddesses with various ornaments (be pleased on you);

'May goddess śuṣka Revatī–tall, terrific, humped and with numerous progeny be pleased on you;

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे रेवतीप्रतिषेधो नाम (पञ्चमोऽध्यायः, आदितः) एकत्रिंशोऽध्यायः ॥३१॥

Thus ends the thirty first chapter on management of revatī under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

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द्वात्रिंशोऽध्यायः
Chapter XXXII

अथातः पूतनाप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on management of pūtanā.

As propounded by Lord Dhanvantari.

कपोतवङ्काऽरलुको वरुणः पारिभद्रकः ॥
आस्फोता चैव योज्याः स्युर्बालानां परिषेचने ॥३॥

Kapotavaṅkā, araluka, varuṇa, pāribhadra and āsphotā–these should be used (in the form of decoction) for sprinkling of the child in case of *pūtanā*.

वचा वयःस्था गोलोमी हरितालं मनःशिला ॥
कुष्ठं सर्जरसश्चैव तैलार्थे वर्ग इष्यते ॥४॥

Vacā, vayaḥsthā (brāhmī), golomī (dūrvā), orpiment, realgar, kuṣṭha and sarjarsa–this group is used for preparing oil (for massage).

हितं घृतं तुगाक्षीर्यां सिद्धं मधुरकेषु च ॥
कुष्ठतालीशखदिरचन्दनस्यन्दने तथा ॥५॥

Ghṛta cooked with tugākṣīrī and sweet (kākolyādi) group along with kuṣṭha, tālīśa, khadira, candana and syandana is useful.

देवदारुवचाहिङ्गुकुष्ठं गिरिकदम्बकः ॥
एला हरेणवश्चापि योज्या उद्धूपने सदा ॥६॥
गन्धनाकुलिकुम्भीके मज्जानो बदरस्य च ॥
कर्कटास्थि घृतं चापि धूपनं सर्षपैः सह ॥७॥

Devadāru, vacā, hiṅgu, kuṣṭha, girikadamba, elā and hareṇu should be used always for fumigation.

Gandhanākulī, kumbhī, badara (seed-kernel) karkaṭa (seed) and ghee along with mustard seeds should also be used for fumigation.

काकादनीं चित्रफलां बिम्बीं गुञ्जां च धारयेत् ॥

Kākādanī, citraphalā (indravāruṇī), bimbī and guñjā should be worn.

मत्स्यौदनं च कुर्वीत कृशरां पललं तथा ॥
शरावसंपुटे कृत्वा बलिं शून्यगृहे हरेत् ॥८॥

Oblation consisting of fish with boiled rice, kṛśarā and crushed sesamum put within two earthen saucers closed together should be offered in an abandoned house.

उच्छिष्टेनाभिषेकेण शिशोः स्नपनमिष्यते ॥
पूज्या च पूतना देवी बलिभिः सोपहारकैः ॥९॥
मलिनाम्बरसंवीता मलिना रूक्षमूर्धजा ॥
शून्यागाराश्रिता देवी दारकं पातु पूतना ॥१०॥
दुर्दर्शना सुदुर्गन्धा कराला मेघकालिका ॥
भिन्नागाराश्रया देवी दारकं पातु पूतना ॥११॥

The child should be bathed with ablution water and the goddess Pūtanā should be worshipped with offering of oblations with the following protective mantras—

'May Goddess Pūtanā dressed with dirty clothes, filthy, rough–haired and residing in abandoned house protect the child'.

May goddess Pūtanā ugly looking, foul-smelling, terrific, cloud–black and residing in dilapidated house protect the child.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे (षष्ठोऽध्यायः, आदितः) द्वात्रिंशोऽध्यायः ॥३२॥

Thus ends the thirty second chapter on management of pūtanā under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

त्रयस्त्रिंशोऽध्यायः
Chapter XXXIII

अथातोऽन्धपूतनाप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on management of andhapūtanā.

As propounded by Lord Dhanvantari.

तिक्तकद्रुमपत्राणां कार्यः क्वाथोऽवसेचने ॥

Decoction of the leaves of bitter plants should be used for sprinkling.

सुरा सौवीरकं कुष्ठं हरितालं मनःशिला ॥३॥
तथा सर्जरसश्चैव तैलार्थमुपदिश्यते ॥

Oil (for massage) should be prepared with wine, sauvīraka, kuṣṭha, orpiment, realgar and sarjarasa.

पिप्पल्यः पिप्पलीमूलं वर्गो मधुरको मधु ॥४॥
शालपर्णी बृहत्यौ च घृतार्थमुपदिश्यते ॥

Ghṛta (for intake) should be prepared with pippalī, pippalīmūla, madhura varga (kākolyādi group), honey, śālaparṇī, bṛhatī and kaṇṭakārī.

Honey should be added after ghee is cooled.

सर्वगन्धैः प्रदेहश्च गात्रेष्वक्ष्णोश्च शीतलैः ॥५॥

Paste of all aromatics and other cooling durgs should be applied all over the body and eyes.

पुरीषं कौक्कुटं केशांश्चर्म सर्पत्वचं तथा ॥
जीर्णां च भिक्षुसंघाटीं धूपनायोपकल्पयेत् ॥६॥

Cock Faeces, hairs, skin, slough of snake and mendicant's old robe should be used for fumigation.

कुक्कुटीं मर्कटीं शिम्बीमनन्तां चापि धारयेत् ॥

Kukkuṭī, markaṭī, śimbī and sārivā should be worn.

मांसमामं तथा पक्वं शोणितं च चतुष्पथे ॥७॥
निवेद्यमन्तश्च गृहे शिशो रक्षानिमित्ततः ॥

Meat, cooked and raw, and blood should be offered as oblation on road–crossing and inside a dilapidated house for protection of the child.

शिशोश्च स्नपनं कुर्यात् सर्वगन्धोदकैः शुभैः ॥८॥
कराला पिङ्गला मुण्डा कषायाम्बरवासिनी ॥
देवी बालमिमं प्रीता संरक्षत्वन्धपूतना ॥९॥

The child should be bathed with auspicious decoction of all aromatics with the following protective hymn—

'May goddess Andhapūtanā-terrific, grey-coloured, tonsured and wearing catechu–coloured cloth be pleased and protect the child'.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रेऽन्धपूतनाप्रतिषेधो नाम (सप्तमोऽध्यायः, आदितः) त्रयस्त्रिंशोऽध्यायः ॥३३॥

Thus ends the thirty third chapter on management of andhapūtanā under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

चतुस्त्रिंशोऽध्यायः
Chapter XXXIV

अथातः शीतपूतनाप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on management of śītapūtanā.

As propounded by Lord Dhanvantari.

कपित्थं सुवहां बिम्बीं तथा बिल्वं प्रचीबलम् ॥
नदीभल्लातकं चापि परिषेके प्रयोजयेत् ॥३॥

(Decoction of) kapittha, suvahā, bimbī, bilva, pracībala and nadībhallātaka should be used for sprinkling.

बस्तमूत्रं गवां मूत्रं मुस्तं च सुरदारु च ॥
कुष्ठं च सर्वगन्धांश्च तैलार्थमवचारयेत् ॥४॥

Urines of goat and cow, musta, devadāru, kuṣṭha and all aromatics should be used for preparing oil (for massage).

रोहिणीसर्जखदिरपलाशककुभत्वचः ॥
निष्क्वाथ्य तस्मिन्निष्क्वाथे सक्षीरं विपचेद्घृतम् ॥५॥

Ghee should be cooked with decoction of the barks of rohiṇī (kaṭphala), sarja, khadira, palāśa and arjuna along with milk.

गृध्रोलूकपुरीषाणि बस्तगन्धामहेस्त्वचः ॥
निम्बपत्राणि मधुकं धूपनार्थं प्रयोजयेत् ॥६॥

For fumigation, faeces of vulture and owl, ajagandhā, slough of snake, nimba leaves and madhuka should be used.

धारयेदपि लम्बां च गुञ्जां काकादनीं तथा ॥

Lambā (bitter gourd), guñjā and kākādanī should be worm.

नद्यां मुद्गकृतैश्चान्नैस्तर्पयेच्छीतपूतनाम् ॥७॥

देव्यै देयश्चोपहारो वारुणी रुधिरं तथा ॥
जलाशयान्ते बालस्य स्नपनं चोपदिश्यते ॥८॥

Śītapūtanā should be satiated with edibles of green gram in a river.

Vāruṇī (wine) and blood should be offered as oblation to the goddess.

The child should also be bathed near a river with following protective mantra—

मुद्गौदनाशना देवी सुराशोणितपायिनी ॥
जलाशयालया देवी पातु त्वां शीतपूतना ॥९॥

'May goddess Śītapūtanā, eating boiled rice with green gram, drinking wine and blood and residing in river protect you'.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे शीतपूतनाप्रतिषेधो नाम (अष्टमोऽध्यायः, आदितः) चतुस्त्रिंशोऽध्यायः ॥३४॥

Thus ends the thrity fourth chapter on management of śītapūtanā under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

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पञ्चत्रिंशोऽध्यायः
Chapter XXXV

अथातो मुखमण्डिकाप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on management of mukhamaṇḍikā.

As propounded by Lord Dhanvantari.

कपित्थबिल्वतर्कारीवांशीगन्धर्वहस्तकाः ॥
कुबेराक्षी च योज्याः स्युर्बालानां परिषेचने ॥३॥

The child should be sprinkled with (decoction of) kapittha, bilva, tarkārī, vaṃśalocana, eraṇḍa and kuberākṣī.

स्वरसैर्भृङ्गवृक्षाणां तथाऽजहरिगन्धयोः ॥
तैलं वसां च संयोज्य पचेदभ्यञ्जने शिशोः ॥४॥

Oil and fat combined should be cooked with juice of the leaves of bilva etc. and also with ajagandhā and aśvagandhā for massage of the child.

मधूलिकायां पयसि तुगाक्षीर्यां गणे तथा ॥
मधुरे पञ्चमूले च कनीयसि घृतं पचेत् ॥५॥

Ghee should be cooked with madhūlikā, milk, vaṃśalocana, sweet (kākolyādi) group and laghu pañcamūla.

वचा सर्जरसः कुष्ठं सर्पिश्चोद्धूपनं हितम् ॥

Fumigation with vacā, sarjarasa, kuṣṭha and ghee is useful.

धारयेदपि जिह्वाश्च चाषचीरल्लिसर्पजाः ॥६॥

Tongue of blue jay, cīralli (a kind of large fish) and snake should be worn.

वर्णकं चूर्णकं माल्यमञ्जनं पारदं तथा ॥
मनःशिलां चोपहरेद्गोष्ठमध्ये बलिं तथा ॥७॥

पायसं सपुरोडाशं बल्यर्थमुपसंहरेत् ॥

Kamillaka, perfumed powder, garland, collyrium, mercury and realgar and also pāyasa with puroḍāśa (an edible preparation) should be offered as oblation in cow shed.

मन्त्रपूताभिरद्भिश्च तत्रैव स्नपनं हितम् ॥८॥

At the same place, the child should be bathed with water sanctified with hymn uttering the following protective mantra—

अलङ्कृता रूपवती सुभगा कामरूपिणी ॥
गोष्ठमध्यालयरता पातु त्वां मुखमण्डिका ॥९॥

'May Mukhamaṇḍikā embellished, handsome, beloved, assuming forms according to wish and residing within cow-shed protect you'.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे मुखमण्डिकाप्रतिषेधो नाम (नवमोऽध्यायः, आदितः) पञ्चत्रिंशत्तमोऽध्यायः ॥३५॥

Thus ends the thirty fifth chapter on management of mukhamaṇḍikā under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

षट्त्रिंशोऽध्यायः
Chapter XXXVI

अथातो नैगमेषप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on management of naigameṣa.

As propounded by Lord Dhanvantari.

बिल्वाग्निमन्थपूतीकाः कार्याः स्युः परिषेचने ॥
सुरा सबीजं धान्याम्लं परिषेके च शस्यते ॥३॥

Bilva, agnimantha and pūtīka (in form of decoction) should be used for sprinkling; wine along with yeast and sour gruel should also be used for this purpose.

प्रियङ्गुसरलानन्ताशतपुष्पाकुटन्नटैः ॥
पचेत्तैलं सगोमूत्रैर्दधिमस्त्वम्लकाञ्जिकैः ॥४॥

Oil (for massage) should be cooked with priyaṅgu, trivṛt, sārivā, śatapuṣpā and kuṭannaṭa (tagara) along with cow's urine, curd, curd-water and sour gruel.

पञ्चमूलद्वयक्वाथे क्षीरे मधुरकेषु च ॥
पचेद्घृतं च मेधावी खर्जूरीमस्तकेऽपि वा ॥५॥

The intelligent physician should prepare ghee with decoction of two pañcamūlas (daśamūla), milk and sweet drugs or with top portion of kharjūra.

Daśamūla decoction should be three times ghee while milk equal to the latter.

वचां वयःस्थां गोलोमीं जटिलां चापि धारयेत् ॥

Vacā, vayaḥsthā, golomī and jaṭilā should be worn.

उत्सादनं हितं चात्र स्कन्दापस्मारनाशनम् ॥६॥

Anointment as prescribed for skandāpasmāra is also useful.

सिद्धार्थकवचाहिङ्गुकुष्ठं चैवाक्षतैः सह ॥
भल्लातकाजमोदाश्च हितमुद्धूपनं शिशोः ॥७॥
मर्कटोलूकगृध्राणां पुरीषाणि नवग्रहे ॥
धूपः सुप्ते जने कार्यो बालस्य हितमिच्छता ॥८॥

Fumigation of the child with siddhārtha, vacā, hiṅgu, kuṣṭha, barley, bhallātaka and ajamodā is beneficial.

The well-wisher of the child should fumigate, in case of nine grahas, with faeces of monkey, owl and vulture in the night when all are asleep.

तिलतण्डुलकं माल्यं भक्ष्यांश्च विविधानपि ॥
कुमारपितृमेषाय वृक्षमूले निवेदयेत् ॥९॥

Sesamum mixed with rice, garland and edibles should be offered to Naigameṣa, the protector of children, at the root of a (milky) tree.

अधस्ताद्वटवृक्षस्य स्नपनं चोपदिश्यते ॥
बलिं न्यग्रोधवृक्षेषु तिथौ षष्ठ्यां निवेदयेत् ॥१०॥

Bath of the child is recommended under a banyan tree at the root of which oblation should be offered on the sixth day (ṣaṣṭhī tithi) with the following protective mantra—

अजाननश्चलाक्षिभ्रूः कामरूपी महायशाः ॥
बालं बालपिता देवो नैगमेषोऽभिरक्षतु ॥११॥

'May the god Naigameṣa, goat-faced, with moving eyes and eyebrow, assuming forms at will, highly renowned and fatherly to the child protect him'.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे नैगमेषप्रतिषेधो नाम (दशमोऽध्यायः, आदितः) षट्त्रिंशोऽध्यायः ॥३६॥

Thus ends the thirty sixth chapter on management of naigameṣa under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

सप्तत्रिंशोऽध्यायः
Chapter XXXVII

अथातो ग्रहोत्पत्तिमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on emergence of grahas.

As propounded by Lord Dhanvantari.

नव स्कन्दादयः प्रोक्ता बालानां य इमे ग्रहाः ॥
श्रीमन्तो दिव्यवपुषो नारीपुरुषविग्रहाः ॥३॥

Nine grahas of children, skanda etc., described before are powerful with celestial bodies in forms of female and male.

Out of nine grahas, three–skanda, skandāpasmāra and naigameṣa are male while the remaining ones are in female form.

एते गुहस्य रक्षार्थं कृत्तिकोमाग्निशूलिभिः ॥
सृष्टाः शरवणस्थस्य रक्षितस्यात्मतेजसा ॥४॥

These were created by Kṛttikā, Umā, Agnī and Śiva, the holder of trident, for protection of Guha (Kārttikeya) staying in the jungle of reeds even though he was well protected with his own power.

स्त्रीविग्रहा ग्रहा ये तु नानारूपा मयेरिताः ॥
गङ्गोमाकृत्तिकानां ते भागा राजसतामसाः ॥५॥

Grahas in female from and various appearances which are described by me are the products of rajaṣ and tamas and portions of Gaṅgā, Umā and Kṛttikā.

Because of predominance of rajas and tamas, grahas are highly violent from which children should be protected.

नैगमेषस्तु पार्वत्या सृष्टो मेषाननो ग्रहः ॥
कुमारधारी देवस्य गुहस्यात्मसमः सखा ॥६॥

Naigameṣa, the sheep-faced graha, was created by Parvatī who being intimate friend of the god Kārttikeya protects him.

Some read 'kumārahārī' meaning 'that who steals away the children'. Others read 'ātmodbhavaḥ' in place of 'ātmasamaḥ' meaning 'son'.

स्कन्दापस्मारसंज्ञो यः सोऽग्निनाऽग्निसमद्युतिः ॥
स च स्कन्दसखा नाम विशाख इति चोच्यते ॥७॥

Graha who is known as Skandāpasmāra and is with fiery lustre is created by Agni. He is friend of Skanda and also called as 'Viśākha'.

स्कन्दः सृष्टो भगवता देवेन त्रिपुरारिणा ॥
बिभर्ति चापरां संज्ञां कुमार इति स ग्रहः ॥८॥

Skanda is created by all powerful god Rudra, the destroyer of tripura. This graha also holds another name 'Kumāra'.

बाललीलाधरो योऽयं देवो रुद्राग्निसंभवः ॥
मिथ्याचोरेषु भगवान् स्वयं नैष प्रवर्तते ॥९॥

This god who is born of Rudra and Agni and sports like a child, does not proceed himself to those who have faulty behaviour (even though powerful).

He does not proceed himself but his attendants do. Some read '*bālalīlāṭanaḥ*' in place of '*bālalīlādharaḥ*'.

कुमारः स्कन्दसामान्यादत्र केचिदपण्डिताः ॥
गृह्णातीत्यल्पविज्ञाना ब्रुवते देहचिन्तकाः ॥१०॥

'Kumāra' being general epithet for both Kārttikeya and Skanda some unwise vaidyas say that the former seizes as they have little knowledge.

ततो भगवति स्कन्दे सुरसेनापतौ कृते ॥
उपतस्थुर्ग्रहाः सर्वे दीप्तशक्तिधरं गुहम् ॥११॥
ऊचुः प्राञ्जलयश्चैनं वृत्तिं नः संविधत्स्व वै ॥
तेषामर्थे ततः स्कन्दः शिवं देवमचोदयत् ॥१२॥
ततो ग्रहांस्तानुवाच भगवान् भगनेत्रहृत् ॥
तिर्यग्योनिं मानुषं च दैवं च त्रितयं जगत् ॥१३॥
परस्परोपकारेण वर्तते धार्यतेऽपि च ॥
देवा मनुष्यान् प्रीणन्ति तिर्यग्योनींस्तथैव च ॥१४॥

वर्तमानैर्यथाकालं शीतवर्षोष्णमारुतैः ॥
इज्याञ्जलिनमस्कारजपहोमव्रतादिभिः ॥१५॥
नराः सम्यक् प्रयुक्तैश्च प्रीणन्ति त्रिदिवेश्वरान् ॥
भागधेयं विभक्तं च शेषं किञ्चिन्न विद्यते ॥१६॥
तद्युष्माकं शुभा वृत्तिर्बालेष्वेव भविष्यति ॥
कुलेषु येषु नेज्यन्ते देवाः पितर एव च ॥१७॥
ब्राह्मणाः साधवश्चैव गुरवोऽतिथयस्तथा ॥
निवृत्ताचारशौचेषु परपाकोपजीविषु ॥१८॥
उत्सन्नबलिभिक्षेषु भिन्नकांस्योपभोजिषु ॥
गृहेषु तेषु ये बालास्तान् गृह्णीध्वमशङ्किताः ॥१९॥
तत्र वो विपुला वृत्तिः पूजा चैव भविष्यति ॥
एवं ग्रहाः समुत्पन्ना बालान् गृह्णन्ति चाप्यतः ॥२०॥
ग्रहोपसृष्टा बालास्तु दुश्चिकित्स्यतमा मताः ॥

When the god Skanda (Kārttikeya) was made chief of the god's army, all grahas approached Him bearing brilliant spear and submitted with folded hands to decide about their livelihood. In this regard, Kārttikeya requested Lord Śiva, the destroyer of Bhaga's eyes, who spoke to the grahas as follows—

'The universe is composed of three–animals, human beings and gods–and exists and maintained by their mutual beneficience; gods nourish human beings and animals with cold, rain, heat and air at proper times; on return, the human beings satiate gods with well performed sacrifices, obeisance with folded hands, repetition of mantras, sacrificial offering, observance of vow etc. Thus the respective portions are already divided and thus there is nothing left. So your good livelihood would be in children.

The family where gods and forefathers and also brāhmaṇas, saints, teachers and guests are not worshipped; in which house people are devoid of good behaviour and cleanliness, live on other's cooking, have abandoned offering oblation and alms and eat in cracked dishes, enter into these and seize these children without hesitation; there you would have lavish livelihood and worship.

Thus grahas emerged and seize children due to the above reason. Children seized by grahas are most difficult to treat.

वैकल्यं मरणं चापि ध्रुवं स्कन्दग्रहे मतम् ॥२१॥
स्कन्दग्रहोऽत्युग्रतमः सर्वेष्वेव यतः स्मृतः ॥
अन्यो वा सर्वरूपस्तु न साध्यो ग्रह उच्यते ॥२२॥

In case of *skandagraha*, either disability or death is certain because among all the grahas skanda is the most violent one.

Other grahas also who exhibit all the features are said as incurable.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे ग्रहोत्पत्त्यध्यायो नाम (एकादशोऽध्यायः, आदितः) सप्तत्रिंशत्तमोऽध्यायः ॥३७॥

Thus ends the thirty seventh chapter on emergence of grahas under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

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अष्टात्रिंशोऽध्यायः
Chapter XXXVIII

अथातो योनिव्यापत्प्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of disorders of female genital tract (gynecological disorders).

As propounded by Lord Dhanvantari.

प्रवृद्धलिङ्गं पुरुषं याऽत्यर्थमुपसेवते ॥
रूक्षदुर्बलबाला या तस्या वायुः प्रकुप्यति ॥३॥
स दुष्टो योनिमासाद्य योनिरोगाय कल्पते ॥

The woman who is rough, debilitated and underage and performs sexual intercourse with a man having unusually large male organ gets vāyu aggravated which having been located in genital tract becomes able to cause disorders of the same.

Aggravated vāyu aggravates also pitta and kapha or is associated with them already aggravated by their own etiology.

त्रयाणामपि दोषाणां यथास्वं लक्षणेन तु ॥४॥
विंशतिर्व्यापदो योनेर्निर्दिष्टा रोगसंग्रहे ॥
मिथ्याचारेण याः स्त्रीणां प्रदुष्टेनार्तवेन च ॥५॥
जायन्ते बीजदोषाच्च दैवाच्च शृणु ताः पृथक् ॥

While enumerating diseases, twenty disorders of female genital tract are mentioned with involvement of three doṣas with their respective signs and symptoms which arise due to faulty behaviour, vitiated ārtava (menstrual blood), genetic defect and fate (past deeds).

उदावर्ता तथा वन्ध्या विप्लुता च परिप्लुता ॥६॥

वातला चेति वातोत्थाः, पित्तोत्था रुधिरक्षरा ॥
वामिनी स्त्रंसिनी चापि पुत्रघ्नी पित्तला च या ॥७॥
अत्यानन्दा च या योनिः कर्णिनी चरणाद्वयम् ॥
श्लेष्मला च कफाज्ज्ञेया, षण्डाख्या फलिनी तथा ॥८॥
महती सूचिवक्त्रा च सर्वजेति त्रिदोषजा ॥

Udāvartā, vandhyā, viplutā, pariplutā and vātalā–these disorders are caused by vāta.

Those caused by pitta are rudhirakṣarā, vāminī, sraṃsinī, putraghnī and pittalā.

Atyānandā, karṇinī, acaraṇā, aticaraṇā and śleṣmalā–these are caused by kapha.

Ṣaṇḍī, phalinī, mahatī (mahāyoni), śūcivaktrā and sarvajā–these are caused by three doṣas combined.

सफेनिलमुदावर्ता रजः कृच्छ्रेण मुञ्चति ॥९॥
वन्ध्यां नष्टार्तवां विद्याद्विप्लुतां नित्यवेदनाम् ॥
परिप्लुतायां भवति ग्राम्यधर्मे रुजा भृशम् ॥१०॥
वातला कर्कशा स्तब्धा शूलनिस्तोदपीडिता ॥
चतसृष्वपि चाद्यासु भवन्त्यनिलवेदनाः ॥११॥

In *udāvartā* (dysmenorrhoea) one passes frothy menstrual blood with difficulty.

In *vandhyā*, there is primary amenorrhoea.

Viplutā has constant pain. In *pariplutā* (dyspareunia), there is severely painful coitus.

In *vātalā*, vagina is rough, rigid and has general and pricking pain.

In the first four also pain due to vāta is present.

सदाहं प्रक्षरत्यस्त्रं यस्यां सा लोहितक्षरा ॥
सवातमुद्गिरेद्बीजं वामिनी रजसा युतम् ॥१२॥
प्रस्त्रंसिनी स्यन्दते तु क्षोभिता दुःप्रसूश्च या ॥
स्थितं स्थितं हन्ति गर्भं पुत्रघ्नी रक्तसंस्त्रवात् ॥१३॥

अत्यर्थं पित्तला योनिर्दाहपाकज्वरान्विता ॥
चतसृष्वपि चाद्यासु पित्तलिङ्गोच्छ्रयो भवेत् ॥१४॥

Lohitakṣarā (menorrhagia, metrorrhagia) is that in which menstrual blood passes excessively and with burning sensation.

Vāminī vomits out the seed (semen) mixed with rajas and associated with vāta.

Prasraṃsinī, when agitated, discharges and delivers with difficulty.

After conception, if the foetus is aborted with excessive haemorrhage, it is known as *putraghnī*.

In *pittalā*, genital tract suffers excesively from burning sensation, suppuration and fever.

In the first four too, there is predominance of the features of pitta.

अत्यानन्दा न सन्तोषं ग्राम्यधर्मेण गच्छति ॥
कर्णिन्यां कर्णिका योनौ श्लेष्मासृग्भ्यां प्रजायते ॥१५॥
मैथुनेऽचरणा पूर्वं पुरुषादतिरिच्यते ॥
बहुशश्चातिचरणादन्या बीजं न विन्दति ॥१६॥
श्लेष्मला पिच्छिला योनिः कण्डूयुक्ताऽतिशीतला ॥
चतसृष्वपि चाद्यासु श्लेष्मलिङ्गोच्छ्रितिर्भवेत् ॥१७॥

In *atyānandā*, the woman does not get satisfaction from coitus.

In *karṇinī*, auricle–shaped growth appears in genital tract due to kapha and rakta.

In *acaraṇā*, the female partner gets orgasm before the male one.

In *aticaraṇā*, she performs coitus excessively, but none of these two conceive.

In *śleṣmalā*, genital tract is slimy, itching and very cold.

In the first four too, the features of kapha (sliminess, itching etc.) are present markedly.

अनार्तवस्तना षण्डी खरस्पर्शा च मैथुने ॥
अतिकायगृहीतायास्तरुण्याः फलिनी भवेत् ॥१८॥

विवृताऽतिमहायोनिः सूचीवक्त्राऽतिसंवृता ॥
सर्वलिङ्गसमुत्थाना सर्वदोषप्रकोपजा ॥१९॥
चतसृष्वपि चाद्यासु सर्वलिङ्गोच्छ्रितिर्भवेत् ॥
पञ्चासाध्या भवन्तीमा योनयः सर्वदोषजाः ॥२०॥

Saṇḍī is devoid of menstruation and breasts and is rough in coitus.

The young woman cohabited with a man having large penis is known as *phalinī*.

Too dilated vagina is *mahāyoni* while too constricted is *sūcivaktrā*.

Sarvajā has features of all doṣas. In the preceding four too, there is predominance of the features of all.

These five disorders of female genital tract caused by all doṣas are incurable.

प्रतिदोषं तु साध्यासु स्नेहादिक्रम इष्यते ॥
दद्यादुत्तरबस्तींश्च विशेषेण यथोदितान् ॥२१॥

In curable types, unction etc. should be done according to doṣa. Particularly vaginal douches be given as said (according to doṣa).

कर्कशां शीतलां स्तब्धामल्पस्पर्शां च मैथुने ॥
कुम्भीस्वेदैरुपचरेत् सानूपौदकसंयुतैः ॥२२॥
मधुरौषधसंयुक्तान् वेशवारांश्च योनिषु ॥
निक्षिपेद्धारयेच्चापि पिचुतैलमतन्द्रितः ॥२३॥
धावनानि च पथ्यानि कुर्वीतापूरणानि च ॥

Vagina which is rough, cold, rigid and with little sensation should be treated with pitcher sudation mixed with meat of marshy and aquatic animals.

Vesavāra mixed with sweet drugs and also oily tampon should be kept in vagina carefully.

Wholesome washings and filings should also be done.

Picutailam–tampon soaked with oil processed with decoction of vāta–alleviating drugs; other take balātaila. *Pathyāni*–wholesome, processed with vāta–alleviating drugs.

ओषचोषान्वितासूक्तं कुर्याच्छीतं विधिं भिषक् ॥२४॥

In that having heat and sucking pain, the physician should apply cold -ures.

Śītaṃ vidhim–cold measures applicable in intrinsic haemorrhage.

दुर्गन्धां पिच्छिलां चापि चूर्णैः पञ्चकषायजैः ॥
पूरयेद्राजवृक्षादिकषायैश्चापि धावनम् ॥२५॥

Foul–smelling and slimy vagina should be filled with powder of five astringents and washed with docoction of āragvadhādi drugs.

Pañcakaṣāyajaiḥ–of five astringents–nyagrodha, udumbara, plakṣa, aśvattha and gardabhāṇḍa.

योन्यां तु पूयस्राविण्यां शोधनद्रव्यसंभृतैः ॥
सगोमूत्रैः सलवणैः शोधनं हितमिष्यते ॥२६॥

In genital tract with purulent discharge, washing with cleansing drugs mixed with cow's urine and salt is useful.

Śodhana drugs as mentioned in the chapter on miśraka (SU.Ch. 37).

बृहतीफलकल्कस्य द्विहरिद्रायुतस्य च ॥
कण्डूमतीमल्पस्पर्शां पूरयेद्धूपयेत्तथा ॥२७॥
वर्तिं प्रदद्यात् कर्णिन्यां शोधनद्रव्यसंभृताम् ॥
प्रस्रंसिनीं घृताभ्यक्तां क्षीरस्विन्नां प्रवेशयेत् ॥२८॥
पिधाय वेशवारेण ततो बन्धं समाचरेत् ॥
प्रतिदोषं विदध्याच्च सुरारिष्टासवान् भिषक् ॥२९॥
प्रातः प्रातर्निषेवेत रसोनादुद्धृतं रसम् ॥
क्षीरमांसरसप्रायमाहारं विदधीत च ॥३०॥

Vagina with itching and diminished sensation should be filled and fumigated with paste of bṛhatī fruit mixed with haridrā and dāruharidrā.

Suppository made of cleansing drugs should be inserted in *karṇinī*.

Prasraṃsinī (prolapsed uterus) should be anointed with ghee and sudated with milk and then re-introduced to its position. Finally, covering with vesavāra it should be bandaged. The physician should also administer surā, ariṣṭ a and āsava according to doṣa. In every morning, the patient should use fresh juice of garlic. He should be fed with diet having predominance of milk and meat-soup.

शुक्रार्तवादयो दोषाः स्तनरोगाश्च कीर्तिताः ॥
क्लैब्यस्थानानि मूढस्य गर्भस्य विधिरेव च ॥३१॥
गर्भिणीप्रतिरोगेषु चिकित्सा चाप्युदाहृता ॥
सर्वथा तां प्रयुञ्जीत योनिव्यापत्सु बुद्धिमान् ॥
अपप्रजातारोगांश्च चिकित्सेदुत्तराद्भिषक् ॥३२॥

Defects of semen and menstrual blood, breast diseases, causes of impotence, confounded foetus with treatment and also management during pregnancy–these are already described which should be applied by the wise in disorders of female genital tract too. The physician should treat diseases of the postpārtum period as decribed in uttaratantra.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे योनिव्यापत्प्रतिषेधो नाम (द्वादशोऽध्यायः, आदितोऽ)ष्टात्रिंशत्तमोऽध्यायः ॥३८॥

Thus ends the thirty eighth chapter on treatment of the disorders of female genital tract under Kumāratantra in Uttaratantra of Suśrutasaṃhitā.

KĀYACIKITSĀTANTRA

(GENERAL MEDICINE)

एकोनचत्वारिंशोऽध्यायः
Chapter XXXIX

अथातो ज्वरप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of jvara (fever).

As propounded by Lord Dhanvantari.

After Kumāratantra (pediatrics including gynecology), *kāyacikitsā* (general medicine) begins as many ailments of women and children are managed by general medicine. Here the word '*kāya*' denotes aggregate of doṣa, dhātus and malas, thus '*kāyacikitsā*' means treatment of disorders like fever etc. located in the body; others take '*kāyāgni*' (body-heat) by '*kāya*' as fever etc. are caused by derangement of agni; others, however, take '*kāya*' as duṣṭakāya (vitiated body) and kāyacikitsā is that which treats it. In that too, as fever is the most important one originating from Rudra's wrath, it is described first of all.

येनामृतमपां मध्यादुद्धृतं पूर्वजन्मनि ॥
यतोऽमरत्वं संप्राप्तास्त्रिदशास्त्रिदिवेश्वरात् ॥३॥
शिष्यास्तं देवमासीनं पप्रच्छुः सुश्रुतादयः ॥
व्रणस्योपद्रवाः प्रोक्ता व्रणिनामप्यतः परम् ॥४॥
समासाद् व्यासतश्चैव ब्रूहि नो भिषजां वर! ॥

The disciples Suśruta and others submitted to the god seated who, in previous incarnation as Dhanvantari, had taken ambrosia out of the ocean's interior by which gods attained immortality as–O best of physicians! the complications of wound have already been described, now kindly tell us, hereafter, the complications of the wounded (person) briefly as well as in detail.

Jejjaṭa reads 'tridaśās tridaśeśvarāḥ'.

उपद्रवेण जुष्टस्य व्रणः कृच्छ्रेण सिध्यति ॥५॥

उपद्रवास्तु व्रणिनः कृच्छ्रसाध्याः प्रकीर्तिताः ॥
प्रक्षीणबलमांसस्य शेषधातुपरिक्षयात् ॥६॥
तस्मादुपद्रवान् कृत्स्नान् ब्रूहि नः सचिकित्सितान् ॥
सर्वकायचिकित्सासु ये दृष्टाः परमर्षिणा ॥७॥

Wound in a person afflicted with complications becomes difficult to treat. The complications in the wounded person are said as curable with difficulty because of debility and wasting of muscles and other dhātus; hence kindly tell us about all these complications along with treatment which are observed under treatment of general disorders by the great seer.

Some read '*upadraveṇa juṣṭastu*' qualifying '*vraṇa*'. Some interpret 'cikitsā' as 'cikitsāśāstra' and include the original treatises of Aupadhenava, Aurabhra etc. In place of '*sarvakāyacikitsāsu*' others read '*ṣaṭsu kāyacikitsāsu*' meaning treatises of the six disciples of Ātreya e.g. Agniveśa, Bheḍa, Jatūkarṇa, Hārīta, kṣārapāṇi and parāśara, they also read '*paramarṣibhiḥ*' in place of '*paramarṣiṇā*'.

तेषां तद्वचनं श्रुत्वा प्राब्रवीद्भिषजां वरः ॥
ज्वरमादौ प्रवक्ष्यामि स रोगानीकराट् स्मृतः ॥८॥
रुद्रकोपाग्निसंभूतः सर्वभूतप्रतापनः ॥
तैस्तैर्नामभिरन्येषां सत्त्वानां परिकीर्त्यते ॥९॥

After hearing their query, the best of physicians (Dhanvantari) spoke-first of all, I will describe fever as it is the chief of all diseases, emerged from the fiery wrath of Rudra and afflicting all living beings known by different names.

Different names–pākala, abhitāpa, khoraka, bhramaraka etc. in animals.

Vijayarakṣita, in the madhukoṣa commentary (Mādhavanidāna, jvara. 1) quotes from Pālakāpya which informs about different names in various living being such as pākala in elephants, abhitāpa in horses, īśvara in cow, jvara in human being, pralāpa in goats and sheep, alasa in camels, hāridra in buffalo, mṛgaroga in deers, abhighāta in birds, indramada in fish, pakṣapāta in insects and akṣika in ferocious beasts. In other treatises, fever is present even in inanimate objects such as nīlikā in water, desert in land and cavity in tree.

जन्मादौ निधने चैव प्रायो विशति देहिनम् ॥
अतः सर्वविकाराणामयं राजा प्रकीर्तितः ॥१०॥

As it affects the person particularly at the time of birth and death, it is said as the king of all diseases.

ऋते देवमनुष्येभ्यो नान्यो विषहते तु तम् ॥
कर्मणा लभते यस्माद्देवत्वं मानुषादपि ॥११॥
पुनश्चैव च्युतः स्वर्गान्मानुष्यमनुवर्तते ॥
तस्मात्ते देवभावेन सहन्ते मानुषा ज्वरम् ॥१२॥
शेषाः सर्वे विपद्यन्ते तैर्यग्योना ज्वरार्दिताः ॥

None other than gods and human beings tolerates it. As man attains divinity by virtue of his acts and again when descends from heaven gets human form, the human beings, because of the remaining influence of divinity, tolerate fever whereas the others belonging to the category of birds etc. die when afflicted with it.

Some do not read the text '*karmaṇā......anuvartate*' because it is not sure that the person descended from heaven would get the human birth verily.

स्वेदावरोधः सन्तापः सर्वाङ्गग्रहणं तथा ॥१३॥
विकारा युगपद्यस्मिन् ज्वरः स परिकीर्तितः ॥

If loss of perspiration, increased temperature and vague pain all over the body are present simultaneously the disease is known as fever.

Loss of perpiration is generally observed but in specific cases as in paittaja fever perspiration is present. '*Sam*' in '*santāpa*' indicates mental distress too as fever is mentioned as psychosomatic. Some read '*vegoparodhaḥ*' in place of '*svedāvarodhaḥ*' meaning retention of flatus, urine, faeces etc.

दोषैः पृथक् समस्तैश्च द्वन्द्वैरागन्तुरेव च ॥१४॥
अनेककारणोत्पन्नः स्मृतस्त्वष्टविधो ज्वरः ॥

Fever, though originated from many causative factors, is of eight types–by three doṣas separately and jointly, two doṣas combined and exogenous.

दोषाः प्रकुपिताः स्वेषु कालेषु स्वैः प्रकोपणैः ॥१५॥
व्याप्य देहमशेषेण ज्वरमापादयन्ति हि ॥
(दुष्टाः स्वहेतुभिर्दोषाः प्राप्यामाशयमूष्मणा ॥१६॥
सहिता रसमागत्य रसस्वेदप्रवाहिणाम् ॥
स्त्रोतसां मार्गमावृत्य मन्दीकृत्य हुताशनम् ॥१७॥
निरस्य बहिरूष्माणं पक्तिस्थानाच्च केवलम् ॥
शरीरं समभिव्याप्य स्वकालेषु ज्वरागमम् ॥१८॥

जनयन्त्यथ वृद्धिं वा स्ववर्णं च त्वगादिषु ॥)

Doṣas aggravated by their respective factors in respective times pervade the entire body and thus propduce fever.

(Doṣas aggravated by their respective causative factors reach āmāśaya and associating with rasa along with heat, obstructing the passage of the channels carrying rasa and sweat, diminishing the digestive fire and pushing out the heat from the seat of digestion pervade the entire body and thus, in their respective times, produce or increase fever and also manifest their colours in skin etc.).

Doṣāḥ prakupitāḥ–doṣas aggravated, preceded by accumulation; *sveṣu kāleṣu*–in their respective times–such as in early rains, autumn and spring and also in day and night–this indicates natural fever. *Svaiḥ prakopaṇaiḥ*–by their respective etiological factors–this indicates the unnatural fever. Brahmadeva reads causes of aggravation of sannipāta separately as follows—

"विषमाध्यशनात्यशनं लकुचामफलं शिलोच्चये सलिलम्। पिण्याकमाममूलकसर्षपशाकं यवैः कृता च सुरा॥ कृशशुष्कामिषशाकं यावकमशनं च पर्वते वासः। व्यापन्नाम्बुसुरादधिकन्दं पिडकोच्छ्रितिर्देहे॥ मृद्विषगरादिभक्षणमनार्तवं दुर्दिनं पुरोवातः। अन्नपरिवर्तभूतावेशौ पीडा ग्रहर्क्षसंभूता॥ अनुचितभेषजगन्धाघ्राणं पापस्य कर्मणोऽभ्यासः। स्नेहस्वेदादीनां मिथ्यायोगः पुराकृतं कर्म॥ स्त्रीणां विषमप्रसवो मिथ्यायोगः प्रसूतानाम्। स्नेहस्वेदादीनां रसायनस्यापि च व्यापत्॥ एते हेतव उक्ताः प्रकोपणे सन्निपातस्य॥" इति॥

Others read '*doṣāḥ prakupitā gāḍhamapathyāhārasevinaḥ*'. Others read pathogenesis of fever with the verses '*duṣṭāḥ svahetubhiḥ*' etc.

मिथ्यातियुक्तैरपि च स्नेहाद्यैः कर्मभिर्नृणाम् ॥१९॥
विविधादभिघाताच्च रोगोत्थानात् प्रपाकतः ॥
श्रमात् क्षयादजीर्णाच्च विषात्सात्म्यर्तुपर्ययात् ॥२०॥
ओषधीपुष्पगन्धाच्च शोकान्नक्षत्रपीडया ॥
अभिचाराभिशापाभ्यां मनोभूताभिशङ्कया ॥२१॥
स्त्रीणामपप्रजातानां प्रजातानां तथाऽहितैः ॥
स्तन्यावतरणे चैव ज्वरो दोषैः प्रवर्तते ॥२२॥

Fever caused by doṣas originates from faulty and excessive performance of unction etc., various types of trauma, emergence of (infective) disorders, suppuration, exertion, wasting, indigestion, poison, contrariness of suitability and

seasons, inhaling poisonous flowers, grief, affliction caused by constellation, magical spell, curses, emotions, invasion of evil spirits (or micro-organisms), abnormal delivery in woman, use of unwholesome things during puerperium and first appearance of lactation.

तैर्वेगवद्भिर्बहुधा समुद्भ्रान्तैर्विमार्गगैः ॥
विक्षिप्यमाणोऽन्तरग्निर्भवत्याशु बहिश्चरः ॥२३॥
रुणद्धि चाप्यपां धातुं यस्मात्तस्माज्ज्वरातुरः ॥
भवत्यत्युष्णगात्रश्च ज्वरितस्तेन चोच्यते ॥२४॥

When these doṣas, spreading forcefully and running here and there in various ways in oblique directions throw the internal fire out which moves outside obstructing the passage of the watery principle (sweat) raising the temperature of the person's body. Then he is said as suffering from fever.

Some read '*na ca svidyati sarvaśaḥ*' in place of '*jvaritas tena cocyate*'.

श्रमोऽरतिर्विवर्णत्वं वैरस्यं नयनप्लवः ॥
इच्छाद्वेषौ मुहुश्चापि शीतवातातपादिषु ॥२५॥
जृम्भाऽङ्गमर्दो गुरुता रोमहर्षोऽरुचिस्तमः ॥
अप्रहर्षश्च शीतं च भवत्युत्पत्स्यति ज्वरे ॥२६॥
सामान्यतो, विशेषात्तु जृम्भाऽत्यर्थं समीरणात् ॥
पित्तान्नयनयोर्दाहः, कफान्नान्नाभिनन्दनम् ॥२७॥
सर्वलिङ्गसमवायः सर्वदोषप्रकोपजे ॥
द्वयोर्द्वयोस्तु रूपेण संसृष्टं द्वन्द्वजं विदुः ॥२८॥

Fatigue, restlessness, abnormal complexion, abnormal taste, lachrymation; liking for and again aversion to cold, air, sun-heat etc., yawning, body-ache, heaviness, horripilation, anorexia, feeling of darkness, lack of cheerfulness and feeling of cold–these are premonitory symptoms of fever in general; specifically, excessive yawning, burning in eyes and dislike for food are observed in cases of vāta, pitta and kapha respectively.

In fever caused by aggravation of all doṣas, all the symptoms are present together. In that caused by combination of two doṣas, symptoms of the concerned doṣas are found.

वेपथुर्विषमो वेगः कण्ठौष्ठपरिशोषणम् ॥
निद्रानाशः क्षुतः स्तम्भो गात्राणां रौक्ष्यमेव च ॥२९॥
शिरोहृद्गात्ररुग्वक्त्रवैरस्यं बद्धविट्कता ॥
जृम्भाऽऽध्मानं तथा शूलं भवत्यनिलजे ज्वरे ॥३०॥

Shivering, irregular intensity, dryness of throat and lips, insomnia, absence of sneezing, roughness of body parts; pain in head, cardiac region and body; abnormal taste in mouth, constipation, yawning, tympanitis and colic–these are symptoms of fever caused by vāta.

Some read '*kṣavaḥ stambhaḥ*' meaning 'sneezing and stiffness (of body parts) *Ca* implies black colour of faeces and urine; other read '*śyāvāṅgamalanetratā*' in place of '*gātrāṇāṃ raukṣyameva ca*; some read as '*jṛmbhādhmāne bharmaḥ śūlam*'.

वेगस्तीक्ष्णोऽतिसारश्च निद्राल्पत्वं तथा वमिः ॥
कण्ठौष्ठमुखनासानां पाकः स्वेदश्च जायते ॥३१॥
प्रलापः कटुता वक्त्रे मूर्च्छा दाहो मदस्तृषा ॥
पीतविण्मूत्रनेत्रत्वं पैत्तिके भ्रम एव च ॥३२॥

High intensity, diarrhoea, diminished sleep, vomiting; inflammation in throat, lips, mouth and nose; perspiration, delirium, pungent taste in mouth, fainting, burning sensation, narcosis, thirst, yellowish faeces, urine and eyes and giddiness–these signs and symptoms are found in fever caused by pitta.

Some read '*pralāpas tiktavaktratvam*' in place of '*pralapaḥ kaṭutā vaktre*'.

गौरवं शीतमुत्क्लेशो रोमहर्षोऽतिनिद्रता ॥
स्रोतोरोधो रुगल्पत्वं प्रसेको मधुरास्यता ॥३३॥
नात्युष्णगात्रता छर्दिरङ्गसादोऽविपाकता ॥
प्रतिश्यायोऽरुचिः कासः कफजेऽक्ष्णोश्च शुक्लता ॥३४॥

Heaviness, chill, nausea, horripilation, excessive sleep, obstruction in channels, mildness of distress, salivation, sweetness in mouth, moderate heat in body, vomiting, malaise, indigestion, coryza, anorexia, cough and whiteness in eyes–these are teatures of fever causes by kapha.

Others, however, read like this—

"स्तैमित्यं स्तिमितो वेग आलस्यं मधुरास्यता। शुक्लमूत्रपुरीषत्वं स्तम्भस्तृप्तिरथापि च॥ गौरवं शीतमुत्क्लेशो रोमहर्षोऽतिनिद्रता। प्रतिश्यायोऽरुचिः कासः कफजेऽक्ष्णोश्च शुक्लता॥" इति॥

here '*śtaimitya*' means 'lack of movements of the patient' and '*stimito vegaḥ*' means 'constant fever'.

निद्रानाशो भ्रमः श्वासस्तन्द्रा सुप्ताङ्गताऽरुचिः ॥
तृष्णा मोहो मदः स्तम्भो दाहः शीतं हृदि व्यथा ॥३५॥
पक्तिश्चिरेण दोषाणामुन्मादः श्यावदन्तता ॥
रसना परुषा कृष्णा सन्धिमूर्धास्थिजा रुजः ॥३६॥
निर्भुग्ने कलुषे नेत्रे कर्णौ शब्दरुगन्वितौ ॥
प्रलापः स्त्रोतसां पाकः कूजनं चेतनाच्युतिः ॥३७॥
स्वेदमूत्रपुरीषाणामल्पशः सुचिरात् स्त्रुतिः ॥
सर्वजे सर्वलिङ्गानि

Loss of sleep, giddiness, dyspnoea, drowsiness, numbness, anorexia, thirst, fainting, narcosis, rigidity, burning sensation and again feeling of cold, pain in cardiac region, delayed maturation of doṣas, mental derangement, blackish teeth, rough and black tongue; pain in joints, head and bone; crooked and dirty eyes, tinnitus and pain in ears, delirium, inflammation in passages, cooing sound, loss of consciousness, delayed and little elimination of sweat, urine and faeces–these symptoms are present in specific fever caused by three doṣas jointly. In non-specific type, however, symptoms of all doṣas are found.

The symptoms enumerated here pertain to the specific type (*vikṛtiviṣamasamaveta*) while in non-speeific one (*prakṛtisamasamaveta*) the symptoms of all doṣas, mentioned separately, are present.

विशेषं चात्र मे शृणु ॥३८॥
नात्युष्णशीतोऽल्पसंज्ञो भ्रान्तप्रेक्षी हतस्वरः ॥
खरजिह्वः शुष्ककण्ठः स्वेदविण्मूत्रवर्जितः ॥३९॥
सास्त्रो निर्भुग्नहृदयो भक्तद्वेषी हतप्रभः ॥
श्वसन्निपतितः शेते प्रलापोपद्रवायुतः ॥४०॥
तमभिन्यासमित्याहुर्हतौजसमथापरे ॥

Now listen to me about its specific type.

Moderate heat in body, diminished sense, illusion, loss of speech, rugged tongue, dry throat; absence of perspiration and passing of stool and urine; watering of eyes, cardiac distress, aversion of food, lack of lustre, the patient lies

down panting and affected with delirium as complications. This is known as '*abhinyāsa*' or in other's term, '*hataujasa*'.

सन्निपातज्वरं कृच्छ्रमसाध्यमपरे विदुः ॥४१॥

Fever caused by three doṣas jointly is curable with difficulty; others take it as incurable.

It is curable with difficulty when all symptoms are not present and it is incurable when all symptoms are present, impurities are retained and digestive power is lost.

निद्रोपेतमभिन्यासं क्षीणमेनं हतौजसम् ॥
संन्यस्तगात्रं संन्यासं विद्यात्सर्वात्मके ज्वरे ॥४२॥

In sannipātaja fever, if the patient sleeps excessively it is known as *abhinyāsa*; if he is wasted, it is *hataujasa* and if the limbs are immovable it is known as *saṃnyāsa*.

Some do not read this text on abhinyāsa. Others read hereafter descriptions of *pralepaka* and *vātabalāsaka* but this should not be read as they are already described elsewhere. Some describe, after vātabalāsaka, *tṛṇapuṣpaka* fever as follows—

"पुष्पेभ्यो गन्धरजसी तेजस्विभ्यो यदाऽनिलः। उपादाय मनुष्यस्य प्राणापानौ नियच्छति।। सौक्ष्म्यादनुसृतो धातून् मर्माण्यपि च तेजसा। कर्म चित्तं बलं ज्ञानं तदाऽस्याभ्येति मारुतः।। कर्मादिषु निरुद्धेषु स्वपितीति सुहृज्जनः। मन्यते हतचित्तत्वादोजस्युपरते सति।। तस्यादितः शिरोरोगः ससंज्ञस्येव जायते। विगन्धं च सुगन्धं च दृष्ट्वाऽकस्मात् स मूर्च्छति।। तृणपुष्पकमित्येवं ज्वरं विद्याद्विचक्षणः।।"इति।।

but this too should not be accepted as it is already included in fever caused by inhalation of plants and that growing in hilly areas.

(ओजो विस्त्रंसते यस्य पित्तानिलसमुच्छ्रयात् ॥
स गात्रस्तम्भशीताभ्यां शयनेप्सुरचेतनः ॥४३॥
अपि जाग्रत् स्वपन् जन्तुस्तन्द्रालुश्च प्रलापवान् ॥
संहृष्टरोमा स्त्रस्ताङ्गो मन्दसन्तापवेदनः ॥४४॥
ओजोनिरोधजं तस्य जानीयात् कुशलो भिषक् ॥)

(If ojas is displaced due to aggravation of pitta and vāta, the patient suffers from stiffness of limbs and rigor and likes to sleep; he loses consciousness often while awake or during sleep; he is drowsy, delirient, horripilated, with drooping

limbs and mild fever with pain. The expert physician should diagnose it as a case of fever caused by displacement of ojas).

Though in other treatise thirteen types of sannipāta are described, in fact, these are endless because of permutaion and combination of doṣas and covering of dhātus and as such are not discussed here.

सप्तमे दिवसे प्राप्ते दशमे द्वादशेऽपि वा ॥४५॥
पुनर्घोरतरो भूत्वा प्रशमं याति हन्ति वा ॥

(Fever caused by sannipāta) subsides or becoming more severe kills the patient on seventh or tenth or twelfth day.

Due to fast, moderate and slow force of vāta, pitta and kapha, fever caused by them subside on seventh, tenth and twelfth day respectively if impurity is digested; on the contrary, if dhātu is digested they kill the patient on the same days. Others say abhinyāsa, hataujasa and saṃnyāsa subsides on seventh, tenth and twelfth day respectively in case of malapāka otherwise (in case of dhātupāka) they kill the patient. Dhātupāka is defined as follows—

"संबाध्यमानो हृदि नाभिदेशे गात्रेषु वा पाकरुजोज्झितेषु। पक्वेष्विवाचैति रुजं ज्वरार्तः स धातुपाकी कथितो भिषग्भिः॥" इति॥

Api in *'dvādaśe pi vā'* implies the course of the disease as mentioned by Bhāluki as follows

"सप्तमी द्विगुणा या तु नवम्येकादशी तथा। एषा त्रिदोषमर्यादा मोक्षाय च वधाय च॥" इति॥

द्विदोषोच्छ्रायलिङ्गास्तु द्वन्द्वजास्त्रिविधाः स्मृताः ॥४६॥

Fever caused by two doṣas combined is of three types having symptoms of aggravation of the two concerned doṣas.

These types are non-specific (*prakṛtisamasamaveta*), the specific ones (*vikṛtiviṣamasamaveta*) are detailed hereafter.

तृष्णा मूर्च्छा भ्रमो दाहः स्वप्ननाशः शिरोरुजा ॥
कण्ठास्यशोषो वमथू रोमहर्षोऽरुचिस्तथा ॥४७॥
पर्वभेदश्च जृम्भा च वातपित्तज्वराकृतिः ॥

Thirst, fainting, giddiness, burning sensation, insomnia, headache, dryness of throat and mouth, vomiting, horripilation, anorexia, joint pain and yawning– this is the feature of the fever caused by vāta and pitta.

As it is specific (vikṛtiviṣamasamaveta), there is no anomaly in presence of horripilation and anorexia in fever caused by vāta, pitta and of drowsiness in that caused by kapha-pitta.

स्तैमित्यं पर्वणां भेदो निद्रा गौरवमेव च ॥४८॥
शिरोग्रहः प्रतिश्यायः कासः स्वेदप्रवर्तनम् ॥
सन्तापो मध्यवेगश्च वातश्लेष्मज्वराकृतिः ॥४९॥

Immobility, pain in joints, sleepiness, heaviness, headache, cough, perspiration, high temperature and moderate severity–these are symptoms of fever caused by vāta and kapha.

लिप्ततिक्तास्यता तन्द्रा मोहः कासोऽरुचिस्तृषा ॥
मुहुर्दाहो मुहुः शीतं श्लेष्मपित्तज्वराकृतिः ॥५०॥
(जृम्भाध्मानमदोत्कम्पपर्वभेदपरिक्षयाः ॥
तृट्प्रलापाभितापाः स्युर्ज्वरे मारुतपैत्तिके ॥१॥
शूलकासकफोत्क्लेशशीतवेपथुपीनसाः ॥
गौरवारुचिविष्टम्भा वातश्लेष्मसमुद्भवे ॥२॥
शीतदाहारुचिस्तम्भस्वेदमोहमदभ्रमाः ॥
कासाङ्गसादहृल्लासा भवन्ति कफपैत्तिके ॥३॥)

Sliminess with bitterness in mouth, drowsiness, mental confusion ,cough, anorexia, thirst and burning sensation alternating with chill–this is the feature of fever caused by kapha and pitta.

Jejjaṭa reads the features of the fevers caused by two doṣas jointly only one as given within bracket. Either of these should be read, not both.

कृशानां ज्वरमुक्तानां मिथ्याहारविहारिणाम् ॥
दोषः स्वल्पोऽपि संवृद्धो देहिनामनिलेरितः ॥५१॥
सततान्येद्युष्कत्र्याख्यचातुर्थान् सप्रलेपकान् ॥
कफस्थानविभागेन यथासंख्यं करोति हि ॥५२॥

If, during the period of convalescence, the patients of fever who are emaciated indulge in faulty diet and activities doṣa, even if in small measure, aggravates, and excited by vāyu produces *satata* (double intermittent), *anyedyuṣka* (quotidian), *tṛtīyaka* (tertian), *cāturthaka* (quartan) and *pralepaka* types of fever according to division of the sites of kapha in successive order.

Satata etc. are intermittent fevers. The sites of kapha are stomach, chest, throat, head and joints in successive order. Thus doṣa situated in stomach causes double intermittent with double rise of temperature daily. The same in chest causes quotidian, that located in throat tertian, in head quartan and the same in joints produces pralepaka. When doṣa is established in all the sites of kapha, it produces *santata* (remittent) fever.

अहोरात्रादहोरात्रात् स्थानात् स्थानं प्रपद्यते ॥
ततश्चामाशयं प्राप्य दोषः कुर्याज्ज्वरं नृणाम् ॥५३॥

Doṣa traverses from one site (of kapha) to another in a day and night (twenty four hours) and when it reaches stomach, produces fever.

For instance, doṣa situated in chest reaches stomach in a day and night and thus causes fever next day. That situated in throat takes two days and nights to reach stomach and as such causes fever on the third day and that situated in head causes fever on the fourth day; in the similar way, doṣa situated in joints causes rise of temperature daily (pralepaka) which is found in consumptive patients.

तथा प्रलेपको ज्ञेयः शोषिणां प्राणनाशनः ॥
दुश्चिकित्स्यतमो मन्दः सुकष्टो धातुशोषकृत् ॥५४॥

Thus *pralepaka* fever is found in patients of consumption and is fatal. It is most difficult to treat, slow, most distressing and causes loss of dhātus.

It is caused by sannipāta and as such is the most difficult to treat.

कफस्थानेषु वा दोषस्तिष्ठन् द्वित्रिचतुर्षु वा ॥
विपर्ययाख्यान् कुरुते विषमान् कृच्छ्रसाधनान् ॥५५॥

If doṣa stays in two, three or four sites of kapha (simultaneously), it produces fever known as *viparyaya viṣamajvara*, (intermittent fever of opposite character) which is curable with difficulty.

If doṣa is situated in both chest and stomach the two sites of kapha, it produces fever opposite to quotidian e.g. fever continuous for the whole day and night with remission only once in forenoon or so; doṣa situated in three sites of kapha throat, chest and stomach–causes fever opposite to tertian which has remission on the third day; similarly, doṣa staying in four sites of kapha–head, throat, chest and stomach–produces fever opposite to quartan which has remission on the fourth day. There is no *viparyaya* in double quotidian as doṣa is located only in one site of kapha or may be due to nature of the disease.

परो हेतुः स्वभावो वा विषमे कैश्चिदीरितः ॥
आगन्तुश्चानुबन्धो हि प्रायशो विषमज्वरे ॥५६॥

In intermittent fever evil spirits (micro-organism) or nature is declared as cause by certain scholars; generally, in such fever there is association of extrinsic factor.

वाताधिकत्वात् प्रवदन्ति तज्ज्ञा-
स्तृतीयकं चापि चतुर्थकं च ॥
औपत्यके मद्यसमुद्भवे च
हेतुं ज्वरे पित्तकृतं वदन्ति ॥५७॥
प्रलेपकं वातबलासकं च
कफाधिकत्वेन वदन्ति तज्ज्ञाः ॥
मूर्च्छानुबन्धा विषमज्वरा ये
प्रायेण ते द्वन्द्वसमुत्थितास्तु ॥५८॥

Experts say that tertian and quartan fevers are due to predominance of vāta; pitta–aggravating factors cause fever produced in valleys of hilly region and by alcoholism; *pralepaka* and *vātabalāsaka* are due to predominance of kapha; the intermittent fevers which are associated with fainting are generally caused by two doṣas jointly.

Some read '*aupatyapānātyayasamprabhūte hetuṃ jvare pittamudāharanti*'. The feature of *vātabalāsaka* should be known from the other treatise as follows—

"नित्यं मन्दज्वरो रूक्षः शूनः कृच्छ्रेण सिध्यति। स्तब्धाङ्गः श्लेष्मभूयिष्ठो नरो वातबलासकी।।"इति।।

In place of '*mūrchhānubandhāḥ*', some read as '*muñcānubandhāḥ*' while others as *muktvānubaudhān*'.

त्वक्स्थौ श्लेष्मानिलौ शीतमादौ जनयतो ज्वरे ॥
तयोः प्रशान्तयोः पित्तमन्ते दाहं करोति च ॥५९॥
करोत्यादौ तथा पित्तं त्वक्स्थं दाहमतीव च ॥
प्रशान्ते कुरुतस्तस्मिंश्छीतमन्ते च तावपि ॥६०॥
द्वावेतौ दाहशीतादी ज्वरौ संसर्गजौ स्मृतौ ॥
दाहपूर्वस्तयोः कष्टः कृच्छ्रसाध्यश्च स स्मृतः ॥६१॥

In fever, when kapha and vāta are situated in skin, they produce rigor in the beginning and after they subside, pitta causes burning sensation at the end.

Similarly, pitta located in skin produces excessive burning sensation in the beginning and when it subsides, vāta and kapha cause rigor at the end.

Both these types of fever-started with burning sensation and rigor–are mentioned as caused by two doṣas jointly; of them, that started with burning sensation is troublesome and difficult to cure.

प्रसक्तश्चाभिघातोत्थश्चेतनाप्रभवस्तु यः ॥

Fever arisen due to trauma and emotions are also persistent.

रात्र्यह्नोः षट्सु कालेषु कीर्तितेषु यथा पुरा ॥६२॥
प्रसह्य विषमोऽभ्येति मानवं बहुधा ज्वराः ॥

The intermittent fever invades forcibly the person in various ways in six divisions of day and night as mentioned before.

Six divisions of day and night–forenoon, noon, afternoon, early night, midnight and later night; in various ways–twice a day, once a day; others interpret as–'with rigor, with burning sensation, in dependent parts, in shoulder etc., in fixed time, staying for long or short period. Thus types of intermittent fever are endless.

स चापि विषमो देहं न कदाचिद्विमुञ्चति ॥६३॥
ग्लानिगौरवकार्श्येभ्यः स यस्मान्न प्रमुच्यते ॥
वेगे तु समतिक्रान्ते गतोऽयमिति लक्ष्यते ॥६४॥

In fact, the intermittent fever never leaves the body as the patient does not get rid of malaise, heaviness and emaciation; it is only on passing off the paroxysm that it is said as gone away.

Apart from malaise etc., there are also other symptoms such as—

"शिरसो गौरवं ग्लानिर्नातिश्रद्धा च भोजने। माधुर्यमथ वैरस्यं तिक्तत्वमथवा पुनः। वक्त्रस्य जायते यस्मात् प्रवेगेऽपि गते सति। तस्मात्तु नियतो लीनः शरीरे विषमज्वरः"।।इति।।

धात्वन्तरस्थो लीनत्वान्न सौक्ष्म्यादुपलभ्यते ॥
अल्पदोषेन्धनः क्षीणः क्षीणेन्धन इवानलः ॥६५॥

The weakened fever having little doṣa as exciting cause like fire with exhausted fuel is not observed due to minuteness as it is hidden because of its localization in successive dhātus.

दोषोऽल्पोऽहितसंभूतो ज्वरोत्सृष्टस्य वा पुनः ॥
धातुमन्यतमं प्राप्य करोति विषमज्वरम् ॥६६॥

In the convalescing patient, little doṣa, increased by the use of unwholesome things, produces intermittent fever after being located in one of the dhātus.

Earlier pathogenesis of intermittent fever has been described according to the views of the experts in surgery like Bhoja, Bhāluki and Puṣkalāvata, now it is explained with doṣas located in dhātus as accepted by Agniveśa etc. the experts in medicine.

सततं रसरक्तस्थः सोऽन्येद्युः पिशिताश्रितः ॥
मेदोगतस्तृतीयेऽह्नि त्वस्थिमज्जगतः पुनः ॥६७॥
कुर्याच्चातुर्थकं घोरमन्तकं रोगसंकरम् ॥

Doṣa located in rasa and rakta causes double quotidian, that located in māṃsa produces quotidian, that in medas causes tertian and the same located in asthi and majjā produces quartan fever which is very severe like death–god and attended by many complications.

Some read '*santatam*' in place of '*satatam*' and by implication take satata also which means that santata is located in rasa while satata in rakta; in the reading '*doṣo raktāśrayaḥ prāyaḥ karoti satatajvaram*' rasa is implied as it is an essential factor in pathogenesis of fever.

केचिद्भूताभिषङ्गोत्थं ब्रुवते विषमज्वरम् ॥६८॥

Some hold intermittent fever as caused by invasion of evil spirits (or micro-organisms).

सप्ताहं वा दशाहं वा द्वादशाहमथापि वा ॥
सन्तत्या योऽविसर्गी स्यात्सन्ततः स निगद्यते ॥६९॥

The fever is known as *santata* (continuous) which continues without break for seven or ten or twelve days.

This is caused by one or two doṣas jointly and is easily curable. This is different from santata caused by three doṣas jointly.

अहोरात्रे सततको द्वौ कालावनुवर्तते ॥
अन्येद्युष्कस्त्वहोरात्रादेककालं प्रवर्तते ॥७०॥
तृतीयकस्तृतीयेऽह्नि चतुर्थेऽह्नि चतुर्थकः ॥

In *satata*, there is double rise of temperature in a day and night (double quotidian); in *anyedyuṣka*, there is rise of temperature once in a day and night (quotidian); in *tṛtīyaka*, fever comes on the third day (tertian) while in *caturthaka* it comes on the fourth day (quartan).

वातेनोदीर्यमाणाश्च ह्रीयमाणाश्च सर्वतः ॥७१॥
एकद्विदोषा मर्त्यानां तस्मिन्नेवोदितेऽहनि ॥
वेलां तामेव कुर्वन्ति ज्वरवेगे मुहुर्मुहुः ॥७२॥
(वातेनोद्धूयमानस्तु यथा पूर्येत सागरः ॥
वातेनोदीरितास्तद्वद्दोषाः कुर्वन्ति वै ज्वरान् ॥१॥
यथा वेगागमे वेलां छादयित्वा महोदधेः ॥
वेगहानौ तदेवाम्भस्तत्रैवान्तर्निलीयते ॥२॥
दोषवेगोदये तद्वदुदीर्येत ज्वरोऽस्य वै ॥
वेगहानौ प्रशाम्येत यथाऽम्भः सागरे तथा ॥३॥)

In patients (of intermittent fever), single or two doṣas combined, excited and pulled from all sides by vāta, manifest the same paroxysm on the said day now and again at the rise of temperature.

Some read the stanzas within bracket which should not be read as they carry the same idea already expressed and as such left by all commentators.

विविधेनाभिघातेन ज्वरो यः संप्रवर्तते ॥
यथादोषप्रकोपं तु तथा मन्येत तं ज्वरम् ॥७३॥

Fever which arises due to various types of trauma should be considered according to doṣas aggravated.

श्यावास्यता विषकृते दाहातीसारहृद्ग्रहाः ॥
अभक्तरुक् पिपासा च तोदो मूर्च्छा बलक्षयः ॥७४॥
ओषधीगन्धजे मूर्च्छा शिरोरुक् वमथुः क्षवः ॥
कामजे चित्तविभ्रंशस्तन्द्राऽऽलस्यमरोचकः ॥७५॥
हृदये वेदना चास्य गात्रं च परिशुष्यति ॥
भयात् प्रलापः शोकाच्च भवेत् कोपाच्च वेपथुः ॥७६॥
अभिचाराभिशापाभ्यां मोहस्तृष्णा च जायते ॥
भूताभिषङ्गादुद्वेगहास्यकम्पनरोदनम् ॥७७॥

Black face, burning sensation, diarrhoea, cardiac distress, anorexia, thirst, pricking pain, fainting and debility–these are symptoms of fever caused by poison.

In fever caused by smell of herbs, there are fainting, headache, vomiting and sneezing.

In fever due to lust, one loses thinking and suffers from drowsiness, idleness, anorexia, pain in cardiac region and wasting of body.

In fever caused by fear and grief, there is delirium and in that due to anger there is trembling.

In fever due to magical spell and curse, mental confusion and thirst arise while in that caused by invasion of evil spirits, there are agitation, laughing, trembling and weeping.

श्रमक्षयाभिघातेभ्यो देहिनां कुपितोऽनिलः ॥
पूरयित्वाऽखिलं देहं ज्वरमापादयेद्भृशम् ॥७८॥

Exertion, wasting and trauma aggravate vāyu which, pervading the whole body, produces fever.

रोगाणां तु समुत्थानाद्विदाहागन्तुतस्तथा ॥
ज्वरोऽपरः संभवति तैस्तैरन्यैश्च हेतुभिः ॥७९॥
दोषाणां स तु लिङ्गानि कदाचिन्नातिवर्तते ॥

Due to emergence of diseases, inflammation and trauma another type of fever arises by the same or different etiological factors but, in any way, it does not transcend the symptoms of doṣas.

गुरुता हृदयोत्क्लेशः सदनं छर्द्यरोचकौ ॥८०॥
रसस्थे तु ज्वरे लिङ्गं दैन्यं चास्योपजायते ॥
रक्तनिष्ठीवनं दाहः स्वेदश्छर्दनविभ्रमौ ॥८१॥
प्रलापः पिटिका तृष्णा रक्तप्राप्ते ज्वरे नृणाम् ॥
पिण्डिकोद्वेष्टनं तृष्णा सृष्टमूत्रपुरीषता ॥८२॥
ऊष्माऽन्तर्दाहविक्षेपौ ग्लानिः स्यान्मांसगे ज्वरे ॥
भृशं स्वेदस्तृषा मूर्च्छा प्रलापश्छर्दिरेव च ॥८३॥
दौर्गन्ध्यारोचकौ ग्लानिर्मेदःस्थे चासहिष्णुता ॥
भेदोऽस्थ्नां कुञ्चनं श्वासो विरेकश्छर्दिरेव च ॥८४॥

विक्षेपणं च गात्राणामेतदस्थिगते ज्वरे ॥
तमःप्रवेशनं हिक्का कासः शैत्यं वमिस्तथा ॥८५॥
अन्तर्दाहो महाश्वासो मर्मच्छेदश्च मज्जगे ॥
मरणं प्राप्नुयात्तत्र शुक्रस्थानगते ज्वरे ॥८६॥
शेफसः स्तब्धता मोक्षः शुक्रस्य तु विशेषतः ॥
दग्ध्वेन्धनं यथा वह्निर्धातून् हत्वा यथा विषम् ॥८७॥
कृतकृत्यो व्रजेच्छान्तिं देहं हत्वा तथा ज्वरः ॥

Heaviness, nausea, lassitude, vomiting, anorexia and malaise–these are symptoms of fever located in rasa.

Haemoptysis, burning sensation, perspiration, vomiting, giddiness, delirium, boils and thirst–these are symptoms of fever located in blood.

Cramps in calf, thirst, elimination of urine and faeces, internal heat, burning sensation, throwing of limbs and malaise–these are symptoms of fever located in muscle.

In fever located in fat, there are excessive perspiration, thirst, fainting, delirium, vomiting, foul odour, anorexia, malaise and intolerance.

Tearing pain in bones, contraction, dyspnoea, purgation, vomiting and throwing of limbs–these are symptoms of fever located in bone.

Feeling of darkness, hiccough, cough, chill, vomiting, internal heat, severe dyspnoea and cutting pain in vital part (heart)–these are symptoms of fever located in marrow.

In fever located in semen, there are rigidity of penis and excessive discharge of semen leading to death.

As fire is extinguished after consuming the fuel and poison subsides after destroying dhātus, fever comes to rest after killing the patient as if fulfilled its object.

Some read symptoms of fever located in rasa etc. dhātus as follows—

"रसस्थे तु ज्वरे वत्स! लक्षणानि निबोध मे। गुरुत्वं दैन्यमुत्क्लेशः सदनं छर्द्यरोचकौ।। रागोष्णपिटिकास्तृष्णा सरक्तं ष्ठीवनं भ्रमः। दाहो मूर्च्छाऽरुचिश्छर्दिः प्रलापो रक्तसंस्थिते।। पिण्डिकोद्वेष्टनं तृष्णा सृष्टमूत्रपुरीषता। ऊष्माऽन्तर्मोहविक्षेपौ ग्लानिः स्यान्मांसगे ज्वरे।। वेगस्तीव्रः पिपासा च मूर्च्छा छर्दिः प्रलापकः। गन्धस्य चासहत्वं च मेदःस्थे ग्लान्यरोचकौ।। विरेकवमने चोभे त्वस्थिभेदः प्रकूजनम्।

विक्षेपणं च गात्राणां श्वासश्चास्थिगते ज्वरे। हिक्का कासो महाश्वासस्तमसश्च प्रवेशनम्। मर्मच्छेदो बहि: शैत्यं दाहोऽन्तश्चैव मज्जगे।। तस्मान्मरणमाप्नोति शुक्रस्याप्युपसर्पणे। शेफस: स्तब्धता मोक्ष: शुक्रस्य तु विशेषत:।।''इति।।

Jejjaṭa does not favour this reading on the ground that santata pervades the entire body while satata etc. affect rasa etc. dhātus; then where is the space for other fevers located in rasa etc. dhātus and as such it should not be read but Gayadāsa has read it in different form and also interpreted so I have also followed him.

वातपित्तकफोत्थानां ज्वराणां लक्षणं यथा ॥८८॥
तथा तेषां भिषग्ब्रूयाद्रसादिष्वपि बुद्धिमान् ॥
समस्तैः सन्निपातेन धातुस्थमपि निर्दिशेत् ॥८९॥
द्वन्द्वजं द्वन्द्वजैरेव दोषैश्चापि वदेत् कृतम् ॥

The symptoms as observed in fevers caused by vāta, pitta and kapha should also be known in those located in rasa etc. when symptoms of all doṣas are found in fever located in dhātus it should be diagnosed as caused by sannipāta. Similarly, that produced by two doṣas combined should be known by the symptoms of the respective doṣas.

गम्भीरस्तु ज्वरो ज्ञेयो ह्यन्तर्दाहेन तृष्णया ॥९०॥
आनद्धत्वेन चात्यर्थं श्वासकासोद्गमेन च ॥

Deep-seated fever should be known from internal heat, thirst, retention of doṣa and faeces, severe dyspnoea and cough.

Ca implies delirium, giddiness, pain in joints and bones.

हतप्रभेन्द्रियं क्षीणमरोचकनिपीडितम् ॥९१॥
गम्भीरतीक्ष्णवेगार्तं ज्वरितं परिवर्जयेत् ॥

The patient of fever who has lost lustre and sense, has debility and anorexia and is afflicted with deep-seated and severe temperature should be rejected.

In place of '*arocakanipīḍitam*' the variants are '*durātmānamupadrutam*' '*upadravanipīḍitam*' and '*durātmabhirupadrutam*'.

हीनमध्याधिकैर्दोषैस्त्रिसप्तद्वादशाहिकः ॥९२॥
ज्वरवेगो भवेत्तीव्रो यथापूर्वं सुखक्रियः ॥

Intense force of fever due to inferior, moderate and superior degree of doṣas covering the period of three, seven and twelve days is easily curable in regressive order.

कालो ह्येष यमश्चैव नियतिर्मृत्युरेव च ॥९३॥
तस्मिन् व्यपगते देहाज्जन्मेह पुनरुच्यते ॥
इति ज्वराः समाख्याताः, कर्मेदानीं प्रवक्ष्यते ॥९४॥

In fact, fever is all-consuming kāla god of death, destiny and death itself and as such when it leaves the body it is like re-birth.

Thus the types of fever are described; now their treatment will be described.

ज्वरस्य पूर्वरूपेषु वर्तमानेषु बुद्धिमान् ॥
पाययेत घृतं स्वच्छं यतः स लभते सुखम् ॥९५॥
विधिर्मारुतजेष्वेष, पैत्तिकेषु विरेचनम् ॥
मृदु, प्रच्छर्दनं तद्वत्कफजेषु विधीयते ॥९६॥

In premonitory stage of fever, simple ghee should be administered by which the patient gets relief. This procedure is only for fever caused by vāta; in paittika fever, mild purgative should be given; similarly, in kaphaja fever emesis is applied.

Jvarasya–fever caused by vāta and not associated with āma; *ghṛtam*–old ghee which is more effective due to processing of time etc; *mārutajeṣu*–caused by vāta aggravated by exertion, wasting etc. and not arisen from āmāśaya at first and associated with āma; *sukham*–ghee should be given until he gets relief, thereafter he should be fed with light food etc.

सर्वद्विदोषजेषूक्तं यथादोषं विकल्पयेत् ॥

The above procedure should be applied, according to condition of doṣa, in fever caused by all or two doṣas.

अस्नेहनीयोऽशोध्यश्च संयोज्यो लङ्घनादिना ॥९७॥

The patient who is not fit for unction and evacuation should be managed with lightening etc.

'*Adi*' in '*laṅghana*' implies intake of *ṣaḍaṅga pānīya*, hot water etc.

रूपप्राग्रूपयोर्विद्यान्नानात्वं वह्निधूमवत् ॥

Rūpa (manifested feature) and pūrvarūpa (prodrome) should be differentiated like smoke and fire.

Difference between rūpa and pūrvarūpa is like that between fire and smoke and not as between pitcher and cloth and as such they should be demarcated carefully.

प्रव्यक्तरूपेषु हितमेकान्तेनापतर्पणम् ॥९८॥

In fever with fully manifested feature absolute fasting is wholesome.

Fasting is wholesome in fevers arisen originally from āmāśaya.

आमाशयस्थे दोषे तु सोत्क्लेशे वमनं परम् ॥

If doṣa is situated in stomach and is excited, emesis is preferrable.

Excitement of doṣa should be known from nausea, excessive salivation etc.

आनद्धः स्तिमितैर्दोषैर्यावन्तं कालमातुरः ॥९९॥
कुर्यादनशनं तावत्ततः संसर्गमाचरेत् ॥

The patient should observe fasting till he is distrssed with immobile doṣas, thereafter the prescribed course of diet should be taken.

Lack of movement of doṣas is due to involvement of āma rasa; *saṃsargam*–the prescribed course of diet beginning with liquid gruel; others read the latter half of the verse as '*kālaṃ tāvantamaśnīyāllaghvannaṃ tu viriktavat*'

न लङ्घयेन्मारुतजे क्षयजे मानसे तथा ॥१००॥
अलङ्घ्याश्चापि ये पूर्वं द्विव्रणीये प्रकीर्तिताः ॥

Fasting should not be done in cases of fever caused by vāta, wasting and of psychic orgin and also in those mentioned as unfit for fasting earlier under the chapter on (treatment of) two types of wound (Ci.Ch. 1).

अनवस्थितदोषाग्नेर्लङ्घनं दोषपाचनम् ॥१०१॥
ज्वरघ्नं दीपनं काङ्क्षारुचिलाघवकारकम् ॥

Fasting in patient with unstable doṣa and digestive fire digests doṣa, alleviates fever, stimulates digestion and produces appetite, relish and lightness.

सृष्टमारुतविण्मूत्रं क्षुत्पिपासाऽसहं लघुम् ॥१०२॥
प्रसन्नात्मेन्द्रियं क्षामं नरं विद्यात् सुलङ्घितम् ॥

The patient should be considered as fasted properly who has passed flatus, faeces and urine normally, is intolerant to hunger and thirst, light, cheerful with normal senses and slightly week.

In the other treatise, the features of proper fasting are defined as followeds—

"वातमूत्रपुरीषाणां विसर्गे गात्रलाघवे। हृदयोदरकण्ठास्यशुद्धौ तन्द्राक्लमे गते।। स्वेदे जाते रुचौ चापि क्षुत्पिपासासहोदये। कृतं लङ्घनमादेश्यं निर्व्यथे चान्तरात्मनि।।"इति।।

बलक्षयस्तृषा शोषस्तन्द्रानिद्राभ्रमक्लमाः ॥१०३॥
उपद्रवाश्च श्वासाद्याः संभवन्त्यतिलङ्घनात् ॥

Excessive fasting causes complications such as debility, thirst, dryness, drowsiness, sleep, giddiness, exhaustion and dyspnoea.

Balakṣayaḥ–debility or depletion of ojas. Some read '*nidrā*' as '*anidrā*' (loss of sleep); *adi* after '*śvāsa*' implis cough, hoarseness of voice, wasting, vomiting, hiccough etc.

दीपनं कफविच्छेदि पित्तवातानुलोमनम् ॥१०४॥
कफवातज्वरार्तेभ्यो हितमुष्णाम्बु तृट्छिदम् ॥
तद्धि मार्दवकृद्दोषस्त्रोतसां शीतमन्यथा ॥१०५॥

Hot water stimulates digestive fire, disintegrates kapha, carries pitta and vāta in their normal course, quenches thirst, softens doṣas and channels and is wholesome for those suffering from fever caused by kapha and vāta. Cold water is opposite to the above.

Even if endowed with such properties, hot water should be given in fever in small quantity—thus say teachers.

सेव्यमानेन तोयेन ज्वरः शीतेन वर्धते ॥

By the use of cold water, fever increases.

पित्तमद्यविषोत्थेषु शीतलं तिक्तकैः शृतम् ॥१०६॥
गाङ्गेयनागरोशीरपर्पटोदीच्यचन्दनैः ॥

In fevers caused by pitta, alcohol and poison, cold water boiled with bitters such as musta, śuṇṭhī, uśīra, parpaṭa, bālaka and candana should be used.

Cold water boiled with bitters or simply boiled water when cooled should be given as mentioned in other treatises. The processing of water with bitters is as follows–total drugs 10 gm. should be boiled in water 640ml., reduced to one-half. Though śuṇṭhī is

not bitter it is useful because of its digestive property. The author of Pañjikā reads only the first half of the verse and not the second one.

दीपनी पाचनी लघ्वी ज्वरार्तानां ज्वरापहा ॥१०७॥
अन्नकाले हिता पेया यथास्वं पाचनैः कृता ॥

In those suffering from fever, liquid gruel processed with respective digestive is useful at the time of taking food as it is appetiser, digestive and light

बहुदोषस्य मन्दाग्नेः सप्तरात्रात् परं ज्वरे ॥१०८॥
लङ्घनाम्बुयवागूभिर्यदा दोषो न पच्यते ॥
तदा तं मुखवैरस्यतृष्णारोचकनाशनैः ॥१०९॥
कषायैः पाचनैर्हृद्यैर्ज्वरघ्नैः समुपाचरेत् ॥

If in a patient with plenty of doṣa and diminished digestive power, fever continues beyond a week and doṣa is not digested by fasting, water and gruel, then he should be managed with decoctions which are digestive, aggreable, antipyretic and remove abnormal taste in mouth, thirst and anorexia.

पञ्चमूलीकषायं तु पाचनं पवनज्वरे ॥११०॥
सक्षौद्रं पैत्तिके मुस्तकटुकेन्द्रयवैः कृतम् ॥
पिप्पल्यादिकषायं तु कफजे परिपाचनम् ॥१११॥
द्वन्द्वजेषु तु संसृष्टं दद्यादथ विवर्जयेत् ॥
पीताम्बुर्लङ्घितो भुक्तोऽजीर्णी क्षीणः पिपासितः ॥११२॥

In vātika fever, decoction of pañcamūla (bṛhat) should be used as digestive; in pattika fever, it should be made of musta, kaṭukā and indrayava mixed with honey while in kaphaja one the decoction of pippalyādi drugs should be used as digestive. In cases of fever caused by two doṣas combined, mixed formulations should be used.

Use of digestive is contra-indicated in patient who has just drunk water, taken food or has fasted and is suffering from indigestion, emaciation and thirst.

(तीक्ष्णे ज्वरे गुरौ देहे विबद्धेषु मलेषु च ॥
सामदोषं विजानीयाज्ज्वरं पक्वमतोऽन्यथा) ॥
मृदौ ज्वरे लघौ देहे प्रचलेषु मलेषु च ॥
पक्वं दोषं विजानीयाज्ज्वरे देयं तदौषधम् ॥११३॥

(High fever, heaviness in body and constipation indicate fever associated with āma; opposite to these indicate mature fever).

In fever doṣa should be known as digested when temperature is low, body is light and bowels are moving. Then drug should be administered.

दोषप्रकृतिवैकृत्यादेकेषां पक्वलक्षणम् ॥

Some hold reversal of the condition of the originating doṣa as the feature of the digested one.

हृदयोद्वेष्टनं तन्द्रा लालास्रुतिररोचकः ॥११४॥
दोषाप्रवृत्तिरालस्यं विबन्धो बहुमूत्रता ॥
गुरूदरत्वमस्वेदो न पक्तिः शकृतोऽरतिः ॥११५॥
स्वापः स्तम्भो गुरुत्वं च गात्राणां वह्निमार्दवम् ॥
मुखस्याशुद्धिरग्लानिः प्रसङ्गी बलवाञ्ज्वरः ॥११६॥
लिङ्गैरेभिर्विजानीयाज्ज्वरमामं विचक्षणः ॥

Twisting pain in heart, drowsiness, salivation, anorexia, lack of movement of impurities, illness, constipation, polyuria, heaviness in abdomen, absence of perspiration, undigested faeces, uneasiness, sleepiness; rigidity and heaviness in body parts, diminished digestive fire, unclean mouth, slight malaise with continuous and high temperature–by these symptoms the wise should know it as *āmajvara* (immature fever).

These symptoms generally last for a week. The author of Pañjikā reads this text as follows—

'लालाप्रसेको हृल्लासो हृदयाशुद्ध्यरोचकाः। तन्द्रालस्याविपाकास्यवैरस्यं गुरुगात्रता।। क्षुन्नाशो बहुमूत्रत्वं स्तब्धता बलवाञ्ज्वरः। आमज्वरस्य लिङ्गानि न दद्यात्तत्र भेषजम्।।''इति।।

सप्तरात्रात्परं केचिन्मन्यन्ते देयमौषधम् ॥११७॥
दशरात्रात्परं केचिद्दातव्यमिति निश्चिताः ॥

Some hold that drug should be administered after a week while others advocate its use after ten days.

Auṣadham–drug of astringent taste also and not only bitter as it is useful also in immature stage; earlier while describing the features of mature doṣa, the time of the administration of drug is mentioned then why again this mention of other's view? correct, mention 'of seven days' is significant as digestive too is contra-indicated before

a week; moreover, the mention of 'daśarātra' is to show that drug should be given after ten days even if symptoms of maturity are absent.

पैत्तिके वा ज्वरे देयमल्पकालसमुत्थिते ॥११८॥
अचिरज्वरितस्यापि देयं स्याद्दोषपाकतः ॥

Or in acute paittika fever, drug may be administered (even before a week) if necessary and also in other acute fevers when doṣa is digested.

भेषजं ह्यामदोषस्य भूयो ज्वलयति ज्वरम् ॥११९॥
शोधनं, शमनीयं तु करोति विषमज्वरम् ॥

If evacuative drug is administered in the stage of immature doṣa it further excites fever while the pacifying drug given during the period causes intermittent fever.

Some read '*vardhayati*' in place of '*jvalayati*'.

च्यवमानं ज्वरोत्क्लिष्टमुपेक्षेत मलं सदा ॥१२०॥
अतिप्रवर्तमानं च साधयेदतिसारवत् ॥

The excrement excited by fever and moving downwards should always be ignored but when it passes excessively it should be treated like diarrhoea.

Sadā–always, in the stages of immaturity as well as maturity; *atisāravat*–as in diarrhoea, first digestive and then checking remedy should be given.

यदा कोष्ठानुगाः पक्वा विबद्धाः स्त्रोतसां मलाः ॥१२१॥
अचिरज्वरितस्यापि तदा दद्याद्विरेचनम् ॥

When impurities of channels are matured and retained in bowels, evacuative drug should be given even in case of acute fever.

पक्वो ह्यनिर्हृतो दोषो देहे तिष्ठन् महात्ययम् ॥१२२॥
विषमं वा ज्वरं कुर्याद्बलव्यापदमेव च ॥
तस्मान्निर्हरणं कार्यं दोषाणां वमनादिभिः ॥१२३॥

If matured doṣa is not eliminated and stays in the body, it causes deep-seated or intermittent fever along with depletion of strength, hence doṣas should be eliminated with emesis etc.

प्राक्कर्म वमनं चास्य कार्यमास्थापनं तथा ॥
विरेचनं तथा कुर्याच्छिरसश्च विरेचनम् ॥१२४॥
क्रमेण

At first, emesis and then gradually non-unctuous enema, purgation and head-evacuation should be employed.

Ca implies unctuous enema also.

बलिने देयं वमनं श्लैष्मिके ज्वरे ॥
पित्तप्राये विरेकस्तु कार्यः प्रशिथिलाशये ॥१२५॥
सरुजेऽनिलजे कार्यं सोदावर्ते निरूहणम् ॥
कटीपृष्ठग्रहार्तस्य दीप्ताग्नेरनुवासनम् ॥१२६॥
शिरोगौरवशूलघ्नमिन्द्रियप्रतिबोधनम् ॥
कफाभिपन्ने शिरसि कार्यं मूर्धविरेचनम् ॥१२७॥

Emesis is applicable in kaphaja fever when patient is strong; purgation is applied in predominance of pitta and when bowels are loose; non-unctuous enema is afficacious in vātika fever attended with pain and upward movement of vāyu; if the patient is afflicted with seizing pain in waist and back and has good digestion, unctuous enema should be applied; if head is filled with kapha, head-evacuative should be employed which removes heaviness and pain of head and arouses sense organs.

'*Tu*' indicates that emesis is also applicable in pitta; head-evacuation is applied in chronic fever except that caused by sannipāta when it is given in acute stage too to arouse consciousness. The author of Pañjikā reads–'*āmāśayasthe doṣe tu sotkleśe vamane param*' in place of '*krameṇa baline deyaṃ vamanaṃ ślaiṣmike jvare*'.

दुर्बलस्य समाध्मातमुदरं सरुजं दिहेत् ॥
दारुहैमवतीकुष्ठशताह्वाहिङ्गुसैन्धवैः ॥१२८॥
अम्लपिष्टैः सुखोष्णैश्च

In weak patient, if there is tympanitis with pain in abdomen, warm paste of devadāru, haimavatī, kuṣṭha, śatāhvā, hiṅgu and saindhava pounded with sour gruel should be applied on the abdomen.

पवने तूर्ध्वमागते ॥
रुद्धमूत्रपुरीषाय गुदे वर्तिं निधापयेत् ॥१२९॥

If there is upward movement of vāyu with retention of urine and faeces, suppository should be applied to the anus.

Suppository should be made of devadāru, haimavatī etc; others, however, recommend for this madanaphala, saindhava, pippalī etc.

पिप्पलीपिप्पलीमूलयवानीचव्यसाधिताम् ॥
पाययेत यवागूं वा मारुताद्यनुलोमिनीम् ॥१३०॥

Or the patient should be given to drink gruel made of pippalī, pippalīmūla, yavānī and cavya which carries vāyu etc. to their normal course.

शुद्धस्योभयतो यस्य ज्वरः शान्तिं न गच्छति ॥
सशेषदोषरूक्षस्य तस्य तं सर्पिषा जयेत् ॥१३१॥

If, in spite of having been evacuated from both ends, the patient does not get rid of fever and has residual doṣa and roughness, he should be treated with ghṛta to overcome the fever.

कृशं चैवाल्पदोषं च शमनीयैरुपाचरेत् ॥
उपवासैर्बलस्थं तु ज्वरे सन्तर्पणोत्थिते ॥१३२॥

The patient emaciated and with little doṣa should be managed with pacifying remedies. If fever is caused by oversaturation and the patient is strong, he should be managed with fasting.

क्लिन्नां यवागूं मन्दाग्निं तृषार्तं पाययेन्नरम् ॥

Watery gruel should be given to drink to the patient with sluggish digestion and suffering from thirst.

Some read '*tanvīm*' in place of '*klinnām*'.

तृट्छर्दिदाहघर्मार्तं मद्यपं लाजतर्पणम् ॥१३३॥
सक्षौद्रमम्भसा पश्चाज्जीर्णे यूषरसौदनम् ॥
उपवासश्रमकृते क्षीणं वाताधिके ज्वरे ॥१३४॥
दीप्ताग्निं भोजयेत् प्राज्ञो नरं मांसरसौदनम् ॥
मुद्गयूषौदनश्चापि हितः कफसमुत्थिते ॥१३५॥
स एव सितया युक्तः शीतः पित्तज्वरे हितः ॥

If an alcoholic addict is afflicted with thirst, vomiting, burning sensation and sweating, he should be given desaturating diet of parched paddy with honey and water; when it is digested, boiled rice with vegetarian soup or that of meat should be given.

In fever caused by fasting and exertion and with predominance of vāta, the emaciated patient having good digestion should be fed with boiled rice with meat-soup.

In case of kaphaja fever, boiled rice with soup of green gram is useful and the same cooled and mixed with sugar is wholesome in fever caused by pitta.

दाडिमामलमुद्गानां यूषश्चानिलपैत्तिके ॥१३६॥
ह्रस्वमूलकयूषस्तु वातश्लेष्माधिके हितः ॥
पटोलनिम्बयूषस्तु पथ्यः पित्तकफात्मके ॥१३७॥
दाहच्छर्दियुतं क्षामं निरन्नं तृष्णयाऽर्दितम् ॥
सिताक्षौद्रयुतं लाजतर्पणं पाययेत च ॥१३८॥

In vāta-paittika fever, soup of pomegranate, āmalaka and green gram is wholesome. In that with predominance of vāta and kapha, soup of tender radish is useful while in fever caused by pitta and kapha, soup of paṭola and nimba is useful.

If the patient has burning sensation and vomiting, is weak and fasted and suffering from thirst, he should be given to drink saturating food of parched paddy mixed with sugar and honey.

The saturating food should be taken with cold water; some prefer boiled and then cooled water while others recommend fruit juices useful in fever.

कफपित्तपरीतस्य ग्रीष्मेऽसृक्पित्तिनस्तथा ॥
मद्यनित्यस्य न हिता यवागूस्तमुपाचरेत् ॥१३९॥
यूषैरम्लैरनम्लैर्वा जाङ्गलैश्च रसैर्हितैः ॥

Gruel is not useful in predominance of kapha and pitta, summer, intrinsic haemorrhage and alcoholic addict; they should be managed with wholesome vegetarian soups, sour or unsour, and meatsoup of wild animals.

मद्यं पुराणं मन्दाग्नेर्यवान्नोपहितं हितम् ॥१४०॥
सव्योषं वितरेत्तक्रं कफारोचकपीडिते ॥

In patient afflicted with kapha and anorexia, if digestion is sluggish, old wine preceded by barley preparation is wholesome; in the same way, buttermilk mixed with trikaṭu should be given.

कृशोऽल्पदोषो दीनश्च नरो जीर्णज्वरार्दितः ॥१४१॥
विबद्धः सृष्टदोषश्च रूक्षः पित्तानिलज्वरी ॥
पिपासार्तः सदाहो वा पयसा स सुखी भवेत् ॥१४२॥

The patient gets relief by taking milk if he is emaciated, with little doṣa, distressed, suffering from chronic fever, when impurity is retained or moved down, is rough, having fever caused by pitta and vāta, afflicted with thirst or burning sensation.

तदेव तरुणे पीतं विषवद्धन्ति मानवम् ॥

The same (milk) taken in acute fever kills the patient like poison.

सर्वज्वरेषु सुलघु मात्रावद्भोजनं हितम् ॥१४३॥
वेगापायेऽन्यथा तद्धि ज्वरवेगाभिवर्धनम् ॥

In all types of fever, food light and in proper quantity is wholesome if given after remission of temperature otherwise it increases the force of fever.

Some read '*dināpāye*' instead of '*vegāpāye*' meaning 'at the close of the day'. Others read the first helf as '*sarvajvareṣu saptāhaṃ mātrāvallaghu bhojayet* ' but it is not seen in commentaries.

ज्वरितो हितमश्नीयाद्यद्यप्यस्यारुचिर्भवेत् ॥१४४॥
अन्नकाले ह्यभुञ्जानः क्षीयते म्रियतेऽथवा ॥
स क्षीणः कृच्छ्रतां याति यात्यसाध्यत्वमेव च ॥१४५॥
तस्माद्रक्षेद्बलं पुंसा बले सति हि जीवितम् ॥
गुर्वभिष्यन्द्यकाले च ज्वरी नाद्यात् कथञ्चन ॥१४६॥
न तु तस्याहितं भुक्तमायुषे वा सुखाय वा ॥

If in (chronic) fever, there is anorexia, even then the patient should take wholesome food as abstaining from food at the time of meal he suffers from wasting or dies.

On wasting, the ailment becomes difficult to cure or incurable, hence one should preserve the strength of the patient as life depends on strength.

One suffering from fever should not take heavy and slimy food and at improper time as unwholesome food taken is not beneficial either for life-span or health.

Though this has been read only by a few commentators, I have adopted it as accepted by the author of Pañjikā.

संततं विषमं वाऽपि क्षीणस्य सुचिरोत्थितम् ॥१४७॥
ज्वरं संभोजनैः पथ्यैर्लघुभिः समुपाचरेत् ॥

In emaciated patients, chronic fever, either continuous or intermittent, should be managed with wholesome and light diet.

मुद्रान्मसूरांश्चणकान् कुलत्थान् समकुष्ठकान् ॥१४८॥
आहारकाले यूषार्थं ज्वरिताय प्रदापयेत् ॥

At the time of meal, the patient should be provided with green gram, lentils, bengal gram, horse gram and makuṣṭha for preparing soup.

पटोलपत्रं वार्ताकं कठिल्लं पापचैलिकम् ॥१४९॥
कर्कोटकं पर्पटकं गोजिह्वां बालमूलकम् ॥
पत्रं गुडूच्याः शाकार्थे ज्वरितानां प्रदापयेत् ॥१५०॥

Amongst vegetables, paṭola leaves, vārtāka, punarnavā, pāṭhā, karkoṭaka, parpaṭaka, gojihvā, tender radish and leaves of guḍūcī should be given to those suffering from fever.

लावान् कपिञ्जलानेणान् पृषताञ्छरभाञ्छशान् ॥
कालपुच्छान् कुरङ्गांश्च तथैव मृगमातृकान् ॥१५१॥
मांसार्थे मांससात्म्यानां ज्वरितानां प्रदापयेत् ॥

For the patients of fever, who are non-vegetarian, should be given meat of quail, partridge, black deer, spotted dear, śarabha, rabbit, kālapuccha, kuraṅga and mṛgamātṛkā.

सारसक्रौञ्चशिखिनः कुक्कुटांस्तित्तिरींस्तथा ॥१५२॥
गुरूष्णत्वान्न शंसन्ति ज्वरे केचिच्चिकित्सकाः ॥

Some physicians do not recommend crane, curlew, peacock, cock and partridge due to heaviness and hotness.

ज्वरितानां प्रकोपं तु यदा याति समीरणः ॥१५३॥
तदैतेऽपि हि शस्यन्ते मात्राकालोपपादिताः ॥

But in case of aggravation of vāta in patients of fever, these too are used in proper quantity and time.

परिषेकावगाहांश्च स्नेहान् संशोधनानि च ॥१५४॥
कषायगुरुरूक्षाणि क्रोधादीनि तथैव च ॥
सारवन्ति च भोज्यानि वर्जयेत्तरुणज्वरी ॥
तथैव नवधान्यादिं वर्जयेच्च समासतः ॥१५५॥

One suffering from acute fever should avoid sprinkling and dipping bath, unction, evacuation, astringent decoction, heavy and rough food, anger etc. and unctuous and slimy edible preparations and also, in short, group of new cereals etc.

Some read this in the following way—

"परिषेकान् प्रदेहांश्च स्नेहान् संशोधनानि च। सारवन्ति च भोज्यानि वर्जयेत्तरुणज्वरी।। तथैव नवधान्यानि क्रोधादीनि च वर्जयेत्।।"इति।।

अनवस्थितदोषाग्नेरेभिः सन्धुक्षितो ज्वरः ॥
गम्भीरतीक्ष्णवेगत्वं यात्यसाध्यत्वमेव च ॥१५६॥

By these, in the patient with unstable doṣa and digestive fire, fever is inflamed and becomes deep-seated, violent and also incurable.

शीततोयदिवास्वप्नक्रोधव्यायामयोषितः ॥
न सेवेत ज्वरोत्सृष्टो यावन्न बलवान् भवेत् ॥१५७॥
मुक्तस्यापि ज्वरेणाशु दुर्बलस्याहितैर्ज्वरः ॥
प्रत्यापन्नो दहेद्देहं शुष्कं वृक्षमिवानलः ॥१५८॥
तस्मात्कार्यः परीहारो ज्वरमुक्तैर्विरिक्तवत् ॥
यावन्न प्रकृतिस्थः स्याद्दोषतः प्राणतस्तथा ॥१५९॥

During convalscence, the patient should abstain from cold water, day-sleep, anger, physical exercise and sex until he regains strength.

In debilitated person recovered recently, fever relapses due to use of unwholesome items and it burns the body as fire burns a dry tree into ashes.

Hence, those recovered from fever should follow restrictions like purgated ones until they become normal into terms of doṣa as well as strength.

ज्वरे प्रमोहो भवति स्वल्पैरप्यवचेष्टितैः ॥
निषण्णं भोजयेत्तस्मान्मूत्रोच्चारौ च कारयेत् ॥१६०॥

In fever, the patient gets fainted even by slight exertion and as such he should be fed and made to pass urine and stool while sitting on bed.

अरोचके गात्रसादे वैवर्ण्येऽङ्गमलादिषु ॥
शान्तज्वरोऽपि शोध्यः स्यादनुबन्धभयान्नरः ॥१६१॥

In case of anorexia, malaise, abnormal complexion and dirt in body parts etc. even in subsided fever the patient should be evacuated because of the risk of relapse.

न जातु स्नापयेत् प्राज्ञः सहसा ज्वरकर्शितम् ॥
तेन संदूषितो ह्यस्य पुनरेव भवेज्ज्वरः ॥१६२॥

The wise physician should not allow the person debilitated by fever to take bath hastily as it may precipitate relapse of fever.

चिकित्सेच्च ज्वरान् सर्वान्निमित्तानां विपर्ययैः ॥
श्रमक्षयाभिघातोत्थे मूलव्याधिमुपाचरेत् ॥१६३॥
स्त्रीणामपप्रजातानां स्तन्यावतरणे च यः ॥
तत्र संशमनं कुर्याद्यथादोषं विधानवित् ॥१६४॥

All types of fever should be treated with the opposite to causes. In fever caused by exertion, wasting and trauma the originating doṣa should be tackled. In fever caused by abnormal delivery and lactation in women, pacifying remedy according to doṣa should be applied.

Some do not read it but as Jejjaṭa has read it, I have followed him.

अतः संशमनीयानि कषायाणि निबोध मे ॥
सर्वज्वरेषु देयानि यानि वैद्येन जानता ॥१६५॥

Now listen to me about the pacifying decoctions which should be used by the learned physician in all types of fever.

पिप्पलीसारिवाद्राक्षाशतपुष्पाहरेणुभिः ॥
कृतः कषायः सगुडो हन्याच्छ्वसनजं ज्वरम् ॥१६६॥

Decoction made of pippalī, sārivā, drākṣā, śatapuṣpā and hareṇu and mixed with jaggery alleviates fever caused by vāta.

One pala of drugs pippalī etc. should be boiled in water 640ml. reduced to one-fourth; jaggery 10 gm. should be mixed thereto. Older physicians, in moderate measure, take water 2.56 litre reduced to 320 ml. they also do not favour addition of jaggery..

शृतं शीतकषायं वा गुडूच्याः पेयमेव तु ॥

Decoction or cold infusion of guḍūcī should be used.

Intake of decoction in fever caused by vāta associated with kapha while that of cold infusion in association of pitta is prescribed.

बलादर्भश्वदंष्ट्राणां कषायं पादशेषितम् ॥१६७॥
शर्कराघृतसंयुक्तं पिबेद्वातज्वरापहम् ॥

Decoction of balā, darbha and gokṣura reduced to one–fourth and mixed with sugar and ghee should be taken. It alleviates vātika fever.

The quantity of sugar and ghee should be 10 gm.

शतपुष्पावचाकुष्ठदेवदारुहरेणुकाः ॥१६८॥
कुस्तुम्बुरूणि नलदं मुस्तं चैवाप्सु साधयेत् ॥
क्षौद्रेण सितया चापि युक्तः क्वाथोऽनिलाधिके ॥१६९॥

Decoction should be made of śatapuṣpā, vacā, kuṣṭha, devadārū, hareṇukā, dhānyaka, uśīra and mustā and mixed with honey and sugar. It is useful in fever predominant in vāta.

From śatapuṣpā to hareṇukā is one formulation and that too without sugar; beginning from dhānyaka is another one.

द्राक्षागुडूचीकाश्मर्यत्रायमाणाः ससारिवाः ॥
निष्क्वाथ्य सगुडं क्वाथं पिबेद्वातकृते ज्वरे ॥१७०॥
गुडूच्याः स्वरसो ग्राह्यः शतावर्याश्च तत्समः ॥
निहन्यात्सगुडः पीतः सद्योऽनिलकृतं ज्वरम् ॥१७१॥

Decoction of drākṣā, guḍūcī, gambhārī (fruit), trāyamāṇā and sārivā mixed with jaggery should be used in vātika fever.

Intake of the juices of guḍūcī and śatāvarī in equal quantity mixed with jaggery allays fever caused by vāta.

Jaggery should be added in the quantity of 10 gm.

घृताभ्यङ्गस्वेदलेपानवस्थासु च योजयेत् ॥

Besides, anointment with ghee, fomentation and paste should be applied according to condition.

In chronic fever located in skin, anointment of ghee is prescribed while in chill fomentation and paste are applied.

श्रीपर्णीचन्दनोशीरपरूषकमधूकजः ॥१७२॥
शर्करामधुरो हन्ति कषायः पैत्तिकं ज्वरम् ॥

Decoction of gambhārī (fruit), candana, uśīra, parūṣaka and madhūka (fruit) sweetened with sugar alleviates fever caused by pitta.

The quantity of sugar should be such as to make the decoction sweet; the older Vaidyas, however, take it as equal to the first drug.

पीतं पित्तज्वरं हन्यात्सारिवाद्यं सशर्करम् ॥१७३॥

Intake of the decoction of sārivādi group of drugs mixed with sugar (10 gm.) removes paittika fever.

सयष्टीमधुकं हन्यात्तथैवोत्पलपूर्वकम् ॥

Similarly, (decoction of) utpalādi group of drugs along with yaṣṭīmadhu eliminates paittika fever.

Yaṣṭīmadhu is already a member of the utpalādi group and as such its separate mention indicates its double dose.

शृतं शीतकषायं वा सोत्पलं शर्करायुतम् ॥१७४॥

Or decoction or cold infusion of utpalādi drugs mixed with sugar (is useful in paittika fever).

गुडूचीपद्मरोध्राणां सारिवोत्पलयोस्तथा ॥
शर्करामधुरः क्वाथः शीतः पित्तज्वरापहः ॥१७५॥

Decoction of (1) guḍūcī, kamala and lodhra and (2) sārivā and utpala sweetened with sugar and cooled removes paittika fever.

These may also be used as cold infusion according to condition of doṣa etc.

द्राक्षारग्वधयोश्चापि काश्मर्यस्याथवा पुनः ॥
स्वादुतिक्तकषायाणां कषायैः शर्करायुतैः ॥१७६॥
सुशीतैः शमयेत्तृष्णां प्रवृद्धां दाहमेव च ॥

In order to pacify severe thirst and burning sensation, well cooled decoction of the following mixed with sugar should be given (1) drākṣā and āragvadha (2) gambhārī fruit and (3) bitter and astringent drugs.

Sweet drugs–drākṣā, madhuka, sārivā etc.; bitter drugs–durālabhā, parpaṭa, kirātatikta etc.; astringent drugs–kamala, utpala etc; *suśītaiḥ*–well cooled; Kārttikakuṇḍa, however, takes cold infusion.

शीतं मधुयुतं तोयमाकण्ठाद्वा पिपासितम् ॥१७७॥
वामयेत्पाययित्वा तु तेन तृष्णा प्रशाम्यति ॥

One afflicted with thirst should be made to vomit after drinking cold water mixed with honey full upto the throat. This pacifies thirst.

क्षीरैः क्षीरिकषायैश्च सुशीतैश्चन्दनायुतैः ॥१७८॥
अन्तर्दाहे विधातव्यमेभिश्चान्यैश्च शीतलैः ॥

In case of internal burning sensation, milk and decoction of milky trees well cooled and mixed with candana should be applied and also other cooling items (in various forms).

These should be applied in various forms such as intake, paste, sprinkling, bath etc. Karttikakuṇḍa favours only external application; other cooling items–such as śītavīrya drugs like kākolyādi group and also which are cold in touch.

पद्मकं मधुकं द्राक्षां पुण्डरीकमथोत्पलम् ॥१७९॥
यवान् भृष्टानुशीराणि समङ्गां काश्मरीफलम् ॥
निदध्यादप्सु चालोड्य निशापर्युषितं ततः ॥१८०॥
क्षौद्रेण युक्तं पिबतो ज्वरदाहौ प्रशाम्यतः ॥

Padmaka, madhuka, drākṣā, kamala, utpala, parched barley, uśīra, lajjālu and gambhārī fruits–these should be put in water overnight. Then (in morning) it should be taken after mixing honey. By this fever and burning sensation get pacified.

Kāśmarīphalam–the pulp of gambhārī fruits is taken; some read '*jvaro dāhaśca śāmyati*'. Others do not read the first line 'padmaka etc.'

जिह्वातालुगलक्लोमशोषे मूर्ध्नि च दापयेत् ॥१८१॥

In dryness of tongue, palate, throat and trachea, the above formulation should be applied on head.

Dāpayet–the cold infusion of padmaka etc. should be applied, internally as well as externally, in conditions of dryness of tongue etc. and headache.

केशरं मातुलुङ्गस्य मधुसैन्धवसंयुतम् ॥
शर्करादाडिमाभ्यां वा द्राक्षाखर्जूरयोस्तथा ॥१८२॥
वैरस्ये धारयेत्कल्कं गण्डूषं च तथा हितम् ॥

In case of abnormal taste in mouth, pieces of mātuluṅga fruit mixed with honey and rocksalt should be kept in mouth; moveover, the paste of śarkarā,

pomegranate, drākṣā and kharjūra should be used in the same way and also in the form of gargle.

Some place the first line along with the above and thus advocate its application on head.

Some do not read the verses beginning from '*padmaka* etc.' and ending with '*gaṇḍūṣañca tathā hitam*' but this should be read as adopted by all commentators.

In my view, the formulation of śarkarā and dāḍima as well as drākṣā and kharjūra are different. Thus there are three formulations instead of two as Ḍalhaṇa says.

सप्तच्छदं गुडूचीं च निम्बं स्फूर्जकमेव च ॥१८३॥
क्वाथयित्वा पिबेत् क्वाथं सक्षौद्रं कफजे ज्वरे ॥

In fever caused by kapha, decoction of saptaparṇa, guḍūcī, nimba and sphūrjaka mixed with honey should be taken.

Some read '*kalkam*' in place of '*kvātham*'. Decoction should be taken after it is cooled as honey is contra–indicated with hot things. Honey should be added in quantity of one-fourth the decoction.

कटुत्रिकं नागपुष्पं हरिद्रा कटुरोहिणी ॥१८४॥
कौटजं च फलं हन्यात् सेव्यमानं कफज्वरम् ॥

Regular use of trikaṭu, nāgakeśara, haridrā, kaṭukā and indrayava remove kaphaja fever.

हरिद्रां चित्रकं निम्बमुशीरातिविषे वचाम् ॥१८५॥
कुष्ठमिन्द्रयवान् मूर्वां पटोलं चापि साधितम् ॥
पिबेन्मरिचसंयुक्तं सक्षौद्रं कफजे ज्वरे ॥१८६॥

Decoction of haridrā, citraka, nimba, uśīra, ativiṣā, vacā, kuṣṭha, indrayava, mūrvā and paṭola mixed with (powder of) marica and honey should be used in kaphaja fever.

Others read '*saguḍam*' in place of '*sakṣaudram*'.

सारिवातिविषाकुष्ठपुराख्यैः सदुरालभैः ॥
मुस्तेन च कृतः क्वाथः पीतो हन्यात् कफज्वरम् ॥१८७॥

Decoction made with sārivā, ativiṣā, kuṣṭha, guggulu, durālabhā and mustā alleviates fever caused by kapha.

मुस्तं वृक्षकबीजानि त्रिफला कटुरोहिणी ॥
परूषकाणि च क्वाथः कफज्वरविनाशनः ॥१८८॥

Decoction of mustā, indrayava, triphalā, kaṭukā and parūṣaka eliminates kaphaja fever.

राजवृक्षादिवर्गस्य कषायो मधुसंयुतः ॥
कफवातज्वरं हन्याच्छीघ्रं कालेऽवचारितः ॥१८९॥

Decoction of durgs of āragvadhādi group mixed with honey and administered at proper time alleviates fever caused by kapha and vāta.

नागरं धान्यकं भार्गीमभयां सुरदारु च ॥
वचां पर्पटकं मुस्तं भूतीकमथ कट्फलम् ॥१९०॥
निष्क्वाथ्य कफवातोत्थे क्षौद्रहिङ्गुसमन्वितम् ॥
दातव्यं श्वासकासघ्नं श्लेष्मोत्सेके गलग्रहे ॥१९१॥
हिक्कासु कण्ठश्वयथौ शूले हृदयपार्श्वजे ॥

Śuṇṭhī, dhānyaka, bhārgī, harītakī, devadāru, vacā, parpaṭa, mustā, rohiṣa and kaṭphala–these should be decocted and mixed with honey and hiṅgu. It should be administered in fever caused by kapha and vāta. It is efficacious in dyspnoea, cough, increase of mucus secretion, obstruction in throat, hiccough, swelling in throat and pain in cardiac region and sides.

The quantity of honey should be 10 gm. and that of hiṅgu 1 gm. This formulation when added with karkaṭaśṛṅgī is known as *kaṭphalādi*. Some read this with '*devadārvabhayā*'.

बलापटोलत्रिफलायष्ट्याह्वानां वृषस्य च ॥१९२॥
क्वाथो मधुयुतः पीतो हन्ति पित्तकफज्वरम् ॥
कटुकाविजयाद्राक्षामुस्तपर्पटकैः कृतः ॥१९३॥
कषायो नाशयेत् पीतः श्लेष्मपित्तभवं ज्वरम् ॥
भार्गीवचापर्पटकधान्यहिङ्ग्वभयाघनैः ॥१९४॥
काश्मर्यनागरैः क्वाथः सक्षौद्रः श्लेष्मपित्तजे ॥
सशर्करामक्षमात्रां कटुकामुष्णवारिणा ॥१९५॥
पीत्वा ज्वरं जयेज्जन्तुः कफपित्तसमुद्भवम् ॥

Decoction of balā, paṭola, triphalā, madhuyaṣṭī and vāsā mixed with honey removes fever caused by pitta and kapha.

Intake of the decoction of kaṭukā, harītakī, drākṣā, mustā and parpaṭa alleviates fever caused by kapha and pitta.

Decoction of bhārgī, vacā, parpaṭa, dhānyaka, hiṅgu, harītakī, mustaka, gambhārī and śuṇṭhī mixed with honey is useful in fever caused by kapha and pitta.

The patient overcomes the fever caused by kapha and pitta by taking kaṭukā (powder) 10 gm. mixed with sugar with warm water.

किराततिक्तममृतां द्राक्षामामलकं शटीम् ॥१९६॥
निष्क्वाथ्य वातपित्तोत्थे तं क्वाथं सगुडं पिबेत् ॥
रास्ना वृषोऽथ त्रिफला राजवृक्षफलैः सह ॥१९७॥
कषायः साधितः पीतो वातपित्तज्वरं जयेत् ॥

Kirātatikta, guḍūcī, drākṣā, āmalaka and śaṭī should be decocted and mixed with jaggery. It is useful in fever caused by vāta and pitta.

Intake of the decoction of rāsnā, vāsā, triphalā and āragvadha (fruits) overcomes fever caused by vāta and pitta.

Jejjaṭa reads treatment of sannipāta jvara before that of dvandvaja ones.

सर्वदोषसमुत्थे तु संसृष्टानवचारयेत् ॥१९८॥

In fever caused by all doṣas, combined recipes should be applied.

This is for *sama sannipāta* (the sannipāta where all doṣas are of equal virulence).

यथादोषोच्छ्रयं चापि ज्वरान् सर्वानुपाचरेत् ॥

All (sannipāta) fevers should be treated according to predominance of doṣas.

This is applicable in case of *viṣama sannipāta* (the sannipāta where doṣas have different degrees of aggravation). This rule is also applicable in all types of fever in general including exogenous ones.

वृश्चीवबिल्ववर्षाभ्वः पयश्चोदकमेव च ॥१९९॥
पचेत् क्षीरावशिष्टं तु तद्धि सर्वज्वरापहम् ॥

Śveta punarnavā, bilva and rakta punarnavā should be cooked in milk mixed with water reduced to milk. This alleviates all types of fever.

This is treatment of sannipāta. ('*Sarvajvarāpaham*' may mean fever caused by all doṣas). Some take, on the basis of other treatises, two formulation–one '*vṛścīvabilvam*' and the other '*varṣābhū*' etc.

उदकांशास्त्रयः क्षीरं शिंशपासारसंयुतम् ॥२००॥
तत् क्षीरशेषं क्वथितं पेयं सर्वज्वरापहम् ॥

Three parts of water and (one part of) milk along with heart-wood of śiṃśapā should be boiled reduced to milk. It should be used to alleviate fever caused by all doṣas.

This is another milk formulation for sannipāta. Here milk should be eight palas (320 ml.) and heartwood of śiṃśapā one pala (40 gm.).

नलवेतसयोर्मूले मूर्वायां देवदारुणि ॥२०१॥
कषायं विधिवत् कृत्वा पेयमेतज्ज्वरापहम् ॥
हरिद्रा भद्रमुस्तं च त्रिफला कटुरोहिणी ॥२०२॥
पिचुमन्दः पटोली च देवदारु निदिग्धिका ॥
एषां कषायः पीतस्तु सन्निपातज्वरं जयेत् ॥२०३॥
अविपक्तिं प्रसेकं च शोफं कासमरोचकम् ॥
त्रैफलो वा ससर्पिष्कः क्वाथः पेयस्त्रिदोषजे ॥२०४॥

Decoction made of the roots of nala and vetasa, mūrvā and devadāru should be taken. It alleviates (sannipātaja) fever.

Haridrā, bhadramusta, triphalā, kaṭukā, nimba, paṭola devadāru and kaṇṭakārī–intake of decoction of these controls sannipātaja fever and also indigestion, salivation, swelling, cough and anorexia.

Or decoction of triphalā mixed with ghee should be used in fever caused by three doṣas.

Some do not read the formulation beginning with '*nala* and *vetasa*' but this should be accepted as read by all commentators.

अनन्तां बालकं मुस्तां नागरं कटुरोहिणीम् ॥
सुखाम्बुना प्रागुदयात्पाययेताक्षसंमितम् ॥२०५॥
एष सर्वज्वरान् हन्ति दीपयत्याशु चानलम् ॥

(Powder of) anantā, (durālabhā), bālaka, musta, śuṇṭhī and kaṭukā in dose of 10 gm. should be taken with warm water before sun-rise. It alleviates all types fever and stimulates digestive fire.

Warm water should be 40ml. Some read '*piṣṭvā sukhāmbunā kalkam*' in place of '*sukhāmbunā prāgudayāt*'.

द्रव्याणि दीपनीयानि तथा वैरेचनानि च ॥२०६॥
एकशो वा द्विशो वाऽपि ज्वरघ्नानि प्रयोजयेत् ॥

Appetiser, purgative and antipyretic drugs should be used single or two combined (according to severity of doṣa).

Dīpanīyāni–appetisers such as pippalyādi group of drugs; *vairecanāni*–purgatives, Trivṛt, harītakī etc.; *jvaraghnāni*–antipyretic drugs which are useful in chronic fever.

सर्पिर्मध्वभयातैललेहोऽयं सर्वजं ज्वरम् ॥२०७॥
शान्तिं नयेत्त्रिवृच्चापि सक्षौद्रा प्रबलं ज्वरम् ॥

Electuary made of ghee, honey, harītakī and oil overcomes fever caused by all doṣas. Similarly, trivṛt mixed with honey controls severe fever.

Prabalam–severe, associated with burning sensation etc. Indications of this electuary may be known from the other treatise as follows—

"पथ्यातैलघृतक्षौद्रैर्लेहो दाहश्रमज्वरान्। कासासृक्पित्तवीसर्पश्वासान् हन्ति वमीरपि।।"इति।।

Some read as '*sakṣaudrā viṣamajvaram*' but it is not correct as viṣama jvara is to be described later on.

ज्वरे तु विषमे कार्यमूर्ध्वं चाधश्च शोधनम् ॥२०८॥

In intermittent fever, evacuation–upwards and downwards–should be applied.

Ūrdhvaṃ śodhanam–emesis which should be given in predominance of kapha; *adhaḥ śodhanam*–purgation which is indicated in predominance of pitta. Thus due to predominance of kapha and pitta in all types of intermittent fever these are applicable. Others, however, say that here by '*viṣamajvara*' tertian and quartan fevers should be taken wherein these are useful.

घृतं प्लीहोदरोक्तं वा निहन्याद्विषमज्वरम् ॥

Or ghṛta (*ṣatpala*) mentioned under plīhodara alleviates intermitent fever.

Ṣatpala–ghṛta should be given in intermittent fever predominant in kapha.

गुडप्रगाढां त्रिफलां पिबेद्वा विषमार्दितः ॥२०९॥

Or one suffering from intermittent fever should drink (decoction of) triphalā mixed with plenty of jaggery.

Guḍapragāḍhām–mixed with jaggery slightly more than one karṣa (10 gm.).

गुडूचीनिम्बधात्रीणां कषायं वा समाक्षिकम् ।।

Or decoction of gudūcī, nimba and āmalaka mixed with honey should be administered.

This formulation is useful in quartan fever as mentioned in similar treatise.

प्रातः प्रातः ससर्पिष्कं रसोनमुपयोजयेत् ।।२१०।।

Garlic with ghee should be used every morning.

त्रिचतुर्भिः पिबेत् क्वाथं पञ्चभिर्वा समन्वितैः ।।
मधुकस्य पटोलस्य रोहिण्या मुस्तकस्य च ।।२११।।
हरीतक्याश्च सर्वोऽयं त्रिविधो योग इष्यते ।।

Madhuka, paṭola, kaṭukā, mustaka and harītakī–out of these, decoction made of three or four or five combined should be taken. In all, they make three formulations.

Trividho yogaḥ–three formulations such as (1) madhuka, paṭola and kaṭukā (2) madhuka, paṭola, kaṭukā and mustaka and (3) madhuka, paṭola, kaṭukā, mustaka and harītakī. Some read '*vatsaka*' in place of '*mustaka*' and interpret differently. In this way, by combinations of three, four and five drugs ten, five and one formulations emerge thus sixteen in all. These should be used after considering the condition of doṣa minutely.

सर्पिःक्षीरसिताक्षौद्रमागधीर्वा यथाबलम् ।।२१२।।
दशमूलीकषायेण मागधीर्वा प्रयोजयेत् ।।

Or according to strength, combination of ghee, milk sugar, honey and pippalī should be used.

Or pippali alone may be used with decoction of daśamūla.

In the second formulation the dose of pippalī is 10 gm.

पिप्पलीवर्धमानं वा पिबेत् क्षीररसाशनः ।।२१३।।

Or *pippalī-vardhamāna* should be used keeping on diet of milk and meat-soup.

Details about *pippalī-vardhamāna* may be seen under the treatment of vātavyādhi.

ताम्रचूडस्य मांसेन पिबेद्वा मद्यमुत्तमम् ।।

Or one should drink superior quality of wine with cock's meat.

Superior quality of wine such as mārdvīka and sasyaka. Jejjaṭa says 'mādhvīka' in place of 'mārdvīka'. This recipe is useful in predominance of vāta and sluggish digestion. All these formulations described earlier and to be mentioned later, though read in context of intermittent fever, are also applicable in chronic fever.

कोलाग्निमन्थत्रिफलाक्वाथे दध्ना घृतं पचेत् ॥२१४॥
तिल्वकावापमेतद्धि विषमज्वरनाशनम् ॥

Ghṛta should be cooked in decoction of (pañca) kola, agnimantha and triphalā with curd along with addition of tilvaka. It alleviates intermittent fever.

Method of preparation of ghee is as follows–pañcakola etc. drugs 100 pala are boiled in water 512 pala reduced to one-fourth (128 palas). With this decoction and curd each four times ghee 32 pala is cooked; tilvaka is added 8 pala. All oils and ghṛtas, where quantity is not mentioned, should be cooked with this method. Bramhadeva advocates cooking of ghee with the three decoctions (of pañcakola, agnimantha and triphalā) separately but this has not been mentioned by Jejjaṭa etc. and as such should be taken as faulty interpretation.

पिप्पल्यतिविषाद्राक्षासारिवाबिल्वचन्दनैः ॥२१५॥
कटुकेन्द्रयवोशीरसिंहीतामलकीघनैः ॥
त्रायमाणास्थिराधात्रीविश्वभेषजचित्रकैः ॥२१६॥
पक्वमेतैर्घृतं पीतं विजित्य विषमाग्निताम् ॥
जीर्णज्वरशिरःशूलगुल्मोदरहलीमकान् ॥२१७॥
क्षयकासं ससंतापं पार्श्वशूलानपास्यति ॥

Pippalī, ativiṣā, drākṣā, sārivā, bilva, candana, kaṭukā, indrayava, uśīra, bṛhatī, bhūmyāmalakī, mustaka, trāyamāṇa, śālaparṇī, āmalaka, śūṇṭhī and citraka–ghee cooked with these and used regularly alleviates irregular digestion, chronic fever, headache, gulma, udararoga, halīmaka, consumptive cough with hyperpyrexia and pain in sides.

Ghṛta should be cooked with paste and decoction of these drugs.

गुडूचीत्रिफलावासात्रायमाणायवासकैः ॥२१८॥
क्वथितैर्विधिवत्पक्वमेभिः कल्कीकृतैः समैः ॥
द्राक्षामागधिकाम्भोदनागरोत्पलचन्दनैः ॥२१९॥
पीतं सर्पिः क्षयश्वासकासजीर्णज्वरान् जयेत् ॥

Ghee is cooked with decoction of guḍūcī, triphalā, vāsā, trāyamāṇā and yavāsa along with the paste of drākṣā, pippalī, musta, śuṇṭhī, utpala and candana–all in equal quantity. Intake of this overcomes wasting, dyspnoea, cough and chronic fever.

कलशीबृहतीद्राक्षात्रायन्तीनिम्बगोक्षुरैः ॥२२०॥
बलापर्पटकाम्भोदशालपर्णीयवासकैः ॥
पक्वमुत्क्वथितैः सर्पिः कल्कैरेभिः समन्वितम् ॥२२१॥
शटीतामलकीभार्गीमेदामलकपौष्करैः ॥
क्षीरद्विगुणसंयुक्तं जीर्णज्वरमपोहति ॥२२२॥
शिरःपार्श्वरुजाकासक्षयप्रशमनं परम् ॥

Ghee cooked with decoction of pṛśniparṇī, bṛhatī, drākṣā, trāyamāṇā, nimba, gokṣura, balā, parpaṭa, musta, śālaparṇī and yavāsa along with the paste of śaṭī, bhūmyāmalakī, bhārgī, medā, āmalaka and puṣkara mūla with double quantity of milk alleviates chronic fever; besides, it is an excellent pacifier of headache, pain in sides, cough and wasting.

Though water is not mentioned, it should also be given four times as without it cooking can't be completed–thus say senior physicians.

पटोलीपर्पटारिष्टगुडूचीत्रिफलावृषैः ॥२२३॥
कटुकाम्बुदभूनिम्बयासयष्ट्याह्वचन्दनैः ॥
दार्वीशक्रयवोशीरत्रायमाणाकणोत्पलैः ॥२२४॥
धात्रीभृङ्गरजोऽभीरुकाकमाचीरसैर्घृतम् ॥
सिद्धमाश्वपचीकुष्ठज्वरशुक्रार्जुनव्रणान् ॥२२५॥
हन्यान्नयनवदनश्रवणघ्राणजान् गदान् ॥

Paṭolī, parpaṭa, nimba, guḍūcī, triphalā, vāsā, kaṭukā, musta, kirātatikta, yavāsa, madhuyaṣṭī, candana, dāruharidrā, indravaya, uśīra, trāyamāṇā, pippalī and kuṣṭha–with paste of these drugs ghee should be cooked along with juices of āmalaka, bhṛṅgarāja, śatāvarī and kākamācī. It alleviates, in a short time, scrofula, kuṣṭha, fever, corneal ulcer, arjuna, ulcers and other diseases of eye, mouth, ear and nose.

विडङ्गत्रिफलामुस्तमञ्जिष्ठादाडिमोत्पलैः ॥२२६॥

प्रियङ्ग्वेलैलवालूकचन्दनामरदारुभिः ॥
बर्हिष्ठकुष्ठरजनीपर्णिनीसारिवाद्वयैः ॥२२७॥
हेरणुकात्रिवृद्दन्तीवचातालीशकेसरैः ॥
द्विक्षीरं विपचेत्सर्पिर्मालतीकुसुमैः सह ॥२२८॥
जीर्णज्वरश्वासकासगुल्मोन्मादगरापहम् ॥
एतत्कल्याणकं नाम सर्पिर्माङ्गल्यमुत्तमम् ॥२२९॥
अलक्ष्मीग्रहरक्षोऽग्निमान्द्यापस्मारपापनुत् ॥
शस्यते नष्टशुक्राणां वन्ध्यानां गर्भदं परम् ॥२३०॥
मेध्यं चक्षुष्यमायुष्यं रेतोमार्गविशोधनम् ॥

Viḍaṅga, triphalā, musta, mañjiṣṭhā, dāḍima, utpala, priyaṅgu, elā, elavāluka, candana, devadāru, bālaka, kuṣṭha, two types of haridrā (haridrā and dāruharidrā), parṇinī (śālaparṇī and pṛśniparṇī) and sārivā (sārivā and kṛṣṇa sārivā), hareṇukā, trivṛt, dantī, vacā, tāiīśa, nāgakeśara and jātī flowers–with the paste of these ghee should be cooked along with double quantity of milk. This excellent and auspicious ghee known as '*kalyāṇaka*' alleviates chronic fever, bronchial asthma, cough, gulma, insanity and artificial poison. It also removes loss of lustre, grahas, rakṣas, sluggishness of digestion, epilepsy and sinus. It is efficacious for those having lost semen and for sterile woman to provide conception. It promotes intellect, vision and life-span and cleanses seminal passage.

Ghee one prastha (640 gm.) should be cooked with the paste of drugs eight pala (320 gm.) with water four prastha (2.56 litres). Kārttikakuṇḍa reads this formulation of ghṛta differently but that was not available.

एतैरेव तथा द्रव्यैः सर्वगन्धैश्च साधितम् ॥२३१॥
कपिलाया घृतप्रस्थं सुवर्णमणिसंयुतम् ॥
तत्क्षीरेण सहैकध्यं प्रसाध्य कुसुमैरिमैः ॥२३२॥
सुमनश्चम्पकाशोकशिरीषकुसुमैर्वृतम् ॥
तथा नलदपद्मानां केशरैर्दाडिमस्य च ॥२३३॥
तिथौ प्रशस्ते नक्षत्रे साधकस्यातुरस्य च ॥
कृतं मनुष्यदेवाय ब्राह्मणैरभिमन्त्रितम् ॥२३४॥
दत्तं सर्वज्वरान् हन्ति महाकल्याणकं त्विदम् ॥२३५॥

दर्शनस्पर्शनाभ्यां च सर्वरोगहरं शिवम् ॥
अधृष्यः सर्वभूतानां वलीपलितवर्जितः ॥२३६॥
अस्याभ्यासाद्घृतस्येह जीवेद्वर्षशतत्रयम् ॥

One prastha (640 gm.) ghee of brown cow added with gold and gems and cooked with the above drugs and all aromatics (of the elādi group) should again be cooked with the milk of the same along with flowers of jātī, campaka, aśoka, śirīṣa, nalada, stamens of lotus and pomegranate. Then it should be offered, on date and constellation auspicious to the physician and the patient, to the king already sanctified by Brāhmaṇas. This *mahākalyāṇaka ghṛta*, when used, alleviates all types of fever; it is auspicious and only by sight and touch removes all diseases. By the regular use of this ghṛta one becomes invincible to all creatures and lives for three hundred years free from wrinkles and grey hairs.

This ghee is prepared by double cooking.

गव्यं दधि च मूत्रं च क्षीरं सर्पिः शकृद्रसः ॥२३७॥
समभागानि पाच्यानि कल्कांश्चैतान् समावपेत् ॥
त्रिफलां चित्रकं मुस्तं हरिद्रातिविषे वचाम् ॥२३८॥
विडङ्गं त्र्यूषणं चव्यं सुरदारु तथैव च ॥
पञ्चगव्यमिदं पानाद्विषमज्वरनाशनम् ॥२३९॥

Cow's curd, urine, milk, ghee and cowdung juice–all in equal quantity should be cooked with the paste of triphalā, citraka, musta, haridrā, ativiṣā, vacā, viḍaṅga, trikaṭu, cavya and devadāru. This *pañcagavya ghṛta*, by intake, alleviates intermittent fever.

पञ्चगव्यमृते गर्भात्पाच्यमन्यद्

Another *pañcagavya ghṛta* may be prepared without adding paste.

Thus there are two pañcagavya ghṛtas–one prapared with paste and the other without paste.

वृषेण च ॥
बलयाऽथ परं पाच्यं गुडूच्या तद्वदेव तु ॥
जीर्णज्वरे च शोफे च पाण्डुरोगे च पूजितम् ॥२४०॥

Ghṛtas should also be cooked with vāsā, balā and guḍūcī which are useful in chronic fever, oedema and anaemia.

These are three ghṛtas cooked with the paste of triphalā etc. as mentioned under pañcagavya ghṛta and along with juices of vāsā, balā and guḍūcī separately.

एतेनैव तु कल्पेन घृतं पञ्चाविकं पचेत् ॥
पञ्चाजं पञ्चमहिषं चतुरुष्ट्रमथापि च ॥२४१॥

By the same method, pañcāvika, pañcāja, pañcamahiṣa and caturuṣṭra ghṛtas may be cooked.

Caturuṣṭram–four products of camel except faeces.

Pañcāvika, pañcāja and *pañcamahiṣa*–five products (milk, curd, ghee, urine and faeces) of sheep, goat and buffalo.

त्रिफलोशीरशम्पाककटुकातिविषाघनैः ॥
शतावरीसप्तपर्णगुडूचीरजनीद्वयैः ॥२४२॥
चित्रकत्रिवृतामूर्वापटोलारिष्टबालकैः ॥
किराततिक्तकवचाविशालापद्मकोत्पलैः ॥२४३॥
सारिवाद्वययष्ट्याह्वचविकारक्तचन्दनैः ॥
दुरालभापर्पटकत्रायमाणाटरूषकैः ॥२४४॥
रास्नाकुङ्कुममञ्जिष्ठामागधीनागरैस्तथा ॥
धात्रीफलरसैः सम्यग्द्विगुणैः साधितं हविः ॥२४५॥
परिसर्पज्वरश्वासगुल्मकुष्ठनिवारणम् ॥
पाण्डुप्लीहाग्निसादिभ्य एतदेव परं हितम् ॥२४६॥

Triphalā, uśīra, āragvadha, kaṭukā, ativiṣā, mustaka, śatāvarī, saptaparṇa, guḍūcī, haridrā, dāruharidrā, citraka, trivṛt, mūrvā, paṭola, nimba bālaka, kirātatikta, vacā, viśālā, padmaka, utpala, sārivā, kṛṣṇasārivā, madhuyaṣṭī, cavikā, rakta candana, durālabhā, parpaṭa, trāyamāṇā, vāsā, rāsnā, kuṅkuma, mañjiṣṭhā, pippalī and śuṇṭhī–ghee cooked with (the paste of) these along with double juice of āmalaka alleviates erysipelas, fever, bronchial asthma, gulma and kuṣṭha. It is also much beneficial for those suffering from anaemia, splenomegaly and poor digestion.

पटोलकटुकादार्वीनिम्बवासाफलत्रिकम् ॥
दुरालभापर्पटकत्रायमाणाः पलोन्मिताः ॥२४७॥
प्रस्थमामलकानां च क्वाथयेत्सलिलार्मणे ॥
तेन पादावशेषेण घृतप्रस्थं विपाचयेत् ॥२४८॥

कल्कैः कुटजभूनिम्बघनयष्ट्याह्वचन्दनैः ॥
सपिप्पलीकैस्तत्सिद्धं चक्षुष्यं शुक्लयोर्हितम् ॥२४९॥
घ्राणकर्णाक्षिवदनवर्त्मरोगव्रणापहम् ॥
रक्तपित्तकफस्वेदक्लेदपूयोपशोषणम् ॥२५०॥
कामलाज्वरवीसर्पगण्डमालाहरं परम् ॥

Decoction should be made of paṭola, kaṭukā, dāruharidrā, nimba, vāsā, triphalā, durālabhā, parpaṭa and trāyamāṇā–each one pala (40 gm.), āmalaka fruits one prastha (640 gm.) in water one armaṇa (10.24 Litres) reduced to one-fourth–with this ghee one prastha (640 gm.) should be cooked along with the paste of kuṭaja, kirātatikta, mustaka, madhuyaṣṭī, candana and pippalī.

It is beneficial for eyes and is useful in corneal ulcer and opacity; diseases of nose, ears, eyes, mouth and eye lids; wound and intrinsic haemorrhage, dries mucus, sweat, moisture and pus and is an excellent remedy for jaundice, fever, erysipelas and cervical lymphadenitis.

शृतं पयः शर्करा च पिप्पल्यो मधुसर्पिषी ॥२५१॥
पञ्चसारमिदं पेयं मथितं विषमज्वरे ॥
क्षतक्षीणे क्षये श्वासे हृद्रोगे चैतदिष्यते ॥२५२॥

Boiled milk is mixed with sugar, pippalī (powder), honey and ghee and stirred (with hand). It is known as '*pañcasāra*' which is useful in intermittent fever, wasting due to chest-wound, consumption, dyspnoea and cardiac disorders.

लाक्षाविश्वनिशामूर्वामञ्जिष्ठास्वर्जिकामयैः ॥
षड्गुणेन च तक्रेण सिद्धं तैलं ज्वरान्तकृत् ॥२५३॥

Oil cooked with lākṣā, śuṇṭhī, haridrā, mūrvā, mañjiṣṭhā, svarjikā and kuṣṭha with six times buttermilk removes fever.

This is for external applicaiton. The paste of lākṣā etc. should be eight pala (320 gm.), oil thirty two pala (1.28 kg.) and buttermilk six times (7.68 litre).

क्षीरिवृक्षासनारिष्टजम्बूसप्तच्छदार्जुनैः ॥
शिरीषखदिरास्फोटामृतवल्ल्याटरूषकैः ॥२५४॥
कटुकापर्पटोशीरवचातेजोवतीघनैः ॥
साधितं तैलमभ्यङ्गादाशु जीर्णज्वरापहम् ॥२५५॥

Oil cooked with milky trees, asana, nimba, jambū, sahtaparṇa, arjuna, śirīṣa, khadira, āsphoṭā, guḍūcī, vāsā, kaṭukā, parpaṭa, uśīra, vacā, tejovatī and mustaka cures chronic fever by massage in a short time.

Oil 640 gm. should be cooked with paste of milky trees etc. eight pala (320 gm.) with water four times.

निर्विषैर्भुजगैर्नागैर्विनीतैः कृततस्करैः ॥
त्रासयेदागमे चैनं तदहर्भोजयेन्न च ॥२५६॥
अत्यभिष्यन्दिगुरुभिर्वामयेद्वा पुनः पुनः ॥
मद्यं तीक्ष्णं पाययेत घृतं वा ज्वरनाशनम् ॥२५७॥
पुराणं वा घृतं काममुदारं वा विरेचनम् ॥
निरूहयेद्वा मतिमान् सुस्विन्नं तदहर्नरम् ॥२५८॥

The patient should be terrified with non-poisonous snakes, submissive elephants and feigned burglars when the fever recurs and he should not be given to eat on that day rather should be vomited now and again with excessively slimy and heavy foods (processed with emetic drugs). He should also be given sharp wine or antipyretic ghṛta or old ghṛta or mild purgative or the wise should apply non-unctuous enema after sudation on the same day.

This management is of intermittent fevers in specific condition or those caused by invasion of evil spirits (or micro-organisms); antipyretic ghṛta-ṣaṭpala ghṛta; the old ghee should be given after processing with suitable drugs.

अजाव्योश्चर्मरोमाणि वचा कुष्ठं पलङ्कषा ॥
निम्बपत्रं मधुयुतं धूपनं तस्य दापयेत् ॥२५९॥

In this case, fumigation should be done with skin and hairs of goat and sheep, vacā, kuṣṭha, guggulu and nimba leaves mixed with honey.

This is for intermittent fever, still is useful in chronic fever and intermittent fever caused by evil spirits or micro-organisms as mentioned in similar treatise.

बैडालं वा शकृद्योज्यं वेपमानस्य धूपनम् ॥

Cat's faeces should be used as fumigation in case of rigor.

पिप्पली सैन्धवं तैलं नेपाली चेक्षणाञ्जनम् ॥२६०॥

Collyrium made of pippalī, saindhava, oil and realgar should also be applied to eyes.

उदरोक्तानि सर्पींषि यान्युक्तानि पुरा मया ॥
कल्पोक्तं चाजितं सर्पिः सेव्यमानं ज्वरं जयेत् ॥२६१॥

Ghṛtas mentioned by me earlier under (treatment of) udararoga and also *ajeya ghṛta* described in the section on kalpa, if used regularly, alleviates (intermittent) fever.

Some read '*kuryāt sarvagaṇeṣu ca*' in place of 'yānyuktāni purā mayā' while others read 'sarvajvareṣu ca'.

भूतविद्यासमुद्दिष्टैर्बन्धावेशनपूजनैः ॥
जयेद्भूताभिषङ्गोत्थं

Fever caused by invasion of evil spirits should be managed with binding, infusing and worshipping as prescribed under bhūtavidyā.

These are also useful in intermittent fever.

विज्ञानाद्यैश्च मानसम् ॥२६२॥

Psychic fever should be controlled with psychological measures suggestion etc.

Some read as '*manaḥsāntvaiśca*' and interpret as 'psycho-pacificatory measures'.

श्रमक्षयोत्थे भुञ्जीत घृताभ्यक्तो रसौदनम् ॥

In fever caused by exertion and wasting, one should take boiled rice with meat-soup after being massaged with ghee.

अभिशापाभिचारोत्थौ ज्वरौ होमादिना जयेत् ॥२६३॥

Fevers caused by cursing and magical spells should be controlled with sacrificial rites etc.

दानस्वस्त्ययनातिथ्यैरुत्पातग्रहपीडितम् ॥

One afflicted by portents and planets should perform charity, recite auspicious mantras and observe hospitality.

अभिघातज्वरे कुर्यात् क्रियामुष्णविवर्जिताम् ॥२६४॥
कषायमधुरां स्निग्धां यथादोषमथापि वा ॥

In traumatic fever, measures, except hot, predominantly astringent, sweet and unctuous or according to doṣa should be adopted.

Theses measures are useful as the traumatic fever predominates in vāta and rakta.

ओषधीगन्धविषजौ विषपित्तप्रसाधनैः ॥२६५॥
जयेत् कषायं च हितं सर्वगन्धकृतं तथा ॥
निम्बदारुकषायं वा हितं सौमनसं यथा ॥२६६॥

Fevers caused by smell of herbs and poison should be managed with remedies useful in poison and pitta. Infusion or decoction of sarvagandha (elādi group of durgs); nimba and devadāru or jātī is also useful.

Some read as '*viṣapītaprasādhanaiḥ*'. Description of fevers caused by invasion of evil spirits etc. under intermittent fevers indicates that these fevers are also mostly of intermittent nature.

यवान्नविकृतिः सर्पिर्मद्यं च विषमे हितम् ॥

Edible preparations of barley, ghee and wine are wholesome in intermittent fever.

Some read '*yāvānnavikṛtiḥ*' and interpret '*yāvānna*' as boiled barley and '*vikṛti*' as (other) products of barley; boiled barley is much beneficial and as such its separate mention is significant.

संपूजयेद्द्विजान् गाश्च देवमीशानमम्बिकाम् ॥२६७॥

One should also worship brāhmaṇas, cow, Lord Śiva and goddess Durgā.

कफवातोत्थयोश्चापि ज्वरयोः शीतपीडितम् ॥
दिह्यादुष्णेन वर्गेण परश्चोष्णो विधिर्हितः ॥२६८॥
सिञ्चेत् कोष्णैरारनालशुक्तगोमूत्रमस्तुभिः ॥
दिह्यात् पलाशैः पिष्टैर्वा सुरसार्जकशिग्रुजैः ॥२६९॥
क्षारतैलेन वाऽभ्यङ्गः सशुक्तेन विधीयते ॥
पानमारग्वधादेश्च क्वथितस्य विशेषतः ॥२७०॥
अवगाहः सुखोष्णश्च वातघ्नक्वाथयोजितः ॥
जित्वा शीतं क्रमैरेभिः सुखोष्णजलसेचितम् ॥२७१॥
प्रवेश्यौर्णिककार्पासकौशेयाम्बरसंवृतम् ॥
शाययेत् क्षामदेहं च कालागुरुविभूषितम् ॥२७२॥
स्तनाढ्या रूपसंपन्नाः कुशला नवयौवनाः ॥
भजेयुः प्रमदा गात्रैः शीतदैन्यापहाः शुभाः ॥२७३॥

शरच्छशाङ्कवदना नीलोत्पलविलोचनाः ॥
स्फुरितभ्रूलताभङ्गललाटतटकम्पनाः ॥२७४॥
प्रलम्बबिम्बप्रचलद्बिम्बीफलनिभाधराः ॥
कृशोदर्योऽतिविस्तीर्णजघनोद्वहनालसाः ॥२७५॥
कुङ्कुमागुरुदिग्धाङ्ग्यो घनतुङ्गपयोधराः ॥
सुगन्धिधूपितश्लक्ष्णस्त्रस्तांशुकविभूषणाः ॥२७६॥
गाढमालिङ्गयेयुस्तं तरुं वनलता इव ॥
प्रह्लादं चास्य विज्ञाय ताः स्त्रीरपनयेत् पुनः ॥२७७॥
तासामङ्गपरिष्वङ्गनिवारितहिमज्वरम् ॥
भोजयेद्धितमन्नं च यथा सुखमवाप्नुयात् ॥२७८॥

In fevers caused by kapha and vāta, patient, if afflicted with chill, should be managed with application of paste with hot group (of drugs) and sudation also which is much useful. Sprinkling should be done with warm sour gruel, vinegar, cow's urine and curd-water; paste of pounded leaves of tulasī, arjaka and śigru should be applied; massage with *kṣāra-taila* (oil processed with alkali) mixed with vinegar should be done, particularly intake of the decoction of āragvadhādi group of drugs is useful, and the patient should take dipping bath in warm decoction of vāta-alleviating drugs. In this way when chill subsides, he should be sprinkled with warm water and made to lie down in a room after being wrapped with woolen, cotton and silken clothes and pasting the afflicted body with black agaru; then beautiful young and adept ladies with corpulent breasts should serve him with her body parts with wholesome effect alleviating chill and affliction.

Women with face like autumnal moon, eyes like blue water–lily, twitching forehead with quivering eyebrows, lips like red bimbī fruit, thin waist, slow movement with large buttocks, dense and elevated breasts and dressed with perfumed and fumigated fine and loose garments should embrace him tightly as wild climbers do with trees. These should be removed when he is exhilarated. The patient, when his chilly fever subsides by embracing the women's body, should be served with wholesome diet which may give him relief.

Uṣṇena vargeṇa–group of hot drugs such as bhadradārvādi, surasādi or elādi.

दाहाभिभूते तु विधिं कुर्याद्दाहविनाशनम् ॥
मधुफाणितयुक्तेन निम्बपत्राम्भसाऽपि वा ॥२७९॥

दाहज्वरार्तं मतिमान् वामयेत् क्षिप्रमेव च ॥
शतधौतघृताभ्यक्तं दिह्याद्वा यवशक्तुभिः ॥२८०॥
कोलामलकसंयुक्तैः शुक्तधान्याम्लसंयुतैः ॥
अम्लपिष्टैः सुशीतैश्च फेनिलापल्लवैस्तथा ॥२८१॥
अम्लपिष्टैः सुशीतैर्वा पलाशतरुजैर्दिहेत् ॥
बदरीपल्लवोत्थेन फेनेनारिष्टकस्य च ॥२८२॥
लिप्तेऽङ्गे दाहतृण्मूर्च्छाः प्रशाम्यन्ति च सर्वशः ॥

In case the patient is afflicted with burning sensation, measures eliminating it should be adopted. The wise should induce vomiting with decoction of nimba leaves mixed with honey and treacle in a patient suffering from burning sensation and fever quickly; he should be anointed with ghee washed hundred times and then pasted with flour of parched barley; the paste of the leaves of upodikā pounded with sour gruel, added with badara and āmalaka as well as vinegar and sour gruel and well cooled should be applied; or the well cooled paste of palāśa leaves pounded with sour gruel should be applied. By applying the froth of badarī leaves and nimba (leaves) over the body burning sensation, thirst and fainting are alleviated completely.

This procedure should be adopted when there is no fever but burning sensation is present. To obtain froth, the leaves should be pounded with sour gruel and placed in a vessel containing sour gruel and then stirred with hand. Thus froth will appear.

यवार्धकुडवं पिष्ट्वा मञ्जिष्ठार्धपलं तथा ॥२८३॥
अम्लप्रस्थशतोन्मिश्रं तैलप्रस्थं विपाचयेत् ॥
एतत् प्रह्लादनं तैलं ज्वरदाहविनाशनम् ॥२८४॥

Oil one prastha (640 gm.) should be cooked with the paste of barley half kuḍava (80 gm.) and mañjiṣṭhā half pala (20 gm.) along with sour gruel 100 prastha (64 litre). This pleasing oil removes fever and burning sensation.

न्यग्रोधादिर्गणो यस्तु काकोल्यादिश्च यो गणः ॥
उत्पलादिर्गणो यस्तु पिष्टैर्वा तैः प्रलेपयेत् ॥२८५॥
तत्कषायाम्लसंसिद्धाः स्नेहाश्चाभ्यञ्जने हिताः ॥
तेषां शीतकषाये वा दाहार्तमवगाहयेत् ॥२८६॥
दाहवेगे त्वतिक्रान्ते तस्मादुद्धृत्य मानवम् ॥
परिषिच्याम्बुभिः शीतैः प्रलिम्पेच्चन्दनादिभिः ॥२८७॥

ग्लानं वा दीनमनसमाश्लिषेयुर्वराङ्गनाः ॥
पेलवक्षौमसंवीताश्चन्दनार्द्रपयोधराः ॥२८८॥
बिभ्रत्योऽब्जस्रजश्चित्रा मणिरत्नविभूषिताः ॥
भजेयुस्ताः स्तनैः शीतैः स्पृशन्त्योऽम्बुरुहैः सुखैः ॥२८९॥
प्रह्लादं चास्य विज्ञाय ताः स्त्रीरपनयेत् पुनः ॥
हितं च भोजयेदन्नं तथाऽऽप्नोति सुखं महत् ॥२९०॥

Or paste of pounded drugs of nyagrodhādi, kākolyādi and utpalādi groups should be applied; snehas cooked with their decoction and sour gruel are useful as massage; or in their cold infusion, one afflicted with burning sensation should be given dipping bath. When the force of burning sensation passes off, the patient should be taken out and sprinkled with cold water and then pasted with drugs of candanādi group.

Depressed with malaise and affliction, he should be embraced by charming ladies wearing fine linen cloth and putting sandal paste on breasts, wearing lotus garlands, spectacular and decorated with gems and jewels; they should serve him contacting with cold breasts and pleasant lotus flowers. When he gets relief, those ladies should be withdrawn and he should be given to eat wholesome food, thus he becomes happy.

Candanādibhiḥ–with candanādi group of drugs; others take candana and by '*ādi*' uśīra, lāmajjaka etc.; *hitam*–wholesome, alleviating pitta.

पित्तज्वरोक्तं शमनं विरेकोऽन्यद्धितं च यत् ॥

Besides, pacifying recipes mentioned for paittika fever, purgation or other useful measures should be employed.

निर्हरेत्पित्तमेवादौ दोषेषु समवायिषु ॥२९१॥
दुर्निवारतरं तद्धि ज्वरार्तानां विशेषतः ॥

In combination of doṣas, pitta verily should be tackled first as it is more difficult to control particularly in case of fever.

Some read '*śamayet pittamevādau jvareṣu samavāyiṣu*' and interpret that in sannipātaja fever pitta should be pacified first e.g. normalised by fasting, water and gruels; as fever arises by diminishing agni which is under pitta, effort should be made to pacify it first. The word '*śamana*' denotes normalisation and not elimination. Vāta and kapha are difficult while pitta is more difficult.

छर्दिमूर्च्छापिपासादीनविरोधाज्ज्वरस्य च ॥२९२॥
उपद्रवाञ्जयेच्चापि प्रत्यनीकेन हेतुना ॥

Complications, vomiting, fainting, thirst etc., should be treated with contrary measures without antagonising the fever.

'*Hetunā*' implies all the three types of therapy–rational, spiritual and psychological or it may mean treatment opposite to etiological factors (*hetu-viparīta*).

विशेषमपरं चात्र शृणूपद्रवनाशनम् ॥२९३॥
मधुकं रजनी मुस्तं दाडिमं साम्लवेतसम् ॥
अञ्जनं तिन्तिडीकं च नलदं पत्रमुत्पलम् ॥२९४॥
त्वचं व्याघ्रनखं चैव मातुलुङ्गरसो मधु ॥
दिह्यादेभिर्ज्वरार्तस्य मधुशुक्तयुतैः शिरः ॥२९५॥
शिरोभितापसंमोहवमिहिक्काप्रवेपथून् ॥
प्रदेहो नाशयत्येष ज्वरितानामुपद्रवान् ॥२९६॥

Now listen about details of the treatment of complications.

Madhuka, haridrā, musta, dāḍima, amlavetasa, rasāñjana, tintiḍīka, māṃsī, patraka, nīlotpala, tvak, vyāghranakha, mātuluṅga juice and honey–these added with madhuśukta (a type of vinegar) should be applied as paste on the head of the patient of fever. It alleviates complications of fever such as headache, fainting, vomiting, hiccough and rigor.

Madhuśukta is a type of fermentative preparation make of jambīra juice as said—

"जम्बीरस्य फलरसं पिप्पलीचूर्णसंयुतम्। मधुभाण्डे विनिक्षिप्य धान्यराशौ निधापयेत्। मासेन तज्जातरसं मधुशुक्तं प्रकीर्तितम्॥" इति॥

मधूकमथ ह्रीबेरमुत्पलानि मधूलिकाम् ॥
लीढ्वा चूर्णानि मधुना सर्पिषा च जयेद्वमिम् ॥२९७॥
कफप्रसेकासृक्पित्तहिक्काश्वासांश्च दारुणान् ॥

Madhūka, hrībera, utpala and madhūlikā–powder of these taken with honey and ghee checks vomiting, severe salivation, intrinsic haemorrhage, hiccough and dyspnoea.

लिहन् ज्वरार्तस्त्रिफलां पिप्पलीं च समाक्षिकाम् ॥२९८॥
कासे श्वासे च मधुना सर्पिषा च सुखी भवेत् ॥

One suffering from fever licking (the paste of) triphalā, pippalī and honey with honey and ghee gets rid of cough and dyspnoea.

Here honey is mentioned twice–first as one of the ingredients and the second as adjuvant in higher quantity.

It may also mean that powder of triphalā and pippalī with honey is wholesome in fever while the same with honey and glue is useful in cough and dyspnoea.

विदारी दाडिमं लोध्रं दधित्थं बीजपूरकम् ॥२९९॥
एभिः प्रदिह्यान्मूर्धानं तृड्दाहार्तस्य देहिनः ॥

In case of thirst and burning sensation, paste of vidārī, dāḍima, lodhra, kapittha and bījapūra should be applied on head.

दाडिमस्य सितायाश्च द्राक्षामलकयोस्तथा ॥३००॥
वैरस्ये धारयेत् कल्कं गण्डूषं च यथाहितम् ॥
क्षीरेक्षुरसमाक्षीकसर्पिस्तैलोष्णवारिभिः ॥३०१॥

When there is abnormal taste in mouth, the paste of dāḍima, śarkarā, drākṣā and āmalaka should be kept in mouth; gargle should also be done with milk, sugarcane juice, honey, ghee, oil and hot water as useful (according to doṣa).

शून्ये मूर्ध्नि हितं नस्यं जीवनीयशृतं घृतम् ॥

In feeling of blankness in head, snuffing with ghee cooked with (ten) jīvanīya drugs is beneficial.

चूर्णितैस्त्रिफलाश्यामात्रिवृत्पिप्पलिसंयुतैः ॥३०२॥
सक्षौद्रः शर्करायुक्तो विरेकस्तु प्रशस्यते ॥
पक्वे पित्तज्वरे रक्ते चोर्ध्वगे वेपथौ तथा ॥३०३॥

Powder of triphalā, śyāmā, trivṛt and pippalī mixed with honey and sugar is useful as purgative in mature paittika fever, upward intrinsic haemorrhage and rigor.

कफवातोत्थयोरेवं स्नेहाभ्यङ्गैर्विशोधयेत् ॥

Similarly, in fever caused by kapha and vāta, these should be pacified by unction and massage.

हृतदोषो भ्रमार्तस्तु लिह्यात् क्षौद्रसिताभयाः ॥३०४॥

After elimination of doṣa, if one suffers from giddiness, he should take powder of śarkarā and harītakī with honey.

वातघ्नमधुरैर्योज्या निरूहा वातजे ज्वरे ॥
अवेक्ष्य दोषं प्राणं च यथास्वं चानुवासनाः ॥३०५॥

In vātika fever, non-unctuous enema with vāta–alleviating and sweet drugs should be administered according to doṣa and stength. Unctuous enemas with respective drugs should also be applied.

Vātaghnaiḥ–vāta–alleviating such as bhadradārvādi group; *madhurāḥ*–kākolyādi group of drugs.

उत्पलादिकषायाद्याश्चन्दनोशीरसंयुताः ॥
शर्करामधुराः शीताः पित्तज्वरहरा मताः ॥३०६॥
आम्रादीनां त्वचं शङ्खं चन्दनं मधुकोत्पले ॥
गैरिकाञ्जनमञ्जिष्ठामृणालान्यथ पद्मकम् ॥३०७॥
श्लक्ष्णपिष्टं तु पयसा शर्करामधुसंयुतम् ॥
सुपूतं शीतलं बस्तिं दह्यमानाय दापयेत् ॥३०८॥

Non-unctuous enemas made predominantly with decoction of utpalādi drugs added with candana and uśīra, sweetened with sugar and well cooled alleviate paittika fever.

Bark of āmra etc.; conch-shell, candana, madhuka, utpala, red ochre, añjana, mañjiṣṭhā, lotus stalk and padmaka–these are pounded finely with milk, added with sugar and honey and strained well. This well cooled (non-unctuous) enema should be given to the patient having burning sensation.

Āmrādīnām–of the plants from āmra to nandīvṛkṣa under nyagrodhādi group.

ज्वरदाहापहं तेषु सिद्धं चैवानुवासनम् ॥

Unctuous enema prepared with the same drugs removes fever and burning sensation.

Teṣu–with the same drugs e.g. bark of nyagrodha etc.

आरग्वधगणक्वाथाः पिप्पल्यादिसमायुताः ॥३०९॥
सक्षौद्रमूत्रा देयाः स्युः कफज्वरविनाशनाः ॥

In order to alleviate kaphaja fever, non–unctuous enema with decoction of āragvadhādi group of drugs added with pippalyādi drugs and mixed with honey and urine should be given.

Others read as follows—

"आरग्वधादिसंसिद्धाः कफजे क्षौद्रसंयुताः। ज्वरं हन्युर्निरूहाश्च तत्सिद्धाश्चानुवासनाः।।"इति।।

कफघ्नैरेव संसिद्धा द्रव्यैश्चाप्यनुवासनाः ॥३१०॥

Unctuous enemas prepared with kapha-alleviating drugs should also be administered.

Kaphaghnaiḥ–with kapha–alleviating such as āragvadhādi group of drugs.

संसर्गे सन्निपाते च संसृष्टा बस्तयो हिताः ॥
संसृष्टैरेव संसृष्टा द्रव्यैश्चाप्यनुवासनाः ॥३११॥

In cases of combination of two and three doṣas, non-unctuous and unctuous enemas with mixed drugs should be given accordingly.

वातरोगापहाः सर्वे स्नेहा ये सम्यगीरिताः ॥
विना तैलं त एव स्युर्योज्या मारुतजे ज्वरे ॥३१२॥

In vātika fever, all snehas indicated in vātika disorders should be used (in unctuous anema) except oil.

निखिलेनोपयोज्याश्च त एवाभ्यञ्जनादिषु ॥

The same (snehas) in all are useful as massage etc.

Ta eva–the same snehas–ghee, oil, muscle-fat and marrow; these may be used singly or jointly and processed.

पैत्तिके मधुरैस्तिक्तैः सिद्धं सर्पिश्च पूज्यते ॥३१३॥

In paittika fever, ghee cooked with sweet and bitter drugs is useful as anointment etc.

श्लैष्मिके कटुतिक्तैश्च, संसृष्टानीतरेषु च ॥

In kaphaja fever, ghee processed with pungents and bitters are useful. In other cases of combined doṣas, these should be used in mixed forms.

हृतावशेषं पित्तं तु त्वक्स्थं जनयति ज्वरम् ॥३१४॥

पिबेदिक्षुरसं तत्र शीतं वा शर्करोदकम् ॥
शालिषष्टिकयोरन्नमश्नीयात् क्षीरसंप्लुतम् ॥
कफवातोत्थयोरेव स्वेदाभ्यङ्गौ प्रयोजयेत् ॥३१५॥

The residual pitta, after elimination, being localised in skin produces fever. In such case, the patient should drink cold sugarcane juice or sugar-water and should eat boiled śāli or ṣaṣṭika rice with plenty of milk.

In fevers caused by kapha and vāta, sudation and massage should be applied.

घृतं द्वादशरात्रात्तु देयं सर्वज्वरेषु च ॥
तेनान्तरेणाशयं स्वं गता दोषा भवन्ति हि ॥३१६॥

After twelve days in all fevers ghṛta should be given as by that time doṣas get settled in their own positions.

धातून् प्रक्षोभयन् दोषो मोक्षकाले बलीयते ॥
तेन व्याकुलचित्तस्तु म्रियमाण इवेहते ॥३१७॥

At the time of remission, doṣas while agitating dhātus behave as strong by which the patient gets distressed and perform movements as if dying.

लघुत्वं शिरसः स्वेदो मुखमापाण्डु पाकि च ॥
क्षवथुश्चान्नकाङ्क्षा च ज्वरमुक्तस्य लक्षणम् ॥३१८॥

Lightness in head, perspiration, face slightly pale and with boils, sneezing and appearance of appetite–this is the feature of one freed from fever.

शम्भुक्रोधोद्भवो घोरो बलवर्णाग्निसादकः ॥
रोगराट् रोगसंघातो ज्वर इत्युपदिश्यते ॥३१९॥
व्यापित्वात् सर्वसंस्पर्शात् कृच्छ्रत्वादन्तसंभवात् ॥
अन्तको ह्येष भूतानां ज्वर इत्युपदिश्यते ॥३२०॥

Fever is known as originated from Rudra's wrath, severe, destroyer of strength, complexion and digestive power, King of diseases and aggregate of disorders.

Fever is regarded as god of death because it pervades all creatures, affects the entire body, causes distress and leads to death.

Though this chapter is read by commentators with different orders of the text, I have followed the order as taught by my teacher.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे ज्वरप्रतिषेधो नाम (प्रथमोऽध्यायः, आदित) एकोनचत्वारिंशोऽध्यायः ॥३९॥

Thus ends the thirty ninth chapter on treatment of jvara (fever) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

चत्वारिंशोऽध्यायः
Chapter XL

अथातोऽतीसारप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of atīsāra (diarrhoea).

As propounded by Lord Dhanvantari.

'*Atīsāra*' means 'excessive passing of stool' as said

"अतिरत्यर्थवचने, सरतिर्गतिकर्मणि। तस्मादत्यन्तसरणादतीसार इति स्मृतः"।।इति।।

By Vijayarakṣita (mādhavanidāna Atīsāra, 4) atīsāra has been defined as 'excessive passing of liquid stool from anus'.

गुर्वतिस्निग्धरूक्षोष्णद्रवस्थूलातिशीतलैः ॥
विरुद्धाध्यशनाजीर्णैरसात्म्यैश्चापि भोजनैः ॥३॥
स्नेहाद्यैरतियुक्तैश्च मिथ्यायुक्तैर्विषाद्भयात् ॥
शोकाद्दुष्टाम्बुमद्यातिपानात् सात्म्यर्तुपर्ययात् ॥४॥
जलातिरमणैर्वेगविघातैः कृमिदोषतः ॥
नृणां भवत्यतीसारो, लक्षणं तस्य वक्ष्यते ॥५॥

Diarrhoea is caused by heavy, excessively fatty, rough, hot, liquid and solid; excessively cold, intake of incompatible food items, eating when previous food is not digested; improperly cooked and unsuitable food; excessive and faulty use of unction etc., poison, fear, anxiety, excessive drinking of contaminated water and defective wine, contrariety of suitability and seasons, excessive sporting in water, suppression of urges and infestation of helminths.

Its features will be described hereafter.

Guru–heavy in terms of quantity, properties and final transformation. Some authors, before '*gurvati*' read the early origin of atīsāra as follows—

"दीर्घसत्रेण यजतः पृषध्रस्य महात्मनः। आलम्भ्याः पशवः क्षीणास्ततो गावः प्रकल्पिताः।। तासामुपाकृतानां च गवामत्यर्थसेवनात्। असात्म्यत्वादथोष्णत्वाद्गौरवाच्च विशेषतः।। अतिस्नेहाच्च संक्षीणो जाठरोऽग्निस्तदा किल। अतीसारः पुरोत्पन्नो दोषधातुमलाश्रयः।। अथ तेनैव कल्पेन संप्रत्येष महागदः।।" इति।।

संशम्यापां धातुरन्तःकृशानुं
वर्चोमिश्रो मारुतेन प्रणुन्नः ॥
वृद्धोऽतीवाधः सरत्येष यस्मा-
द्व्याधिं घोरं तं त्वतीसारमाहुः ॥६॥

Increased body fluid diminishing the internal fire mixes with faeces and propelled by vāyu passes out excessively that is why this severe disease is known as *atīsāra*.

Apaṃ dhātuḥ–body–fluid such as kapha, pitta, rasa etc. Others, however, take rasa and sweat vitiated by kapha as '*ap dhātu*'.

Vijayarakṣita mentions under '*ap dhātu*' rasa, jala, mūtra, sveda, medas, kapha, pitta, rakta etc. (op.cit.).

एकैकशः सर्वशश्चापि दोषैः
शोकेनान्यः षष्ठ आमेन चोक्तः ॥
केचित् प्राहुर्नैकरूपप्रकारं
नैवेत्येवं काशिराजस्त्ववोचत् ॥७॥
दोषावस्थास्तस्य नैकप्रकाराः
काले काले व्याधितस्योद्भवन्ति ॥

Diarrhoea is said as of six types–three by single doṣas, one by all doṣas jointly, the other by grief and the sixth by āma.

The king of Kāśī said–some mention it with various forms and types but that is not so; in fact, the patient exhibits different conditions of doṣas from time to time.

There are no dvandvaja (by two doṣas jointly) types in diarrhoea due to nature of the disease. Some make six types by substituting āma with fear; in their view, āmaja type is covered by sannipātaja. Some Hārīta etc. have described many types as dvandvaja etc. but they are not accepted by Dhanvantari. He says that diarrhoea is of six types only the others like āma, pakva, rakta etc. are conditions of doṣas.

हृन्नाभिपायूदरकुक्षितोद-
गात्रावसादानिलसन्निरोधाः ॥८॥
विट्सङ्ग आध्मानमथाविपाको
भविष्यतस्तस्य पुरःसराणि ॥

Pricking pain in cardiac region, umbilicus, anus, abdomen, particularly sides; malaise, retention of flatus, constipation, flatulence and indigestion–these are premonitory symptoms of diarrhoea.

शूलाविष्टः सक्तमूत्रोऽन्त्रकूजी
स्रस्तापानः सन्नकट्यूरुजङ्घः॥९॥
वर्चो मुञ्चत्यल्पमल्पं सफेनं
रूक्षं श्यावं सानिलं मारुतेन ॥

The patient of vātika diarrhoea suffers from colic, retention of urine, gurgling sound in intestines, prolapse ani; slackness in waist, thigh and fore-leg; and passes frothy, little, rough and darkish stool with flatus.

दुर्गन्ध्युष्णं वेगवन्मांसतोय-
प्रख्यं भिन्नं स्विन्नदेहोऽतितीक्ष्णम् ॥१०॥
पित्तात् पीतं नीलमालोहितं वा
तृष्णामूर्च्छादाहपाकज्वरार्तः ॥

(In diarrhoea) due to pitta, the patient with perspiring body and afflicted with thirst, fainting, burning sensation, inflammation and fever passes forcefully foul-smelling, hot, resembling meat-wash, broken, much irritant and yellow, blue or reddish in colour.

तन्द्रानिद्रागौरवोत्क्लेशसादी
वेगाशङ्की सृष्टविट्कोऽपि भूयः ॥११॥
शुक्लं सान्द्रं श्लेष्मणा श्लेष्मयुक्तं
भक्तद्वेषी निःस्वनं हृष्टरोमा ॥

The patient of kaphaja diarrhoea has drowsiness, sleep, heaviness, nausea and malaise with anorexia and horripilation. He passes white and thick stool associated with mucus and without any sound.

तन्द्रायुक्तो मोहसादास्यशोषी
वर्चः कुर्यान्नैकवर्णं तृषार्तः ॥१२॥

सर्वोद्भूते सर्वलिङ्गोपपत्तिः
कृच्छ्रश्चायं बालवृद्धेष्वसाध्यः ॥

In diarrhoea caused by all doṣas jointly symptoms of all are found particularly the patient has drowsiness, mental confusion, malaise, dryness of mouth and thirst. The stool passed is of many colours. This is difficult and incurable in children and old people.

तैस्तैर्भावैः शोचतोऽल्पाशनस्य
बाष्पावेगः पक्तिमाविध्य जन्तोः ॥१३॥
कोष्ठं गत्वा क्षोभयत्यस्य रक्तं
तच्चाधस्तात् काकणन्तीप्रकाशम् ॥
वर्चोमिश्रं निःपुरीषं सगन्धं
निर्गन्धं वा सार्यते तेन कृच्छ्रात् ॥१४॥
शोकोत्पन्नो दुश्चिकित्स्योऽतिमात्रं
रोगो वैद्यैः कष्ट एष प्रदिष्टः ॥

In person aggrieved with so many factors and with meagre diet, the emotion of grief reaching the abdomen affects digestive fire and in turn agitates blood which, like guñjā, is passed down frequently mixed with stool or without it, with or without smell with difficulty. This type of diarrhoea caused by grief is very difficult to treat and has been mentioned as troublesome by physicians.

Some read differently after 'alpāśanasya' and before 'śokotpannaḥ' as follows—

"शुष्कं भुक्तं तेज ऊष्मगृहीतं कोष्ठं गत्वा रक्तमत्यर्थमुष्णम्। गुञ्जाप्रख्यं प्रेरयेच्चाप्यधस्ताद्वर्चोयुक्तं निष्पुरीषं सगन्धम्॥ निर्गन्धं वा सार्यते सोऽतिसारः"॥इति॥

आमाजीर्णोपद्रुताः क्षोभयन्तः
कोष्ठं दोषाः संप्रदुष्टाः सभक्तम् ॥१५॥
नानावर्णं नैकशः सारयन्ति
कृच्छ्राज्जन्तोः षष्ठमेनं वदन्ति ॥१६॥

Doṣas excited by āma type of indigestion and vitiated thereby agitate bowels and pass the faeces down mixed with residual food, of many colours and many times with griping. This is the sixth type (of diarrhoea).

Some read '*dhātusaṅghān malāṃśca*' in place of '*śampraduṣṭāḥ sabhaktam*'. Though all types of diarrhoea are associated with āma the separate mention of 'āmaja' type is because of excess of āma in its causation.

संसृष्टमेभिर्दोषैस्तु न्यस्तमप्स्ववसीदति ॥
पुरीषं भृशदुर्गन्धि विच्छिन्नं चामसंज्ञकम् ॥१७॥

If faeces combined with these doṣas sinks down in water, has excessively foul smell and is passed out frequently in small quantity is known as '*āma*' (immature).

Some read '*picchilam*' in place of '*Vicchinnam*'.

एतान्येव तु लिङ्गानि विपरीतानि यस्य तु ॥
लाघवं च मनुष्यस्य तस्य पक्वं विनिर्दिशेत् ॥१८॥

If the same features but opposite are found along with lightness, the faeces should be known as '*pakva*' (mature).

Ca implies faeces with no mucus; some read '*purīṣasya*' in place of '*manuṣyasya*'. Faeces, if associated with kapha, also sinks in water then how mature kaphaja diarrhoea could be diagnosed? It could be done by other features.

सर्पिर्मेदोवेसवाराम्बुतैल-
मज्जाक्षीरक्षौद्ररूपं स्रवेद्यत् ॥
मञ्जिष्ठाभं मस्तुलुङ्गोपमं वा
विस्रं शीतं प्रेतगन्ध्यञ्जनाभम् ॥१९॥
राजीमद्वा चन्द्रकैः सन्ततं वा
पूयप्रख्यं कर्दमाभं तथोष्णम् ॥
हन्यादेतद्यत् प्रतीपं भवेच्च
क्षीणं हन्युश्चोपसर्गाः प्रभूताः ॥२०॥
असंवृतगुदं क्षीणं दुरात्मानमुपद्रुतम् ॥
गुदे पक्वे गतोष्माणमतीसारकिणं त्यजेत् ॥२१॥

Faeces which flow out similar to ghee, fat, sauce of vesavāra (a spicy preparation), oil, marrow, milk and honey; is like mañjiṣṭhā or brain–matter, of fishy odour, cold, having smell of corpse, in colour like collyrium; streaked, having all over variegated circular rings like those of peacock, like pus or mud, hot and contrary to the features of doṣas along with multiple complications lead to death of the patient if he is emaciated and debilitated.

The patient of diarrhoea whose anus does not contract, is emaciated, without self-control, having complications, suppurated anus and loss of heat should be discarded.

Upasargāḥ–complications fever, oedema etc. as siad in other treatise—

"शोफं शूलं ज्वरं तृष्णां श्वासं कासमरोचकम्। छर्दिं हिक्कां च मूर्च्छां च दृष्ट्वाऽतीसारिणं त्यजेत्।।" इति।।

Some read '*sadādhmātam*' in place of '*durātmānam*'.

शरीरिणामतीसारः संभूतो येन केनचित् ।।
दोषाणामेव लिङ्गानि कदाचिन्नातिवर्तते ।।२२
स्नेहाजीर्णनिमित्तस्तु बहुशूलप्रवाहिकः ।।
विसूचिकानिमित्तस्तु चान्योऽजीर्णनिमित्तजः ।।
विषार्शःकृमिसंभूतो यथास्वं दोषलक्षणः ।।२३।।

Diarrhoea produced by any cause never transcends the features of doṣas.

One caused by indigestion of fatty material has severe colic and tenesmus. Another is caused by visūcikā and the other due to indigestion; there is also diarrhoea due to poison, piles and worms–they all have features of respective doṣas.

Though diarrhoea may be produced by several causes the number of types does not exceed six as they are all covered by the features of respectie doṣas. Some read these stanzas after the features of āmaja diarrhoea which is proper too but because of allegianc to Jejjaṭa, these are read here though other commentators do not read like this.

आमपक्वक्रमं हित्वा नातिसारे क्रिया यतः ।।
अतः सर्वेऽतिसारास्तु ज्ञेयाः पक्वामलक्षणैः ।।२४।।

As in the treatment of diarrhoea there is no consideration other than the course of āma (immature) and pakva (mature), all types of diarrhoea should be examined in terms of the features of mature and immature.

तत्रादौ लङ्घनं कार्यमतिसारेषु देहिनाम् ।।
ततः पाचनसंयुक्तो यवाग्वादिक्रमो हितः ।।२५।।

In all types of diarrhoea, at first, fasting should be done followed by the course of gruel etc. mixed with digestives.

As in all types of diarrhoea, in the beginning, there is āma, fasting is observed to pacify it; '*ādi*' includes vegetarian soup, meat-soup etc.; these should be prescribed according to suitability. Some read '*hitaṃ laṅghanamevādau*' in place of '*tatrādau laṅghanaṃ kāryam*' but I have not seen it.

अथवा वामयित्वाऽऽमे शूलाध्माननिपीडितम् ॥
पिप्पलीसैन्धवाम्भोभिर्लङ्घनाद्यैरुपाचरेत् ॥२६॥

Or in case of āma with colic and flatulence, the patient should be vomited with water mixed with pippalī and saindhava and then should be managed with fasting etc.

Fasting etc. include sudation, intake of hot water etc. Emesis is induced to check excessive diarrhoea.

कार्यं च वमनस्यान्ते प्रद्रवं लघुभोजनम् ॥
खडयूषयवागूषु पिप्पल्याद्यं च योजयेत् ॥२७॥

After emesis, liquid and light diet should be given and the drugs of pippalyādi group should be added to khaḍa, soups and gruels.

Bhoja has contra-indicated liquid diet in diarrhoea then why liquid gruels are prescribed here? correct, the contra–indication is only for simple liquid and not for the processed one. Others interpret '*pradrava*' as 'devoid of liquid' but this is not acceptable as gruel is prescribed in diarrhoea.

अनेन विधिना चामं यस्य वै नोपशाम्यति ॥
हरिद्रादिं वचादिं वा पिबेत् प्रातः स मानवः ॥२८॥

If āma does not subside by this proceduue, the patient should take haridrādi or vacādi group of drugs in the morning.

Āmam–diarrhoea associated with āma. *Prātaḥ*–in the morning on empty stomach.

आमातीसारिणां कार्यं नादौ संग्रहणं नृणाम् ॥
तेषां दोषा विबद्धाः प्राग्जनयन्त्यामयानिमान् ॥२९॥
प्लीहपाण्ड्वामयानाहमेहकुष्ठोदरज्वरान् ॥
शोफगुल्मग्रहण्यर्शःशूलालसकहृद्ग्रहान् ॥३०॥

Diarrhoea associated with āma should not be checked at the outset as doṣas so retained earlier give rise to the following disorders–splenomegaly, anaemia, hardness of bowels, prameha, kuṣṭha, udararoga, fever, oedema, gulma, grahaṇī disorders, piles, colic, alasaka and cardiac discomfort.

In place of '*āmātisāriṇām*' etc. (V. 29) some read as follows

"दोषस्तम्भनमादौ तु न कर्तव्यं विजानता। तस्यादौ बध्यमानस्तु बली कुर्यादुपद्रवान्॥"इति॥

Others again read differently.

सशूलं बहुशः कृच्छ्राद्विबद्धं योऽतिसार्यते ॥
दोषान् सन्निचितान् तस्य पथ्याभिः संप्रवर्तयेत् ॥३१॥

If one passes stool frequently with pain, difficulty and retention, his accumulated doṣas should be evacuated with administration of harītakī.

योऽतिद्रवं प्रभूतं च पुरीषमतिसार्यते ॥
तस्यादौ वमनं कुर्यात् पश्चाल्लङ्घनपाचनम् ॥३२॥

One who passes watery stool in large quantity should first be given emesis and then fasting and digestive.

स्तोकं स्तोकं विबद्धं वा सशूलं योऽतिसार्यते ॥
अभयापिप्पलीकल्कैः सुखोष्णैस्तं विरेचयेत् ॥३३॥

Or one who passes stool in small quantity now and again with retention and pain, should be purgated with warm paste of harītakī and pippalī.

आमे च लङ्घनं शस्तमादौ पाचनमेव वा ॥

In condition of āma, fasting is recommended first or digestive itself.

Fasting is preferred when the patient is strong enough to tolerate it and also there is anorexia otherwise digestive should be given.

योगाश्चात्र प्रवक्ष्यन्ते त्वामातीसारनाशनाः ॥३४॥
कलिङ्गातिविषाहिङ्गुसौवर्चलवचाभयाः ॥
देवदारुवचामुस्तानागरातिविषाभयाः ॥३५॥
अभया धान्यकं मुस्तं पिप्पली नागरं वचा ॥
नागरं धान्यकं मुस्तं बालकं बिल्वमेव च ॥३६॥
मुस्तं पर्पटकं शुण्ठी वचा प्रतिविषाऽभया ॥
अभयाऽतिविषा हिङ्गु वचा सौवर्चलं तथा ॥३७॥
चित्रकः पिप्पलीमूलं वचा कटुकरोहिणी ॥
पाठा वत्सकबीजानि हरीतक्यो महौषधम् ॥३८॥
मूर्वा निर्दहनी पाठा त्र्यूषणं गजपिप्पली ॥
सिद्धार्थका भद्रदारु शताह्वा कटुरोहिणी ॥३९॥
एला सावरकं कुष्ठं हरिद्रे कौटजा यवाः ॥
मेषशृङ्गी त्वगेले च कृमिघ्नं वृक्षकाणि च ॥४०॥

वृक्षादनी वीरतरुर्बृहत्यौ द्वे सहे तथा ॥
अरलुत्वक् तैन्दुकी च दाडिमी कौटजी शमी ॥४१॥
पाठा तेजोवती मुस्तं पिप्पली कौटजं फलम् ॥
पटोलं दीप्यको बिल्वं हरिद्रे देवदारु च ॥४२॥
विडङ्गमभया पाठा शृङ्गवेरं घनं वचा ॥
वचा वत्सकबीजानि सैन्धवं कटुरोहिणी ॥४३॥
हिङ्गुर्वत्सकबीजानि वचा बिल्वशलाटु च ॥
नागरातिविषे मुस्तं पिप्पल्यो वात्सकं फलम् ॥४४॥
(महौषधं प्रतिविषा मुस्तं चेत्यामपाचनाः ॥)
प्रयोज्या विंशतिर्योगाः श्लोकार्धविहितास्त्विमे ॥४५॥
धान्याम्लोष्णाम्बुमद्यानां पिबेदन्यतमेन वा ॥
निष्क्वाथान् वा पिबेदेषां सुखोष्णान् साधु साधितान् ॥४६॥

Now digestive formulations will be mentioned which control diarrhoea with āma—

1. Indrayava, ativiṣā, hiṅgu, sauvarcala, vacā and harītakī.
2. Devadāru, vacā, musta, śuṇṭhī, ativiṣā and harītakī.
3. Harītakī, dhānyaka, musta, pippalī, śuṇṭhī and vacā.
4. Śuṇṭhī, dhānyaka, musta, bālaka and bilva.
5. Musta, parpaṭa, śuṇṭhī, vacā, prativiṣā and harītakī.
6. Harītakī, ativiṣā, hiṅgu, vacā and sauvarcala.
7. Citraka, pippalīmūla, vacā and kaṭukā.
8. Pāṭhā, indrayava, harītakī and śuṇṭhī.
9. Mūrvā, citraka, pāṭhā, trikaṭu and gajapippalī.
10. Yellow mustard, devadāru, śatapuṣpā and kaṭukā.
11. Elā, sāvaraka lodhra, kuṣṭha, haridrā, dāruharidrā and indrayava.
12. Meṣaśṛṅgī, tvak, elā, viḍaṅga and indrayava.
13. Vṛkṣādanī, vīrataru, bṛhatī, kaṇṭakārī, mudgaparṇī and māṣaparṇī.
14. Barks of aralu, tinduka, dāḍima, kuṭaja and śamī.
15. Pāṭhā, tejovatī, musta, pippalī and indrayava.

16. Paṭola, dīpyaka, bilva, haridrā, dāruharidrā and devadāru.

17. Viḍaṅga, harītakī, pāṭhā, śuṇṭhī, musta and vacā.

18. Vacā, indrayava, saindhava and kaṭukā.

19. Hiṅgu, indrayava, vacā and tender fruits of bilva.

20. Śuṇṭhī, ativiṣā, musta, pippalī and indrayava.

These twenty formulations mentioned in half-verses should be used with one of these–sour gruel, hot water and wine. Or their warm decoction well prepared should be taken.

The line within bracket seems to be superfluous as it goes beyond the number twenty; moreover, the commentator is also silent on this.

पयस्युत्क्वाथ्य मुस्तानां विंशतिं त्रिगुणाम्भसि ॥
क्षीरावशिष्टं तत्पीतं हन्त्यामं शूलमेव च ॥४७॥
निखिलेनोपदिष्टोऽयं विधिरामोपशान्तये ॥
हरीतकीमतिविषां हिङ्गु सौवर्चलं वचाम् ॥४८॥
पिबेत् सुखाम्बुना जन्तुरामातीसारपीडितः ॥
पटोलं दीप्यकं बिल्वं वचापिप्पलिनागरम् ॥४९॥
मुस्तं कुष्ठं विडङ्गं च पिबेद्वाऽपि सुखाम्बुना ॥
शृङ्गवेरं गुडूचीं च पिबेदुष्णेन वारिणा ॥५०॥
लवणान्यथ पिप्पल्यो विडङ्गानि हरीतकी ॥
चित्रकं शिंशपा पाठा शार्ङ्गेष्टा लवणानि च ॥५१॥
हिङ्गुर्वृक्षकबीजानि लवणानि च भागशः ॥
हस्तिदन्त्यथ पिप्पल्यः कल्कावक्षसमौ स्मृतौ ॥५२॥
वचा गुडूचीकाण्डानि योगोऽयं परमो मतः ॥
एते सुखाम्बुना योगा देयाः पञ्च सतां मताः ॥५३॥
निवृत्तेष्वामशूलेषु यस्य न प्रगुणोऽनिलः ॥
स्तोकं स्तोकं रुजामच्च सशूलं योऽतिसार्यते ॥५४॥
सक्षारलवणैर्युक्तं मन्दाग्निः स पिबेद्घृतम् ॥
क्षीरनागरचाङ्गेरीकोलदध्यम्लसाधितम् ॥५५॥
सर्पिरच्छं पिबेद्वापि शूलातीसारशान्तये ॥
दध्ना तैलघृतं पक्वं सव्योषाजाजिचित्रकैः ॥५६॥

सबिल्वपिप्पलीमूलदाडिमैर्वा रुगन्वितैः ॥
निखिलो विधिरुक्तोऽयं वातश्लेष्मोपशान्तये ॥५७॥
तीक्ष्णोष्णवर्ज्यमेनं तु विदध्यात्पित्तजे भिषक् ॥
यथोक्तमुपवासान्ते यवागूश्च प्रशस्यते ॥५८॥
बलयोरंशुमत्यां च श्वदंष्ट्रबृहतीषु च ॥
शतावर्यां च संसिद्धाः सुशीता मधुसंयुताः ॥५९॥

Twenty (rhizomes of) musta should be boiled in three times of water reduced to milk. Intake of this removes āma and griping. This is the comprehensive procedure of treatment of āma.

One suffering from diarrhoea with āma should use (the powder of) harītakī, ativiṣā, hiṅgu, sauvarcala and vacā with warm water.

Or he should take (the powder of) paṭola, dīpyaka, bilva, vacā, pippalī, śuṇṭhī, musta, kuṣṭha and viḍaṅga with warm water.

1. Five salts, pippali, viḍaṅga and harītakī;

2. Citraka, śiṃśapā, pāṭhā, śārṅgeṣṭā and five salts;

3. Hiṅgu, indrayava and five salts;

4. Hastidanti and pippalī–their paste 10 gm.

5. Vacā and stem of guḍūcī—

These five recipes, approved by the wise, should be given with warm water.

In the condition where vāyu is not normalised even if āma and griping are subsided and the patient passes stool frequently in small quantity with pain and griping and sluggish digestion, he should drink ghee mixed with yavakṣāra and salts.

Ghṛta cooked with śuṇṭhī, cāṅgerī and kola with milk and sour gruel or simply ghee should be taken to check painful diarrhoea.

Or oil and ghṛta cooked with trikaṭu, jīraka and citraka along with curd; or the same processed with bilva, pippalīmūla, dāḍima and kuṣṭha (along with curd) should be taken.

This entire procedure is decribed for pacification of (diarrhoea caused by) vāta and kapha.

The physician shoul prescribe the same procedure, except sharp and hot, in pittaja diarrhoea; after fasting, gruel should be given duly processed with balā,

atibalā, śālaparṇī, gokṣura, bṛhatī and śālāvarī, well cooled and mixed with honey.

मुद्गादिषु च यूषाः स्युर्द्रव्यैरेतैः सुसंस्कृताः ॥

Soups should also be prepared of mudga etc. processed with the these drugs.

मृदुभिर्दीपनैस्तिक्तैर्द्रव्यैः स्यादामपाचनम् ॥६०॥
हरिद्रातिविषापाठावत्सबीजरसाञ्जनम् ॥
रसाञ्जनं हरिद्रे द्वे बीजानि कुटजस्य च ॥६१॥
पाठा गुडूची भूनिम्बस्तथैव कटुरोहिणी ॥
एतैः श्लोकार्धनिर्दिष्टैः क्वाथाः स्युः पित्तपाचनाः ॥६२॥

In paittika āmātisāra, digestion of āma should be effected with mild, appetising and bitter drugs.

1. Haridrā, ativiṣā, pāṭhā, indrayava and rasāñjana;

2. Rasāñjana, haridrā, dāruharidrā and indrayava;

3. Pāṭhā, guḍūcī, kirātatikta and kaṭukā.

With these drugs mentioned in half verses decoction should be prepared for digestion of pitta.

Such bitter drugs are durālabhā, guḍūcī, ativiṣā, etc. Bitter drugs are śītavīrya, then how do they act as digestive? as they are prescribed as digestive in fever, diarrhoea etc. Others say that among bitters only those are digestive which are uṣṇavīrya and not others.

The commentator could not clarify why bitters are digestive. Bitter substances have vāyu and ākāśa in their composition and as such absorb kapha which is of watery nature and thus digestive fire having been free from covering of kapha becomes intense and digests āma. That is why tikta rasa is mentioned as both dīpana and pācana.

मुस्तं कुटजबीजानि भूनिम्बं सरसाञ्जनम् ॥
दार्वी दुरालभा बिल्वं बालकं रक्तचन्दनम् ॥६३॥
चन्दनं बालकं मुस्तं भूनिम्बं सदुरालभम् ॥
मृणालं चन्दनं रोध्रं नागरं नीलमुत्पलम् ॥६४॥
पाठा मुस्तं हरिद्रे द्वे पिप्पली कौटजं फलम् ॥
फलत्वचं वत्सकस्य शृङ्गवेरं घनं वचा ॥
षडेतेऽभिहिता योगाः पित्तातीसारनाशनाः ॥६५॥

1. Musta, indrayava, kirātatikta and rasāñjana.

2. Dāruharidrā, durālabhā, bilva, bālaka and rakta candana.

3. Candana, bālaka, musta, kirātatikta and durālabhā.

4. Lotus stalk, candana, lodhra, śuṇṭhī and nīlotpala.

5. Pāṭhā, musta, haridrā, dāruharidrā, pippalī and indrayava.

6. Seeds and bark of kuṭaja, śuṇṭhī, musta and vacā.

These six formulations alleviate pittaja diarrhoea.

These formulations are meant for digestion of pitta associated with āma.

बिल्वशक्रयवाम्भोदबालकातिविषाकृतः ॥
कषायो हन्त्यतीसारं सामं पित्तसमुद्भवम् ॥६६॥

Decotion made of bilva, indrayava, musta, bālaka and ativiṣā checks paittika diarrhoea associated with āma.

मधुकोत्पलबिल्वाब्दह्रीबेरोशीरनागरैः ॥
कृतः क्वाथो मधुयुतः पित्तातीसारनाशनः ॥६७॥

Decoction of madhuka, utpala, bilva, musta, bālaka, uśīra and śuṇṭhī mixed with honey checks paittika diarrhoea.

यदा पक्वोऽप्यतीसारः सरत्येव मुहुर्मुहुः ॥
ग्रहण्या मार्दवाज्जन्तोस्तत्र संस्तम्भनं हितम् ॥६८॥

When, even after maturity, diarrhoea continues now and again due to mildness of grahaṇī (digestive fire), checking remedy is useful.

समङ्गा धातकीपुष्पं मञ्जिष्ठा लोध्रमुस्तकम् ॥
शाल्मलीवेष्टको रोध्रं वृक्षदाडिमयोस्त्वचौ ॥६९॥
आम्रास्थिमध्यं लोध्रं च बिल्वमध्यं प्रियङ्गवः ॥
मधुकं शृङ्गवेरं च दीर्घवृन्तत्वगेव च ॥७०॥
चत्वार एते योगाः स्युः पक्वातीसारनाशनाः ॥
उक्ता य उपयोज्यास्ते सक्षौद्रास्तण्डुलाम्बुना ॥७१॥

1. Lajjālu, dhātakī flowers, mañjiṣṭhā, lodhra and mustaka.

2. Exudation of śālmalī, lodhra, barks of kuṭaja and dāḍima.

3. Seed-kernel of āmra, lodhra, fruit-pulp of bilva and priyaṅgu.

4. Madhuka, śuṇṭhī and bark of aralu.

These four formulations check mature diarrhoea. They should be used after mixing with honey and followed by intake of rice-water.

These are checking recipes for diarrhoea. Some take exudation of śālmalī a separate recipe as the fifth one saying as follows—

"समङ्गाधातकीपुष्पमञ्जिष्ठारोध्रमुस्तकम्। शाल्मलीवेष्टकं वाऽपि विदध्याद्योगमुत्तमम्।। "एते हि पञ्च योगाः स्युः पक्वातीसारनाशनाः"।।इति।।

मौस्तं कषायमेकं वा पेयं मधुसमायुतम् ॥
लोध्राम्बष्ठाप्रियङ्ग्वादीन् गणानेवं प्रयोजयेत् ॥७२॥

Or decoction of musta alone mixed with honey should be taken. Similarly, drugs of lodhrādi, ambaṣṭhādi and priyaṅgvādi groups should be used.

This recipe is efficacious in mature pittaja and raktaja diarrhoea. Some prescribe it generally for mature diarrhoea as said '*pakvātisāriṇe deyo mustākvāthaḥ samākṣikaḥ*'.

पद्मां समङ्गां मधुकं बिल्वजम्बूशलाटु च ॥
पिबेत्तण्डुलतोयेन सक्षौद्रमगदङ्करम् ॥७३॥

Bhārgī, lajjālu, madhuka, tender fruits of bilva and jambu should be mixed with honey and taken with rice-water. It checks the disease.

कच्छुरामूलकल्कं वाऽप्युदुम्बरफलोपमम् ॥

Or similarly paste of the root of kacchurā in the dose of one karṣa (10 gm.) should be taken.

पयस्या चन्दनं पद्मा सितामुस्ताब्जकेशरम् ॥७४॥
पक्वातिसारं योगोऽयं जयेत्पीतः सशोणितम् ॥

Payasyā, candana, bhārgī, śarkarā, musta and stamens of lotus–intake of this formulation controls mature diarrhoea with blood.

Pītaḥ–taken in the form of decoction. Some read '*pittātisāraṃ yogo'yam*' in place of '*pakvātisāraṃ yogo'yam*'.

निरामरूपं शूलार्तं लङ्घनाद्यैश्च कर्षितम् ॥७५॥
नरं रूक्षमवेक्ष्याग्निं सक्षारं पाययेद्घृतम् ॥

If the disease has got free from āma but is painful and the patient is emaciated and roughened by fasting etc. he should be given to drink ghee mixed

with yavakṣāra after considering the condition of digestive fire (if it is stimulated).

बलाबृहत्यंशुमतीकच्छुरामूलसाधितम् ॥७६॥
मधूक्षितं समधुकं पिबेच्छूलैरभिद्रुतः ॥

If there is pain in abdomen, (ghee) cooked with roots of balā, bṛhatī, śālaparṇī and kacchurā added with madhuka and mixed with little honey should be taken.

As in forthcoming formulations, madhuka should be added to ghee afterwards.

दार्वीबिल्वकणाद्राक्षाकटुकेन्द्रयवैर्घृतम् ॥७७॥
साधितं हन्त्यतीसारं वातपित्तकफात्मकम् ॥
दध्ना चाम्लेन संपक्वं सव्योषाजाजिचित्रकम् ॥७८॥
सचव्यपिप्पलीमूलं दाडिमैर्वा रुगर्दितः ॥

Ghṛta cooked with dāruharidrā, bilva, pippalī, drākṣā, kaṭukā and indrayava alleviates diarrhoea caused by vāta, pitta and kapha.

Or in case of pain, ghee cooked with curd and sour gruel along with (the paste of) trikaṭu, jīraka and citraka or that cooked with (the paste of) cavya and pippalīmūla, along with pomegranate juice should be taken.

पयो घृतं च मधु च पिबेच्छूलैरभिद्रुतः ॥७९॥
सिताजमोदकट्वङ्गमधुकैरवचूर्णितम् ॥

Milk, ghee and honey mixed with the powder of śarkarā, ajamodā, aralu and madhuka should be taken by one afflicted with pain.

अवेदनं सुसंपक्वं दीप्ताग्नेः सुचिरोत्थितम् ॥८०॥
नानावर्णमतीसारं पुटपाकैरुपाचरेत् ॥

When diarrhoea of many colours is well matured, free from pain and of long standing in a person with stimulated digestive fire, it should be treated with *puṭapāka* (a pharmaceutical preparation obtained by closed heating).

The word '*nānāvarṇam*' indicates that diarrhoea caused by sannipāta is the object of the treatment with puṭapāka.

त्वक्पिण्डं दीर्घवृन्तस्य पद्मकेसरसंयुतम् ॥८१॥
काश्मरीपद्मपत्रैश्चावेष्ट्य सूत्रेण संदृढम् ॥
मृदाऽवलिप्तं सुकृतमङ्गारेष्ववकूलयेत् ॥८२॥

स्विन्नमुद्धृत्य निष्पीड्य रसमादाय तं ततः ॥
शीतं मधुयुतं कृत्वा पाययेतोदरामये ॥८३॥
जीवन्तीमेषशृङ्ग्यादिष्वेवं द्रव्येषु साधयेत् ॥

A lump of the bark of aralu mixed with lotus stamens should be wrapped with the leaves of gambhārī and lotus and tied with a thread firmly. Then it should be pasted with muddy earth, dried in the sun and heated within charcoal fire. When fully steamed, it is taken out and the juice extracted therefrom which is administered to the patient of diarrhoea when it is cooled and mixed with honey.

Similar preparations should be made of jīvantī, meṣaśṛṅgī etc.

Bark of aralu and lotus stamens should be taken in equal quantity and pounded. The lump is put within a packet of the leaves of lotus and gambhārī, tied with a thread and pasted with earth. It should be heated on somkeless fire of khadira charcoal until it is red-hot. Then it should be taken out and the juice is extracted by pressing the lump. When cooled, it should be mixed with honey 10 gm. and taken in the dose of decoction. This procedure should be followed in case of all puṭapākas. *Adi* after '*meṣaśṛṅgī*' implies pāṭhā, śaṭī etc. Others read as '*jīvantī-meṣaśṛṅgeṣu caivaṃ vṛnteṣu kārayet*'.

तित्तिरिं लुञ्चितं सम्यक् निष्कृष्टान्त्रं तु पूरयेत् ॥८४॥
न्यग्रोधादित्वचां कल्कैः पूर्ववच्चावकूलयेत् ॥
रसमादाय तस्याथ सुस्विन्नस्य समाक्षिकम् ॥८५॥
शर्करोपहितं शीतं पाययेतोदरामये ॥

Feathers of a partridge should be plucked off well and intestines (and also beak and legs) should be removed. Then it should be filled up with the paste of the barks of the plants of nyagrodhādi group and heated as before. When well steamed, its juice should be extracted, cooled and mixed with honey and sugar. It should be used in diarrhoea.

Brahmadeva interprets that by '*nyagrodhādi*' palāśa, nandīvṛkṣa etc. should be taken as they are *saṅgrāhaka* (hot astringents) and not the entire group as it is *stambhaka* (cold astringent) as said—

"संग्राहि स्तम्भनाद्भिन्नं यथा तदभिदध्महे। आग्नेयगुणभूयिष्ठं तोयांशं परिशोषयेत्।। संगृह्णाति मलं तत्स्याद्ग्राहि शुण्ठ्यादयो यथा। समीरगुणभूयिष्ठं शीतत्वाद्यन्नभस्वतः।। विधाय वृद्धिं स्तभ्नाति स्तम्भनं तद्यथा वटः।।"इति।।

This is useful in diarrhoea caused by vāta and pitta.

लोध्रचन्दनयष्ट्याह्वदार्वीपाठासितोत्पलान् ॥८६॥
तण्डुलोदकसंपिष्टान् दीर्घवृन्तत्वगन्वितान् ॥
पूर्ववत् कूलितात्तस्माद्रसमादाय शीतलम् ॥८७॥
मध्वाक्तं पाययेच्चैतत् कफपित्तोदरामये ॥

Lodhra, candana, madhuyaṣṭī, dāruharidrā, pāṭhā, nīlotpala and bark of aralu pounded with rice-water should be cooked as before and juice extracted. When cooled, it should be mixed with honey and used in diarrhoea caused by kapha and pitta.

एवं प्ररोहैः कुर्वीत वटादीनां विधानवत् ॥८८॥
पुटपाकान् यथायोगं जाङ्गलोपहितान् शुभान् ॥

In the same way, puṭapāka should be prepared of the hanging roots of vaṭa etc. and used according to condition. Similarly, puṭapāka of the meat of wild birds may also be prepared and used accordingly.

बहुश्लेष्म सरक्तं च मन्दवातं चिरोत्थितम् ॥८९॥
कौटजं फाणितं वाऽपि हन्त्यतीसारमोजसा ॥
अम्बष्ठादिमधुयुतं पिप्पल्यादिसमन्वितम् ॥९०॥

Chronic diarrhoea with profuse mucus, blood and little vāta is overpowered by electuary of kuṭaja mixed with drugs of ambaṣṭhādi and pippalyādi groups and honey.

Ojasā–by specific potency. The method or preparation is like this–bark of kuṭaja plant having big fruits, white flowers and smooth leaves and known as 'puṃkuṭaja' (male kuṭaja) should be taken and boiled in water sixteen, eight or four times reduced to one-half. It is strained and again heated until becomes semisolid like treacle. Then the drugs of ambaṣṭhādi and pippalyādi groups along with honey should be added in one-fourth quantity and then brought down. Others interpret that the juice of the bark of kuṭaja should be heated until it becomes like treacle.

पृश्निपर्णीबलाबिल्वबालकोत्पलधान्यकैः ॥
सनागरैः पिबेत् पेयां साधितामुदरामयी ॥९१॥

The patient of diarrhoea should take liquid gruel cooked with pṛśniparṇī, balā, bilva, bālaka, utpala, dhānyaka and śūṇṭhī.

अरलुत्वक् प्रियङ्गुं च मधुकं दाडिमाङ्कुरान् ॥
आवाप्य पिष्ट्वा दधनि यवागूं साधयेद्द्रवाम् ॥९२॥
एषा सर्वानतीसारान् हन्ति पक्वानसंशयम् ॥

Bark of aralu, priyaṅgu, madhuka and young leaves of dāḍima are pounded and mixed with curd from which liquid gruel is prepared.

This alleviates undoubtedly all types of mature diarrhoea.

रसाञ्जनं सातिविषं त्वग्बीजं कौटजं तथा ॥९३॥
धातकी नागरं चैव पाययेत्तण्डुलाम्बुना ॥
सशूलं रक्तजं घ्नन्ति एते मधुसमायुताः ॥९४॥

Rasāñjana, ativiṣā, bark and seeds of kuṭaja, dhātakī and śuṇṭhī should be given to drink with rice-water. These mixed with honey alleviate diarrhoea with pain and blood.

Others read *'hanti yogo'yaṃ madhusaṃyutaḥ'* and thus take it as a single formulation.

मधुकं बिल्वपेशी च शर्करामधुसंयुता ॥
अतीसारं निहन्युश्च शालिषष्टिकयोः कणाः ॥९५॥
तद्वल्लीढं मधुयुतं बदरीमूलमेव तु ॥

Madhuka and fruit-pulp of bilva mixed with sugar and honey check diarrhoea and so do grains of śāli and ṣaṣṭika rice. Similarly acts badarī root licked with honey.

Some read another stanza after this as follows—

"योगान् सांग्राहिकांश्चान्यान् पिबेत् सक्षौद्रशर्करान्। न्यग्रोधादिषु कुर्याच्च पुटपाकान् यथेरितान्।।"इति।।

बदर्यर्जुनजम्ब्वाम्रशल्लकीवेतसत्वचः ॥९६॥
शर्कराक्षौद्रसंयुक्ताः पीता घ्नन्त्युदरामयम् ॥

Juice of the barks of badarī, arjuna, jambū, āmra, śallakī and vetasa mixed with sugar and honey alleviate diarrhoea.

एतैरेव यवागूंश्च षडान् यूषांश्च कारयेत् ॥९७॥
पानीयानि च तृष्णासु द्रव्येष्वेतेषु बुद्धिमान् ॥

With these very drugs gruels, ṣaḍa and soups should also be prepared. The wise should also process water with these drugs useful in thirst.

Kārttikācārya does not read the text from '*rasāñjanaṃ sātiviṣam*' to '*dravyeṣveteṣu buddhimān*' as treatment of raktātīsāra (diarrhoea with blood) as the type raktātīsāra is not accepted; but Jejjaṭa and his follower Brahmadeva read it after considering well.

कृतं शाल्मलिवृन्तेषु कषायं हिमसंज्ञितम् ॥९८॥
निशापर्युषितं पेयं सक्षौद्रं मधुकान्वितम् ॥

Cold infusion prepared of petioles of śālmali kept overnight should be taken after mixing with honey and yaṣṭīmadhu.

The method of cold infusion is as follows–the powder of drugs is kept in equal quantity of water for a day and night, then after pressing the juice is strained through a piece of cloth. 40 ml. juice mixed with honey and madhuyaṣṭī each 10 gm. should be taken.

विबद्धवातविट् शूलपरीतः सप्रवाहिकः ॥९९॥
सरक्तपित्तश्च पयः पिबेत्तृष्णासमन्वितः ॥
यथाऽमृतं तथा क्षीरमतीसारेषु पूजितम् ॥१००॥
चिरोत्थितेषु तत् पेयमपां भागैस्त्रिभिः शृतम् ॥
दोषशेषं हरेत्तद्धि तस्मात्पथ्यतमं स्मृतम् ॥१०१॥

The patient who has retention of flatus and faeces, pain, tenesmus, intrinsic haemorrhage and thirst should drink milk. Milk is commended like ambrosia in all types of diarrhoea.

It should be used in chronic cases after boiling with three parts of water. It is said as the most wholesome because it eliminates the residue of the disorder.

हितः स्नेहविरेको वा बस्तयः पिच्छिलाश्च ये ॥
पिच्छिलस्वरसे सिद्धं हितं च घृतमुच्यते ॥१०२॥

Or unctuous purgation is useful and also slimy enemas. Ghṛta processed with juice of slimy plants is also beneficial.

Snehavirekaḥ–sneha processed with purgative drugs or itself purgative; slimy plants such as aralu, śālmali etc.

शकृता यस्तु संसृष्टमतिसार्येत शोणितम् ॥
प्राक् पश्चाद्वा पुरीषस्य सरुक् सपरिकर्तिकः ॥१०३॥
क्षीरिशुङ्गाश्रृतं सर्पिः पिबेत् सक्षौद्रशर्करम् ॥

If one passes blood excessively mixed with faeces and attended with abdominal pain and cutting pain in perineal region before or after defaecation, he should drink ghee processed with leaf buds of milky trees and mixed with honey and sugar.

The quantity of honey and sugar should be 10 gm. each.

दार्वीत्वक्पिप्पलीशुण्ठीलाक्षाशक्रयवैर्घृतम् ॥१०४॥
संयुक्तं भद्ररोहिण्या पक्वं पेयादिमिश्रितम् ॥
त्रिदोषमप्यतीसारं पीतं हन्ति सुदारुणम् ॥१०५॥

Ghṛta cooked with dāruharidrā (bark), pippalī, śuṇṭhī, lākṣā, indrayava and kaṭukā should be taken mixed with liquid gruel etc. It alleviates even severe diarrhoea caused by three doṣas.

गौरवे वमनं पथ्यं यस्य स्यात् प्रबलः कफः ॥
ज्वरे दाहे सविड्बन्धे मारुताद्रक्तपित्तवत् ॥१०६॥

In case of heaviness and predominance of kapha, emesis is beneficial. It is also useful in fever, burning sensation and retention of faeces due to vāta as in intrinsic haemorrhage.

Raktapittavat–as in downward intrinsic haemorrhage emesis is applicable, it is so in diarrhoea with heaviness etc.

संपक्वे बहुदोषे च विबन्धे मूत्रशोधनैः ॥
कार्यमास्थापनं क्षिप्रं तथा चैवानुवासनम् ॥१०७॥

In mature diarrhoea, if there is plenty of doṣa and retention of faeces (and urine) non-unctuous and unctuous enemas prepared with diuretics should be applied quickly.

Mūtraśodhanaiḥ–diuretics such as tṛṇapañcamūla, pāṣāṇabheda, gokṣura etc.

प्रवाहणे गुदभ्रंशे मूत्राघाते कटिग्रहे ॥
मधुराम्लैः शृतं तैलं सर्पिर्वाऽप्यनुवासनम् ॥१०८॥

In case of tenesmus, anal prolapse, retention of urine and pain in waist, oil or ghee cooked with sweets and sours should be used as unctuous enema.

Madhuraiḥ–sweet drugs of kākolyādi group; *amlaiḥ*–sours such as bījapūraka, kapittha, cukrikā, vṛkṣāmla, sour gruel etc.

गुदपाकस्तु पित्तेन यस्य स्यादहिताशिनः ॥
तस्य पित्तहराः सेकास्तत्सिद्धाश्चानुवासनाः ॥१०९॥

The patient who suffers from proctitis due to pitta because of indulgence in unwholesome things should be managed with pitta–alleviating sprinklings and unctuous enemas processed therewith.

Pitta-alleviating sprinkling–such as made of milk, sugarcane juice, sugar-water and decoction of sweet drugs.

दधिमण्डसुराबिल्वसिद्धं तैलं समारुते ॥
भोजने च हितं क्षीरं कच्छुरामूलसाधितम् ॥११०॥

In diarrhoea associated with vāta, oil cooked with curd-water, wine and bilva should be used as unctuous enema; in diet, milk processed with kacchurā root is wholesome.

अल्पाल्पं बहुशो रक्तं सरुग्य उपवेश्यते ॥
यदा वायुर्विबद्धश्च पिच्छाबस्तिस्तदा हितः ॥१११॥

When the patient passes blood in small amount with pain frequently and flatus is also obstructed, slimy enema is useful.

Picchābastiḥ–slimy enema, prepared of slimy plants–badarī, airāvatī, śelu, śālmali etc. mentioned in the context of non-unctuous enema (Ci.Ch. 38). Jejjaṭa, however, says that slimy enema be prepared of kapittha, śālmali etc. plants to be mentioned hereafter after extracting their juice by the method of puṭapāka and mixing it with milk; or the paste of kapittha etc. may be mixed with plentiful milk and used as slimy enema.

प्रायेण गुददौर्बल्यं दीर्घकालातिसारिणाम् ॥
भवेत्तस्माद्धितं तेषां गुदे तैलावचारणम् ॥११२॥

Generally in chronic diarrhoea, weakness of anus takes place and as such in such condition application of oil in anal region is useful.

Application of oil in forms of swabs, irrigation and unctuous enema; however, in presence of burning sensation ghee should be applied.

कपित्थशाल्मलीफञ्जीवटकार्पासदाडिमाः ॥
यूथिका कच्छुरा शेलुः शणश्चुच्चूश्च दाधिकाः ॥११३॥

Kapittha, śālmalī, phañjī, vaṭa, kārpāsa, dāḍima, yūthikā, kacchurā, śelu, sāṇa and cuccū–these processed with curd are beneficial.

शालपर्णी पृश्निपर्णी बृहती कण्टकारिका ॥
बलाश्वदंष्ट्राबिल्वानि पाठानागरधान्यकम् ॥११४॥
एष आहारसंयोगे हितः सर्वातिसारिणाम् ॥

Śālaparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī, balā, gokṣura, bilva, pāṭhā, śuṇṭhī and dhānyaka–these are useful for processing of food in all types of diarrhoea.

Liquid gruel etc. are processed by cooking śālaparṇī etc. 160 gm. in water 2.56 litre reduced to one-half. The elder physicians say that as it causes anorexia, only 40 gm. drugs should be boiled in 2.56 litre water. This *śālaparṇyādi* is popularly known as '*daśāṅga*' (having ten ingredients).

These are the first two lines of the śālaparṇyādi gaṇa of Caraka (CS.Ci. 19.26-29). This group pacifies vāta and kapha, is appetiser, digestive, checking, strengthening and relishing and as such is beneficial in diarrhoea.

तिलकल्को हितश्चात्र मौद्गो मुद्गरसस्तथा ॥११५॥

Paste of sesamum or green gram and also soup of the latter are useful.

पित्तातिसारी यो मर्त्यः पित्तलान्यतिषेवते ॥
पित्तं प्रदुष्टं तस्याशु रक्तातीसारमावहेत् ॥११६॥
ज्वरं शूलं तृषां दाहं गुदपाकं च दारुणम् ॥

If one suffering from paittika diarrhoea indulges in eating pitta-increasing items, pitta is aggravated and, in a short time, gives rise to diarrhoea with blood attended with fever, griping, thirst, burning sensation and severe proctitis.

यो रक्तं शकृतः पूर्वं पश्चाद्वा प्रतिसार्यते ॥११७॥
स पल्लवैर्वटादीनां ससर्पिः साधितं पयः ॥
पिबेत् सशर्कराक्षौद्रमथवाऽप्यभिमथ्य तत् ॥११८॥
नवनीतमथो लिह्यात्तक्रं चानुपिबेत्ततः ॥

One who passes blood before or after defaecation should take milk processed with young leaves of vaṭa etc. and mixed with ghee, sugar and honey; or after churning it, butter should be taken out and used with sugar and honey followed by intake of buttermilk.

Young leaves of vaṭa etc. 20 gm. should be cooked with milk 160 ml. along with four times water reduced to milk only. Ghee 10 gm. should be added thereto. Others say that milk should be taken mixed with ghee, sugar and honey while butter should be taken alone.

प्रियालशाल्मलीप्लक्षशल्लकीतिनिशत्वचः ॥११९॥
क्षीरे विमृदिताः पीताः सक्षौद्रा रक्तनाशनाः ॥

Barks of priyāla, śālmalī, plakṣa, śallakī and tiniśa pounded, mixed with milk and added with honey checks bleeding.

Barks of priyāla etc. separately or jointly; goat's milk should be taken as mentioned in other treatises.

मधुकं शर्करां लोध्रं पयस्यामथ सारिवाम् ॥१२०॥
पिबेच्छागेन पयसा सक्षौद्रं रक्तनाशनम् ॥

Madhuka, śarkarā, lodhra, payasyā and sārivā mixed with milk should be taken with goat's milk. It checks bleeding.

मञ्जिष्ठां सारिवां लोध्रं पद्मकं कुमुदोत्पलम् ॥१२१॥
पिबेत् पद्मां च दुग्धेन छागेनासृक्प्रशान्तये ॥

Mañjiṣṭhā, sārivā, lodhra, padmaka, kumuda, utpala and bhārgī should be taken with goat's milk to check bleeding.

शर्करोत्पललोध्राणि समङ्गा मधुकं तिलाः ॥१२२॥
तिलाः कृष्णाः सयष्ट्याह्वाः समङ्गा चोत्पलानि च ॥
तिला मोचरसो लोध्रं तथैव मधुकोत्पलम् ॥१२३॥
कच्छुरा तिलकल्कश्च योगाश्चत्वार एव च ॥
आजेन पयसा पेयाः सरक्ते मधुसंयुताः ॥१२४॥

1. Śarkarā, utpala, lodhra, lajjālu, madhuka and tila;
2. Black sesamum, madhuka, lajjālu and utpala;
3. Tila, mocarasa, lodhra, madhuka and utpala and
4. Kacchurā and paste of tila.

These four formulations mixed with honey should be used with goat's milk in diarrhoea with blood.

द्रवे सरक्ते स्रवति बालबिल्वं सफाणितम् ॥
सक्षौद्रतैलं प्रागेव लिह्यादाशु हितं हि तत् ॥१२५॥

If the patient passes liquid stool with blood, he should take young fruit of bilva with treacle mixed with honey and oil before meal. It is quite useful.

Others read '*hitakaram*' in place of '*āśū hitam*'.

कोशकारं घृते भृष्टं लाजचूर्णं सिता मधु ॥
सशूलं रक्तपित्तोत्थं लीढं हन्त्युदरामयम् ॥१२६॥

Kośakāra, a type of sugarcane, fried in ghee and mixed with powder of parched paddy, sugar and honey checks, by intake, painful diarrhoea caused by rakta and pitta.

बिल्वमध्यं समधुकं शर्कराक्षौद्रसंयुतम् ॥
तण्डुलाम्बुयुतो योगः पित्तरक्तोत्थितं जयेत् ॥१२७॥

Fruit-pulp of bilva and madhuka mixed with sugar and honey along with rice-water control diarrhoea caused by pitta and rakta.

योगान् सांग्राहिकांश्चान्यान् पिबेत्सक्षौद्रशर्करान् ॥
न्यग्रोधादिषु कुर्याच्च पुटपाकान् यथेरितान् ॥१२८॥

Besides, other checking recipes should be taken mixed with honey and sugar. Puṭapākas, as mentioned, should also be prepared with nyagrodhādi drugs.

गुदपाके च ये उक्तास्तेऽत्रापि विधयः स्मृताः ॥

The procedures which are prescribed in proctitis should also be applied here.

रुजायां चाप्रशाम्यन्त्यां पिच्छाबस्तिर्हितो भवेत् ॥१२९॥

If pain does not subside, slimy enema is useful.

सक्तविड् दोषबहुलं दीप्ताग्निर्योऽतिसार्यते ॥
विडङ्गत्रिफलाकृष्णाकषायैस्तं विरेचयेत्॥१३०॥
अथवैरण्डसिद्धेन पयसा केवलेन वा ॥
यवागूर्वितरेच्चास्य वातघ्नैर्दीपनैः कृताः ॥१३१॥

The patient of diarrhoea who has retention of faeces, plenty of doṣa (faeces) and stimulated digestive fire should be purgated with decoction of viḍaṅga, triphalā and pippalī or simply with milk processed with eraṇḍa (root). He should

also be served with gruels processed with vāta-alleviating appetiser drugs (śālaparṇyādi group).

दीप्ताग्निर्निष्पुरीषो यः सार्यते फेनिलं शकृत् ॥
स पिबेत् फाणितं शुण्ठीदधितैलपयोघृतम् ॥१३२॥

One who has good digestion but passes frequently frothy material without faecal content should take treacle, śuṇṭhī, curd, oil, milk and ghee all mixed together.

This is a condition of diarrhoea known as '*niḥsāraka*' or '*niścāraka*'.

स्विन्नानि गुडतैलाभ्यां भक्षयेद्बदराणि च ॥

Boiled badara fruits should be taken mixed with jaggery and oil.

स्विन्नानि पिष्टवद्वाऽपि समं बिल्वशलाटुभिः ॥१३३॥

Or badara fruits steamed like flour should be taken with young fruits of bilva.

Badara fruits along with young fruits of bilva should be steamed by the method of '*piṣṭasvedana*' (steaming of flour) and when cooled should be taken mixed with jaggery and oil. Others read as '*susvinnān piṣṭavad vāpi māṣān bilvaśalāṭubhiḥ*'; here māṣa is used to increase the faecal mass.

दध्नोपयुज्य कुल्माषान् श्वेतामनुपिबेत् सुराम् ॥

Kulmāṣa (edible preparation of steamed barley flour) should be taken with curd followed by intake of śveta surā (beer).

शशमांसं सरुधिरं समङ्गां सघृतं दधि ॥१३४॥
खादेद्विपाच्य सेवेत मृद्वन्नं शकृतः क्षये ॥

Rabbit's flesh with blood, lajjālu, ghee and curd–all cooked together should be taken in case of faecal deficiency; soft boiled cereals may also be used.

The paste mixed with curd should be taken with rabbit's blood. Some read '*samāṃśam*' in place of '*samaṅgām*'; *mṛdvannam*–soft boiled cereals such as processed black gram etc. which increase faecal mass.

संस्कृतो यमके माषयवकोलरसः शुभः ॥१३५॥

भोजनार्थं प्रदातव्यो दधिदाडिमसाधितः ॥

Soup of māṣa, yava and kola processed with ghee and oil and cooked with curd and pomegranate should be given to eat.

विडं बिल्वशलाटूनि नागरं चाम्लपेषितम् ॥१३६॥
दध्नः सरश्च यमके भृष्टो वर्चःक्षये हितः ॥

Viḍa salt, tender fruits of bilva and śuṇṭhī pounded with sour gruel and also supernatant fatty layer of curd fried in ghee and oil are beneficial in deficiency of faeces.

सशूलं क्षीणवर्चा यो दीप्ताग्निरतिसार्यते ॥
स पिबेद्दीपनैर्युक्तं सर्पिः संग्राहकैः सह ॥१३७॥

If the patient deficient in faeces has stimulated digestive fire and suffers from painful diarrhoea, he should use ghee mixed with (the powder of) appetisers and checking drugs.

Dīpanaiḥ–appetisers such as citraka etc.; *saṅgrāhakaiḥ*–checking drugs such as dhātakī, young fruits of bilva etc.

वायुः प्रवृद्धो निचितं बलासं
नुदत्यधस्तादहिताशनस्य ॥
प्रवाहमाणस्य मुहुर्मलात्तं
प्रवाहिकां तां प्रवदन्ति तज्ज्ञाः ॥१३८॥

If aggravated vāyu, in a person indulged in unwholesome diet, propels down the accumulated kapha mixed with little faeces frequently with marked tenesmus, it is known as '*pravāhikā*' (dysentery) by the experts.

Pravāhikā is a type of diarrhoea; *balāsam* is an implicative mark thus implying accumulated pitta or rakta too.

प्रवाहिका वातकृता सशूला
पित्तात् सदाहा सकफा कफाच्च ॥
सशोणिता शोणितसंभवा तु
ताः स्नेहरूक्षप्रभवा मतास्तु ॥१३९॥
तासामतीसारवदादिशेच्च
लिङ्गं क्रमं चामविपक्वतां च ॥

Vātika dysentery is painful, paittika with burning sensation, kaphaja with kapha (mucus) and raktaja with blood. These originate from (excessive use of) unctuous and rough substances.

Their features, line of treatment and consideration of immaturity and maturity are as of diarrhoea.

न शान्तिमायाति विलङ्घनैर्या
योगैरुदीर्णा यदि पाचनैर्वा ॥१४०॥
तां क्षीरमेवाशु शृतं निहन्ति
तैलं तिलाः पिच्छिलबस्तयश्च ॥

Aggravated dysentery which does not subside by fasting or digestive formulation is controlled soon by boiled milk, oil, sesamum and slimy enemas.

आर्द्रैः कुशैः संपरिवेष्टितानि
वृन्तान्यथार्द्राणि हि शाल्मलीनाम् ॥१४१॥
पक्वानि सम्यक् पुटपाकयोगे-
नापोथ्य तेभ्यो रसमाददीत ॥
क्षीरं शृतं तैलहविर्विमिश्रं
कल्केन यष्टीमधुकस्य वाऽपि ॥१४२॥
बस्तिं विदध्याद्भिषगप्रमत्तः
प्रवाहिकामूत्रपुरीषसङ्गे ॥

Fresh petioles of śālmalī wrapped in fresh kuśa grass are cooked by the method of puṭapāka (closed heating) and juice extracted therefrom. With this juice, boiled milk, oil, ghee and paste of yaṣṭīmadhu–all mixed together should be used as enema carefully by the physician in case of dysentery and retention of urine and faeces.

द्विपञ्चमूलीक्वथितेन शूले
प्रवाहमाणस्य समाक्षिकेण ॥१४३॥
क्षीरेण चास्थापनमग्र्यमुक्तं
तैलेन युञ्ज्यादनुवासनं च ॥

In case of pain and tenesmus, non-unctuous enema should be applied with decoction of daśamūla. (In such case) application of the same enema with milk cooked with daśamūla and mixed with honey is regarded as excellent one.

Unctuous enema should also be applied with oil cooked with milk processed with daśamūla.

Uncooked oil should not be used as it may create complications.

वातघ्नवर्गे लवणेषु चैव
तैलं च सिद्धं हितमन्नपाने ॥१४४॥

Oil cooked with vāta-alleviating drugs (vidārigandhādi group) and salts is beneficial for processing of food and intake.

Some read '*madhureṣu*' in place of '*lavaṇeṣu*' as seen elsewhere.

लोध्रं विडं बिल्वशलाटु चैव
लिह्याच्च तैलेन कटुत्रिकाढ्यम् ॥

Lodhra, viḍa and young fruits of bilva should be taken with oil added with plenty of trikaṭu.

दध्ना ससारेण समाक्षिकेण
भुञ्जीत निश्चारकपीडितस्तु ॥१४५॥
सुतप्तकुप्यक्वथितेन वाऽपि
क्षीरेण शीतेन मधुप्लुतेन ॥
शूलार्दितो व्योषविदारिगन्धा-
सिद्धेन दुग्धेन हिताय भोज्य: ॥१४६॥
वातघ्नसांग्राहिकदीपनीयै:
कृतान् षडांश्चाप्युपभोजयेच्च ॥
खादेच्च मत्स्यान् रसामाप्नुयाच्च
वातघ्नसिद्धं सघृतं सतैलम् ॥१४७॥
एणाव्यजानां तु वटप्रवालै:
सिद्धानि सार्धं पिशितानि खादेत् ॥
मेध्यस्य सिद्धं त्वथ वाऽपि रक्तं
बस्तस्य दध्ना घृततैलयुक्तम् ॥१४८॥
खादेत् प्रदेहै: शिखिलावजैर्वा
भुञ्जीत यूषैर्दधिभिश्च मुख्यै: ॥
माषान् सुसिद्धान् घृतमण्डयुक्तान्
खादेच्च दध्ना मरिचोपदंशान् ॥१४९॥

One suffering from dysentery should eat with curd having supernatant fatty layer mixed with honey.

Or with milk boiled with heated metal rod, cooled and mixed with honey.

In case of pain, the patient should take food with milk processed with trikaṭu and vidārigandhādi group of drugs.

He should also be given to eat ṣaḍas made of vāta-alleviating, checking and appetising drugs. He should also take fish and meat-soup processed with vāta–alleviating drugs and fried in ghee and oil.

He should eat meat of balck buck, sheep and goat cooked with young leaves or vaṭa.

Or (coagulated) blood of sacrificial goat fried in ghee and oil should be taken with curd.

One should take food with thick meat-soup of peacock and quail or vegetarian soups and curd.

Boiled black gram mixed with ghee–scum and added with marica should be eaten with curd.

Niścāraka is a type of pravāhikā (dysentery) also known as deficieney of faeces: others take it as both diarrhoea and dysentery; *vātaghnāni*–śālaparṇī etc.; others take as bhadradārvādi group: *sāṅgrāhikam*–bilva, pāṭhā, cāṅgerī etc.; *dīpanīyāni*–citraka, śuṇṭhī etc.

महारुजे मूत्रकृच्छ्रे भिषग् बस्तिं प्रदापयेत् ॥
पयोमधुघृतोन्मिश्रं मधुकोत्पलसाधितम् ॥१५०॥
स बस्तिः शमयेत्तस्य रक्तं दाहमथो ज्वरम् ॥

In case of severe pain and dysuria, the physician should administer enema prepared with (decoction of) madhuka and utpala mixed with milk, honey and ghee. This checks blood, burning sensation and fever.

मधुरौषधसिद्धं च हितं तस्यानुवासनम् ॥१५१॥
रात्रावहनि वा नित्यं रुजार्तो यो भवेन्नरः ॥

If the patient is afflicted with severe pain, unctuous enema prepared with sweet drugs should be applied to him in day or night.

यथा यथा सतैलः स्याद्वातशान्तिस्तथा तथा ॥१५२॥
प्रशान्ते मारुते चापि शान्तिं याति प्रवाहिका ॥
तस्मात् प्रवाहिकारोगे मारुतं शमयेद्भिषक् ॥१५३॥

Vāta gets pacified in the same order as the unctuous enema is given which in turn leads to subsidence of dysentery. Hence the physician should pacify vāta in case of dysentery.

पाठाजमोदाकुटजोत्पलं च
शुण्ठी समा मागधिकाश्च पिष्टाः ॥
सुखाम्बुपीताः शमयन्ति रोगं,
मेध्याण्डसिद्धं सघृतं पयो वा ॥१५४॥

(Powder of) pāṭhā, ajamodā, kuṭaja, utpala, śuṇṭhī and pippalī–all in equal quantity taken with warm water alleviates the disease (dysentery).

Or milk cooked with goat's testicles and mixed with ghee should be taken.

शुण्ठीं घृतं सक्षवकं सतैलं
विपाच्य लीढ्वाऽऽमयमाशु हन्यात् ॥

The paste of śuṇṭhī and kṣavaka should be cooked with ghee and oil and then used. It cures the disease (dysentery).

गजाशनाकुम्भिकदाडिमानां
रसैः कृता तैलघृते सदध्नि ॥१५५॥
बिल्वान्विता पथ्यतमा यवागू-
र्धारोष्णदुग्धस्य तथा च पानम् ॥

Gruel prepared with decoction of śallakī, jalakumbhī and dāḍima in oil and ghee along with curd and added with fruit-pulp of bilva is the most wholesome.

Similar is the intake of milch-warm milk.

लघूनि पथ्यान्यथ दीपनानि
स्निग्धानि भोज्यान्युदरामयेषु ॥१५६॥
हिताय नित्यं वितरेद्विभज्य
योगांश्च तांस्तान् भिषगप्रमत्तः ॥१५७॥

In disorders of bowels (diarrhoea and dysentery), light, wholesome, appetising and unctuous diet should be given. The cautious physician should administer such recipes according to condition for the benefit of the patient.

तृष्णापनयनी लघ्वी दीपनी बस्तिशोधनी ॥
ज्वरे चैवातिसारे च यवागूः सर्वदा हिता ॥१५८॥

Yavāgū (gruel) removes thirst, is light, appetiser, and diuretic and is always wholesome in fever and diarrhoea.

As sluggishness of digestion is the main factor in fever and diarrhoea and gruel stimulates digestion, it proves always wholesome therein.

रूक्षाज्जाते क्रिया स्निग्धा रूक्षा स्नेहनिमित्तजे ॥
भयजे सान्त्वनापूर्वा शोकजे शोकनाशिनी ॥१५९॥
विषार्शःकृमिसंभूते हिता चोभयशर्मदा ॥

Unctuous remedy is applicable in that caused by roughness and vice versa. In that caused by fear the patient should be consoled first; similarly, in that caused by grief, the steps to remove it should be taken.

In that caused by poison, piles and worms, measures to tackle both should be adopted.

In case of poison etc. the treatment is contrary to both casue and disease while in other cases it is contrary to cause.

छर्दिमूर्च्छातृडाद्यांश्च साधयेदविरोधतः ॥१६०॥

Complications like vomiting, fainting, thirst etc. should be treated without contradicting (the chief disorder).

समवाये तु दोषाणां पूर्वं पित्तमुपाचरेत् ॥
ज्वरे चैवातिसारे च सर्वत्रान्यत्र मारुतम् ॥१६१॥

In aggregate of doṣas, pitta should be treated first in fever and diarrhoea while in all other cases vāta should be tackled first.

यस्योच्चारं विना मूत्रं सम्यग्वायुश्च गच्छति ॥
दीप्ताग्नेर्लघुकोष्ठस्य स्थितस्तस्योदरामयः ॥१६२॥

When passing of urine and flatus is proper without defaecation, digestive fire is stimulated and belly is light, the disorder of bowels (diarrhoea) should be taken as allayed.

कर्मजा व्याधयः केचिद्दोषजाः सन्ति चापरे ॥
कर्मदोषोद्भवाश्चान्ये

Some diseases are caused by karma (past deeds), others are caused by (aggravation of) doṣas while others due to both past deeds and dosa.

कर्मजास्तेष्वहेतुकाः ॥१६३॥
नश्यन्ति त्वक्रियाभिस्ते क्रियाभिः कर्मसंक्षये ॥

In diseases caused by past deeds, there is no evident etiological factor and they subside without any prevalent treatment on termination of past deeds with spiritual measures.

शाम्यन्ति दोषसंभूता दोषसंक्षयहेतुभिः ॥१६४॥

Those caused by doṣas are pacified by the factors leading to diminution of doṣas.

तेषामल्पनिदाना ये प्रतिकष्टा भवन्ति च ॥
मृदवो बहुदोषा वा कर्मदोषोद्भवास्तु ते ॥१६५॥

Diseases which have little etiology but are much painful and vice-versa should be known as caused by both past deeds and doṣa.

कर्मदोषक्षयकृता तेषां सिद्धिर्विधीयते ॥

Their treatment consists of the measures which lead to alleviation of both past deeds and doṣa.

In such cases, both spiritual and rational therepies are adopted.

दुष्यति ग्रहणी जन्तोरग्निसादनहेतुभिः ॥१६६॥

In a person, *graphaṇī* is deranged by the factors which depress the digestive fire.

Grahaṇi is the organ sustaining pitta and is the site of the digestive fire. This indicates that disorder of grahaṇī can take place even without diarrhoea.

अतीसारे निवृत्तेऽपि मन्दाग्नेरहिताशिनः ॥
भूयः संदूषितो वह्निर्ग्रहणीमभिदूषयेत् ॥१६७॥
तस्मात्कार्यः परीहारस्त्वतीसारे विरिक्तवत् ॥
यावन्न प्रकृतिस्थः स्याद्दोषतः प्राणतस्तथा ॥१६८॥

Even after recession of diarrhoea, if the person, still with poor digestion, indulges in unwholesome eating, his digestive fire being further vitiated leads to derangement of grahaṇī.

Hence in diarrhoea, restrictions should be followed as after purgation until the patient becomes normal in terms of doṣa and strength.

षष्ठी पित्तधरा नाम या कला परिकीर्तिता ॥
पक्वामाशयमध्यस्था ग्रहणी सा प्रकीर्तिता ॥१६९॥

The sixth membrane sustaining pitta and situated between pakvāśaya (intestines) and āmāśaya (stomach) is known as *grahaṇī.*

ग्रहण्या बलमग्निर्हि स चापि ग्रहणीं श्रितः ॥
तस्मात् संदूषिते वह्नौ ग्रहणी संप्रदुष्यति ॥१७०॥

The strength of grahaṇī is agni (digestive fire) and that too is located in grahaṇī. Hence by vitiation of agni, grahaṇī is deranged.

एकशः सर्वशश्चैव दोषैरत्यर्थमुच्छ्रितैः ॥
सा दुष्टा बहुशो भुक्तमाममेव विमुञ्चति ॥१७१॥
पक्वं वा सरुजं पूति मुहुर्बद्धं मुहुर्द्रवम् ॥
ग्रहणीरोगमाहुस्तमायुर्वेदविदो जनाः ॥१७२॥

If deranged by highly aggravated doṣas, single or all combined, it releases frequently the ingested food, while undigested or digested, with pain, foul smell, constipation alternating with diarrhoea–it is called as '*grahaṇī-roga*' (disorder of grahaṇī) by the experts of Āyurveda.

तस्योत्पत्तौ विदाहोऽन्ने सदनालस्यतृट्क्लमाः ॥
बलक्षयोऽरुचिः कासः कर्णक्ष्वेडोऽन्त्रकूजनम् ॥१७३॥

Its prodromal features are–burning of ingested food (hyperacidity), malaise, lassitude, thirst, exhaustion, loss of strength, anorexia, cough, tinnitus and gurgling in intestines.

Some read as 'vidāho*ntaḥ*' in place of '*vidāhonne*'.

अथ जाते भवेज्जन्तुः शूनपादकरः कृशः ॥
पर्वरुग्लौल्यतृट्छर्दिज्वरारोचकदाहवान् ॥१७४॥
उद्गिरेच्छुक्ततिक्ताम्ललोहधूमामगन्धिकम् ॥
प्रसेकमुखवैरस्यतमकारुचिपीडितः ॥१७५॥

When the disease manifests, the patient gets oedema in feet and hands and suffers from emaciation, pain in joints, gluttony, thirst, vomiting, fever, anorexia

and burning sensation; he vomits the material vinegar-like, bitter, sour, with metallic, smoky and fishy odour; excessive salivation, abnormal taste in mouth, dyspnoea and anorexia are also there.

वाताच्छूलाधिकैः पायुहृत्पार्श्वोदरमस्तकैः ॥
पित्तात् सदाहैर्गुरुभिः कफात्त्रिभ्यस्त्रिलक्षणैः ॥१७६॥

Due to vāta, there is excessive pain in anus, cardiac region, sides, abdomen and head; due to pitta and kapha are burning sensation and heaviness in the same respectively. In case of three doṣas combined, all the three symptoms are found (in anus etc.).

दोषवर्णैर्नखैस्तद्वद्विण्मूत्रनयनाननैः ॥
हृत्पाण्डूदरगुल्मार्शःप्लीहाशङ्की च मानवः ॥१७७॥

In nails and similarly in faeces, urine, eyes and face, colours of respective doṣas appear. Besides, the patient, (in advanced stage), suspects of heart disease, anaemia, udararoga, gulma, piles and splenomegaly.

यथादोषोच्छ्रयं तस्य विशुद्धस्य यथाक्रमम् ॥
पेयादिं वितरेत् सम्यग्दीपनीयोपसंभृतम् ॥१७८॥
ततः पाचनसंग्राहिदीपनीयगणत्रयम् ॥
पिबेत् प्रातः सुरारिष्टस्नेहमूत्रसुखाम्बुभिः ॥१७९॥
तक्रेण वाऽथ तक्रं वा केवलं हितमुच्यते ॥
कृमिगुल्मोदरार्शोघ्नीः क्रियाश्चात्रावचारयेत् ॥
चूर्णं हिङ्ग्वादिकं चात्र घृतं वा प्लीहनाशनम्॥१८०॥

The patient having been evacuated according to predominance of doṣa, as prescribed, should be given liquid gruel etc. mixed well with appetisers.

Thereafter the drugs of digestive, checking and appetising groups should be taken with wine, ariṣṭa, sneha, urine and warm water or with buttermilk or buttermilk alone is useful.

Moreover, measures prescribed for treatment of worms, gulma, udara and piles should also be adopted. Hiṅgvādi cūrṇa or ghṛta indicated in splenomegaly should also be used.

Others read '*yathādoṣabalam*' in place of '*yathādoṣocchrayam*'; *pācanagaṇaḥ*–*digestive group*–*haridrādi*; *saṅgrāhigaṇaḥ*–checking group–ambaṣṭhādi; *dīpanīyagaṇaḥ*–

appetising group–pippalyādi; these three groups of drugs should be used according to doṣa, time, suitability etc. *Hiṅgvādicūrṇam*–as mentioned under Mahāvātavyādhi; *ghṛtaṃ vā plīhanāśanam*–ghṛta applicable in splenomegaly such as ṣaṭpala etc.

कल्केन मगधादेश्च चाङ्गेरीस्वरसेन च ॥
चतुर्गुणेन दध्ना च घृतं सिद्धं हितं भवेत् ॥१८१॥

Ghee cooked with the paste of pippalyādi drugs along with four times juice of cāṅgerī and curd is efficacious.

Juice and curd each four times, paste one–fourth the ghṛta–these should be cooked together.

सर्वथा दीपनं सर्वं ग्रहणीरोगिणां हितम् ॥
ज्वरादीनविरोधाच्च साधयेत् स्वैश्चिकित्सितैः ॥१८२॥

All which stimulate the digestive fire are useful in all ways for the patient of grahaṇī disorder. Complications fever etc. should be treated with respective measures without contradicting (the main disease).

Though the chapter has been read by dividing it by commentators, I have followed the order as taught by my teacher.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रेऽतीसारप्रतिषेधो नाम (द्वितीयोऽध्यायः, आदितः) चत्वारिंशोऽध्यायः ॥४०॥

Thus ends the fortieth chapter on treatment of atīsāra (diarrhoea) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

❖

एकचत्वारिंशोऽध्यायः
Chapter XLI

अथातः शोषप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of śoṣa (consumption).

As propounded by Lord Dhanvantari.

अनेकरोगानुगतो बहुरोगपुरोगमः ॥
दुर्विज्ञेयो दुर्निवारः शोषो व्याधिर्महाबलः ॥३॥

Consumption is a disease highly severe, difficult to diagnose and eliminate. It is followed by many disorders and also preceded by a numbr of diseases.

संशोषणाद्रसादीनां शोष इत्यभिधीयते ॥
क्रियाक्षयकरत्वाच्च क्षय इत्युच्यते पुनः ॥४॥
राज्ञश्चन्द्रमसो यस्मादभूदेष किलामयः ॥
तस्मात्तं राजयक्ष्मेति केचिदाहुः पुनर्जनाः ॥५॥

It is known as '*Śoṣa*' because it dries up rasa etc. dhātus; it causes loss of functions and as such is called as '*Kṣaya*'; other people again call it as '*rājayakṣmā*' as this disease affected the King Moon.

Punarjanāḥ–Ātreya etc.; Vāgbhaṭa, however, interprets that as it is the king (chief) of diseases it is known as '*rājayakṣmā*'

स व्यस्तैर्जायते दोषैरिति केचिद्वदन्ति हि ॥
एकादशानामेकस्मिन् सान्निध्यात्तन्त्रयुक्तितः ॥६॥
क्रियाणामविभागेन प्रागेकोत्पादनेन च ॥
एक एव मतः शोषः सन्निपातात्मको ह्यतः ॥७॥
उद्रेकात्तत्र लिङ्गानि दोषाणां निपतन्ति हि ॥

Some say that it is caused by single doṣas separately, but, in fact, consumption is only one e.g. caused by three doṣas jointly because all the eleven symptoms are pesent therein and also due to textual device, same treatment and early origin of one disease.

It is only due to predominance that the symptoms of doṣas are observed.

क्षयाद्वेगप्रतीघातादाघाताद्विषमाशनात् ॥८॥
जायते कुपितैर्दोषैर्व्याप्तदेहस्य देहिनः ॥

It is caused by wasting, suppression of urges, trauma and irregular eating leading to aggravation of doṣas which pervade the entire body.

Others read as '*vegāghātāt pūraṇādvā saṅghātāt saṅkṣayādapi*' here '*pūraṇa*' means 'irregular eating' and '*saṅghāta*' is 'sāhasa' (exerting beyond strength).

कफप्रधानैर्दोषैर्हि रुद्धेषु रसवर्त्मसु ॥९॥
अतिव्यवायिनो वाऽपि क्षीणे रेतस्यनन्तरम् ॥
क्षीयन्ते धातवः सर्वे ततः शुष्यति मानवः ॥१०॥

When the channels carrying rasa are obstructed by doṣas led by kapha or semen is depleted due to indulgence in sex, the proximate dhātus get wasted and then the person becomes consumptive.

Rasavartmasu–channels carrying rasa; here '*ādi*' is elided and as such indicates 'channels carrying rasa etc.'

'*Anantaram*' generally means 'afterwards' but here it is indicated proximate too in which case it should be read as '*anantarāḥ*'.

भक्तद्वेषो ज्वरः श्वासः कासः शोणितदर्शनम् ॥
स्वरभेदश्च जायेत षड्रूपे राजयक्ष्मणि ॥११॥

Aversion to food, fever, dyspnoea, cough, haemoptysis and hoarseness of voice–these are found in six–featured consumption.

This is caused by doṣas of moderate severity.

स्वरभेदोऽनिलाच्छूलं संलोचश्चांसपार्श्वयोः ॥
ज्वरो दाहोऽतिसारश्च पित्ताद्रक्तस्य चागमः ॥१२॥
शिरसः परिपूर्णत्वमभक्तच्छन्द एव च ॥
कासः कण्ठस्य चोद्ध्वंसो विज्ञेयः कफकोपतः ॥१३॥

Vāyu produces hoarseness of voice, pain and pulling of shoulders and sides; pitta causes fever, burning sensation, diarrhoea and haemoptysis; fullness of head, anorexia, cough and irritation in throat are due to aggravation of kapha.

These eleven features are of consumption caused by severe doṣas. Some read '*saṅkoca*' in place of '*saṃloca*' meaning 'contraction'; such causative involvement of doṣas should also be considered in six-featured consumption.

एकादशभिरेभिर्वा षड्भिर्वाऽपि समन्वितम् ॥
(कासातीसारपार्श्वार्तिस्वरभेदारुचिज्वरैः ॥
त्रिभिर्वा पीडितं लिङ्गैर्ज्वरकासासृगामयैः ॥)
जह्याच्छोषार्दितं जन्तुमिच्छन् सुविपुलं यशः ॥१४॥

One desiring great fame should discard the patient of consumption having eleven or six (cough, diarrhoea, pain in sides, hoarreness of voice, anorexia and fever or three fever, cough and haemoptysis) symptom's.

'*Api*' implies three symptoms–dyspnoea, cough and haemoptysis as mentioned in other treatises. *Jahyāt*-should be discarded 'if digestion is sluggish and the patient is weak and emaciated' is understood. In fact, fully developed consumption with eleven symptoms alone is incurable while the other two-with six or three symptoms–become so after a course of time. This text is read differently in other treatises.

Ḍalhaṇa does not accept the Verse within bracket which mentions six-featured and three-featured disease.

व्यवायशोकस्थाविर्यव्यायामाध्वोपवासतः ॥
व्रणोरःक्षतपीडाभ्यां शोषानन्ये वदन्ति हि ॥१५॥

Others mention types of consumption as caused by sexual indulgence, grief, old age, physical exertion, travelling on foot, fasting, pain of wound and injury to chest.

Some read '*vārdhakya*' in place of '*sthāvirya*'.

व्यवायशोषी शुक्रस्य क्षयलिङ्गैरुपद्रुतः ॥
पाण्डुदेहो यथापूर्वं क्षीयन्ते चास्य धातवः ॥१६॥

The consumptive due to sex suffers from symptoms of the deficiency of semen and pallor in body; his dhātus get depleted in preceding order.

Preceding order–such as after semen marrow, bone, fat, muscle and blood. This continues until he turns back from women.

प्रध्यानशीलः स्रस्ताङ्गः शोकशोष्यपि तादृशः ॥
विना शुक्रक्षयकृतैर्विकारैरभिलक्षितः ॥१७॥

Always worrying and with loose limbs the consumption due to grief resembles the above but without symptoms of deficinecy of semen.

जराशोषी कृशो मन्दवीर्यबुद्धिबलेन्द्रियः ॥
कम्पनोऽरुचिमान् भिन्नकांस्यपात्रहतस्वरः ॥१८॥
ष्ठीवति श्लेष्मणा हीनं गौरवारुचिपीडितः ॥
संप्रस्रुतास्यनासाक्षः सुप्तरूक्षमलच्छविः ॥१९॥

Senile consumptive is emaciated, with deficient energy, intellect, strength (ojas) and senses, trembling, anorexia, and voice like sound produced by broken metallic utensil. He suffers from heaviness and anorexia and spits without mucus. There is excessive discharge from mouth, nose and eyes while faeces are rough and lustre dull and rough.

Jejjaṭa does not read the features of senile consumption here as it is already mentioned in the chapter on 'āturopakramaṇīya' (SU. 35.29).

अध्वप्रशोषी स्रस्ताङ्गः संभृष्टपरुषच्छविः ॥
प्रसुप्तगात्रावयवः शुष्कक्लोमगलाननः ॥२०॥

Consumptive due to wayfaring has loose limbs, parched and rough face, inactive body parts and dry trachea, throat and mouth.

Some read as *'saṃsṛṣṭaparuṣacchaviḥ'*; others read as *'tṛdaṅgamarda-daurbalyapāruṣyairarditodhvanā'* which has the same idea.

व्यायामशोषी भूयिष्ठमेभिरेव समन्वितः ॥
उरःक्षतकृतैर्लिङ्गैः संयुक्तश्च क्षताद्विना ॥२१॥

Consumptive due to physical exertion has most of the above symptoms along with those of chest–wound but without (the presence of) wound.

The features of consumption due to fasting should be known from *'tatra vātalāhārasevinaḥ'* etc. under the chapter on decrease and increase of doṣas, dhātus and malas (SU. 15.33).

रक्तक्षयाद्वेदनाभिस्तथैवाहारयन्त्रणात् ॥
व्रणितस्य भवेच्छोषः स चासाध्यतमः स्मृतः ॥२२॥

Consumption occurs in surgical patient due to blood loss, pain and restrictions in diet. This is regarded as hightly incurable.

व्यायामभाराध्ययनैरभिघातातिमैथुनैः ॥
कर्मणा चाप्युरस्येन वक्षो यस्य विदारितम् ॥२३॥
तस्योरसि क्षते रक्तं पूयः श्लेष्मा च गच्छति ॥
कासमानश्छर्दयेच्च पीतरक्तासितारुणम् ॥२४॥
संतप्तवक्षाः सोऽत्यर्थं दूयनात्परिताम्यति ॥
दुर्गन्धवदनोच्छ्वासो भिन्नवर्णस्वरो नरः ॥२५॥

If chest is injured due to (excessive) physical exercise, weight-lifting, reading, trauma, sex and thoracic activity, because of wound in chest, blood, pus and mucus come out; while coughing the patient expels yellow, red, black or reddish sputum; because of injury in chest, he has agonising pain and thereby faints; his mouth and respiration have foul smell and complexion and voice as cracked.

केषांचिदेवं शोषो हि कारणैर्भेदमागतः ॥
न तत्र दोषलिङ्गानां समस्तानां निपातनम् ॥२६॥

Consumption is described as of various types according to causes in view of only certain scholars (but, in fact, it is one as) there is no presence of the symptoms of all doṣas.

क्षया एव हि ते ज्ञेयाः प्रत्येकं धातुसंज्ञिताः ॥
चिकित्सितं तु तेषां हि प्रागुक्तं धातुसंक्षये ॥२७॥

Each of these should be known only as '*dhātukṣaya*' (wasting of dhātus). Their treatment is also described earlier in context of the deficiency of dhātus.

Dhātusaṃkṣaye–in deficiency of dhātus under the chapter on decrease and increase of doṣas, dhātus and malas (SU.Ch. 15).

श्वासाङ्गसादकफसंस्रवतालुशोष-
च्छर्द्यग्निसादमदपीनसपाण्डुनिद्राः ॥
शोषे भविष्यति भवन्ति, स चापि जन्तुः
शुक्लेक्षणो भवति मांसपरो रिरंसुः ॥२८॥
स्वप्नेषु काकशुकशल्लकिनीलकण्ठ-
गृध्रास्तथैव कपयः कृकलासकाश्च ॥

तं वाहयन्ति स नदीर्विजलाश्च पश्ये-
च्छुष्कांस्तरून् पवनधूमदवार्दितांश्च ॥२९॥

Dyspnoea, malaise, mucous discharge, dryness of palate, vomiting, dininution of digestive power, narcosis, chronic coryza, pallor and sleepiness–these are premonitory symptoms of consumption. Besides, the patient has white eyes and longing for meat and sexual intercourse. In dreams, he feels as if carried by crow, parrot, porcupine, peacock, vulture, monkeys and chameleon. He also sees waterless rivers and dry trees ravaged by wind, smoke and forest fire.

महाशनं क्षीयमाणमतीसारनिपीडितम् ॥
शूनमुष्कोदरं चैव यक्ष्मिणं परिवर्जयेत् ॥३०॥

Gradually wasting in spite of taking large quantity of food, suffering from diarrhoea and swelling in scrotam and abdomen–such patient of consumption should be discarded.

Some read as '*śoṣiṇam*' in place of '*yakṣmiṇam*'.

उपाचरेदात्मवन्तं दीप्ताग्निमकृशं नवम् ॥

One who is self-controlled, has good digestion, with no emaciation and disease of short duration should be taken up for treatment.

स्थिरादिवर्गसिद्धेन घृतेनाजाविकेन च ॥३१॥
स्निग्धस्य मृदु कर्तव्यमूर्ध्वं चाधश्च शोधनम् ॥
आस्थापनं तथा कार्यं शिरसश्च विरेचनम् ॥३२॥

The patient having been uncted with ghṛta of goat and sheep processed with vidārigandhādi group of drugs should be given mild emesis and purgaiton followed by non-unctuous enema and head-evacuation.

यवगोधूमशालींश्च रसैर्भुञ्जीत शोधितः ॥
दृढेऽग्नौ बृंहयेच्चापि निवृत्तोपद्रवं नरम् ॥३३॥

After evacuation, he should take barley, wheat and śāli rice with meat-soup in food. When digestive fire is stablised and the complications are allayed, he should be given promoting diet.

व्यवायशोषिणं प्रायो भजन्ते वातजा गदाः ॥
बृंहणीयो विधिस्तस्मै हितः स्निग्धोऽनिलापहः ॥३४॥

Generally vātika disorders affect the patient of sexual consumption and as such promotive measure which is unctuous and vāta–alleviating is beneficial for him.

Some do not favour the text '*vyavāyaśoṣiṇām*' etc. as it goes contrary to the earlier statement that there is no difference in treatment.

काकानुलूकान्नकुलान् बिडालान्
गण्डूपदान् व्यालबिलेशयाखून् ॥
गृध्रांश्च दद्याद्विविधैः प्रवादैः
ससैन्धवान् सर्षपतैलभृष्टान् ॥३५॥
देयानि मांसानि च जाङ्गलानि
मुद्गाढकीसूपरसाश्च हृद्याः ॥
खरोष्ट्रनागाश्वतराश्वजानि
देयानि मांसानि सुकल्पितानि ॥३६॥
मांसोपदंशांश्च पिबेदरिष्टान्
मार्द्वीकयुक्तान् मदिराश्च सेव्याः ॥
अर्कामृताक्षारजलोषितेभ्यः
कृत्वा यवेभ्यो विविधांश्च भक्ष्यान् ॥३७॥
खादेत्, पिबेत् सर्पिरजाविकं वा
कृशो यवाग्वा सह भक्तकाले ॥
सर्पिर्मधुभ्यां त्रिकटु प्रलिह्या-
च्चव्याविडङ्गोपहितं क्षयार्तः ॥३८॥

Meats of crow, owl, mongoose, cat, earth worm, ferocious beast, hole-dweller, mouse and vulture with various pretentions, fried in mustard oil and mixed with rocksalt should be given.

Meat of wild animals should be given and also delicious soups of pulse-green gram and pigeon pea; well prepared meats of ass, camel, elephant, donkey and horse should also be given; after taking meat, ariṣṭas, grape wines and other wines should be used.

The patient should eat various preparations of barley soaked with alkali-water of arka and guḍūcī and the emaciated should drink, at the time of meal, ghee of goat or sheep with gruel.

The consumptive patient should take trikaṭu mixed with cavya and viḍaṅga along with ghee and honey.

The ash of arka etc. should be mixed with four times water and cooked until reduced to one–half.

मांसादमांसेषु घृत च सिद्धं
शोषापहं क्षौद्रकणासमेतम् ॥
द्राक्षासितामागधिकावलेहः
सक्षौद्रतैलः क्षयरोगघाती ॥३९॥

Ghee cooked with meat of carnivorous animals and mixed with pippalī and honey alleviates consumption.

Electuary made of drākṣā, śarkarā and pippalī along with honey and oil destroys the wasting disease.

Carnivorous animals–vulture etc. Some read, *'dantikaṇā'* in place of *'kṣuadrakaṇā'*.

घृतेन चाजेन समाक्षिकेण
तुरङ्गगन्धातिलमाषचूर्णम् ॥
सिताश्वगन्धामगधोद्भवानां
चूर्णं घृतक्षौद्रयुतं प्रलिह्यात् ॥४०॥

The patient should take powder of aśvagandhā, tila and māṣa mixed with goat's ghee and honey.

He should also take powder of śarkarā, aśvagandhā and pippalī with ghee and honey.

क्षीरं पिबेद्वाऽप्यथ वाजिगन्धा-
विपक्वमेवं लभतेऽङ्गपुष्टिम् ॥
तदुत्थितं क्षीरघृतं सिताढ्यं
प्रातः पिबेद्वाऽपि पयोऽनुपानम् ॥४१॥

Or he should drink milk boiled with aśvagandhā which provides nourishment to the body.

Or ghee extracted from the above milk added with plenty of sugar should be taken in morning with post-drink of milk.

उत्सादने चापि तुरङ्गगन्धा
योज्या यवाश्चैव पुनर्नवे च ॥

Aśvagandhā, barley and both types of punarnavā should be used for anointing the body.

कृत्स्ने वृषे तत्कुसुमैश्च सिद्धं
सर्पिः पिबेत्क्षौद्रयुतं हिताशी ॥४२॥
यक्ष्माणमेतत् प्रबलं च कासं
श्वासं च हन्यादपि पाण्डुतां च ॥

Ghee cooked with (decoction of) the whole plant of vāsā along with (the paste of) its flowers should be taken mixed with honey keeping on wholesome diet. It alleviates consumption, severe cough, dyspnoea and anaemia.

Ghee should be cooked with decoction four times and paste of flowers one-eight the ghee.

शकृद्रसा गोऽश्वगजाव्यजानां
क्वाथा मिताश्चापि तथैवः भागैः ॥४३॥
मूर्वाहरिद्राखदिरद्रुमाणां
क्षीरस्य भागस्त्वपरो घृतस्य ॥
भागान् दशैतान् विपचेद्विधिज्ञो
दत्त्वा त्रिवर्गं मधुरं च कृत्स्नम् ॥४४॥
कटुत्रिकं चैव सभद्रदारु
घृतोत्तमं यक्ष्मनिवारणाय ॥

Dung-juice of cow, horse, elephant, sheep and goat; decoction of mūrvā, haridrā and khadira, milk and ghee–each one part–thus all the ten together should be cooked along with (paste of) trivarga, entire sweet group, trikaṭu and devadāru. This ghṛta is excellent for alleviating consumption.

Trivargaḥ–triphalā; *madhuraṃ ca kṛtsnam*–entire sweet group (kākolyādi group of drugs), others take aṣṭavarga.

द्वे पञ्चमूल्यौ वरुणं करञ्जं
भल्लातकं बिल्वपुनर्नवे च ॥४५॥

यवान् कुलत्थान् बदराणि भार्गी
पाठां हुताशं समहीकदम्बम् ॥
कृत्वा कषायं विपचेद्धि तस्य
षड्भिर्हि पात्रैर्घृतपात्रमेकम् ॥४६॥
व्योषं महावृक्षपयोऽभयां च
चव्यं सुराख्यं लवणोत्तमं च ॥
एतद्धि शोषं जठराणि चैव
हन्यात् प्रमेहांश्च सहानिलेन ॥४७॥

One āḍhaka (2.56 kg.) ghee should be cooked with decoction of daśamūla, varuṇa, karañja, bhallātaka, bilva (fruits), punarnavā, yava, kulattha, badara, bhārgī, pāṭhā, citraka and muṇḍī six āḍhakas (15.36 Litre) along with the paste of trikatu, snuhī latex, harītakī, cavya, devadāru and saindhava. This ghṛta removes consumption, abdominal enlargement, prameha and vātika disorders.

Some read '*magadhodbhavām*' in place of '*lavaṇottamam*'.

Ḍalhaṇa interprets '*pramehāñśca sahānilena*' as 'vātika pramehas' but as they are incurable, it would be appropriate to take '*anila*' as '*vātika disorders*'.

गोऽश्वाव्यजेभैणखरोष्ट्रजातैः
शकृद्रसक्षीररसक्षतोत्थैः ॥
द्राक्षाश्वगन्धामगधासिताभिः
सिद्धं घृतं यक्ष्मविकारहारि ॥४८॥

Ghee cooked with faeces, milk, meat–juice and blood of cow, horse, sheep, goat, elephant, black deer, ass and camel along with (the paste of) drākṣā, aśvagandhā, pippalī and śarkarā alleviates consumption.

एलाजमोदामलकाभयाक्ष-
गायत्र्यरिष्टासनशालसारान् ॥
विडङ्गभल्लातकचित्रकोग्रा-
कटुत्रिकाम्भोदसुराष्ट्रजांश्च ॥४९॥
पक्त्वा जले तेन पचेद्धि सर्पि-
स्तस्मिन् सुसिद्धे त्ववतारिते च ॥
त्रिंशत्पलान्यत्र सितोपलाया
दत्त्वा तुगाक्षीरिपलानि षट् च ॥५०॥

प्रस्थे घृतस्य द्विगुणं च दद्यात्
क्षौद्रं ततो मन्थहतं विदध्यात् ॥
पलं पलं प्रातरतः प्रलिह्य
पश्चात् पिबेत् क्षीरमतन्द्रितश्च ॥५१॥
एतद्धि मेध्यं परमं पवित्रं
चक्षुष्यमायुष्यमथो यशस्यम् ॥
यक्ष्माणमाशु व्यपहन्ति चैतत्
पाण्ड्वामयं चैव भगन्दरं च ॥५२॥
श्वासं च हन्ति स्वरभेदकास-
हृत्प्लीहगुल्मग्रहणीगदांश्च ॥
न चात्र किंचित् परिवर्जनीयं
रसायनं चैतदुपास्यमानम् ॥५३॥

Elā, ajamodā, āmalaka, harītakī, bibhītaka; heart-wood of khadira, nimba, asana and śāla; vidaṅga, bhallātaka, citraka, vacā, trikaṭu, musta and surāṣṭrajā (fuller's earth)–these should be boiled in water and made into dedoction with which ghee should be cooked. When it is well prepared and brought down, sugarcandy thirty pala (1 kg. 200 gm.), vaṃśalocana six pala (240 gm.) and double quantity of honey should be added to ghee one prastha (640 gm.) and all churned together. Out of it, the dose of 40 gm. should be taken regularly in morning with milk.

This ghṛta promotes intellect, vision, life-span and renown, is very auspicious and alleviates consumption in no time and also anaemia, fistula-in-ano, dyspnoea, hoarseness of voice, cough and disorders of heart, spleen, gulma and grahaṇī. There is no restriction while using it and it acts as rasāyana if used regularly.

प्लीहोदरोक्तं विहितं च सर्पि-
स्त्रीण्येव चान्यानि हितानि चात्र ॥

Ghṛta mentioned under plīhodara and three others are also efficacious.

Plīhodardoktaṃ sarpiḥ–ṣaṭpala ghṛta; three others mentioned under udara-roga such as (1) harītakīcūrṇaprastham etc. (2) gavye payasi mahāvṛkṣakṣīram and (3) cavyacitrakadantyativiṣā etc. As they are purgative, they are applicable in case of obstruction in channels.

उपद्रवांश्च स्वरवैकृतादीन्
जयेद्यथास्वं प्रसमीक्ष्य शास्त्रम् ॥५४॥

Complications, hoarsness of voice etc., should be treated after consulting respective speciality.

अजाशकृन्मूत्रपयोघृतासृ-
ङ्मांसालयानि प्रतिसेवमानः ॥
स्नानादिनानाविधिना जहाति
मासादशेषं नियमेन शोषम् ॥५५॥

If one suffering from consumption uses regularly faeces, urine, milk, ghee, blood, meat and abode of goat as bath etc. he definitely gets rid of consumption after a month.

रसोनयोगं विधिवत् क्षयार्तः
क्षीरेण वा नागबलाप्रयोगम् ॥
सेवेत वा मागधिकाविधानं
तथोपयोगं जतुनोऽश्मजस्य ॥५६॥

The patient of consumption should use rasona as prescribed, or nāgabalā or pippalī or śilājatu with milk.

शोकं स्त्रियं क्रोधमसूयनं च
त्यजेदुदारान् विषयान् भजेत ॥
वैद्यान् द्विजातींस्त्रिदशान् गुरूंश्च
वाचश्च पुण्याः शृणुयाद्द्विजेभ्यः ॥५७॥

One suffering from consumption should abstain from grief, sex, anger and jealousy; should entertain noble ideas, worship physicians, brāhmaṇas, gods, elders and teachers and should listen holy incantations from brāhmaṇas.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे (तृतीयोऽध्यायः, आदित) एकचत्वारिंशोऽध्यायः ॥४१॥

Thus ends the forty first chapter on treatment of śoṣa (consumption) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

द्विचत्वारिंशोऽध्यायः
Chapter XLII

अथातो गुल्मप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of gulma (abdominal lump).

As propounded by Lord Dhanvantari.

यथोक्तैः कोपनैर्दोषाः कुपिताः कोष्ठमागताः ॥
जनयन्ति नृणां गुल्मं स पञ्चविध उच्यते ॥३॥

Doṣas aggravated by aforesaid factors and located in organs of the abdominal cavity produce gulma. It is of five types.

The word '*koṣṭha*' denotes viscera such a āmāśaya, pakvāśaya, agnyāśaya, raktāśaya, mūtrāśaya, hṛdaya, uṇḍuka, and phuphphusa. *Gulmaḥ pañcavidhaḥ*—gulma is of five types by single doṣas, one by all doṣas combined and the other by blood. This is a general statement as types of gulma caused by two doṣas combined are also there. Moreover, according to spread of doṣas, as said under the chapter vraṇapraśna (SU. Ch. 21). There may be fifteen types of gulma.

हृद्बस्त्योरन्तरे ग्रन्थिः संचारी यदि वाऽचलः ॥
चयापचयवान् वृत्तः स गुल्म इति कीर्तितः ॥४॥

Knotty lump, between cardiac and pelvic regions, movable or immovable, with increase and decrease and round in shape is known as *gulma*.

'*Hṛdbastyorantare*' covers the entire abdomen. Some read '*hṛnnābhyorantare*' here '*nābhi*' implies basti due to proximity. Others read '*sthiropacayavān*' in place of '*cayāpacayavān*'.

पञ्च गुल्माश्रया नृणां पार्श्वे हृन्नाभिबस्तयः ॥

Locations of gulma are five–two sides, cardiac region, umbilicus and pelvis.

Kārttikakuṇḍa reads this after the verse '*sa vyastairjāyate doṣaiḥ*' (V. 7).

गुपितानिलमूलत्वाद्गूढमूलोदयादपि ॥५॥
गुल्मवद्वा विशालत्वाद्गुल्म इत्यभिधीयते ॥

Gulma is so called as it has root in confounded vāyu, originates from deep source and is massive like an assemblage.

Some read '*kupitānilamūlatvāt*' and '*gūḍhagulmodayāt*'.

स यस्मादात्मनि चयं गच्छत्यप्स्विव बुद्बुदः ॥६॥
अन्तः सरति यस्माच्च न पाकमुपयात्यतः ॥

As it grows within itself like bubble in water and moves inside, it does not get suppurated.

This is generally for vātika type which does not suppurate while other types which stay with blood etc. as vitiables are sometimes suppurated.

स व्यस्तैर्जायते दोषैः समस्तैरपि चोच्छ्रितैः ॥७॥
पुरुषाणां तथा स्त्रीणां ज्ञेयो रक्तेन चापरः ॥

Gulma occurs by (three) aggravated doṣas singly, all doṣas jointly in males while in females there is another type due to (menstrual) blood.

Ca indicates that gulma may arise by dhāturakta also in both males and females; it is not mentioned separately as it has features similar to those of paittika type and as such is included therein.

सदनं मन्दता वह्नेराटोपोऽन्त्रविकूजनम् ॥८॥
विण्मूत्रानिलसङ्गश्च सौहित्यासहता तथा ॥
द्वेषोऽन्ने वायुरूर्ध्वं च पूर्वरूपेषु गुल्मिनाम् ॥९॥

Malaise, sluggishness of digestive fire, fullness in abdomen, gurgling sound in intestines; obstruction to faeces, urine and wind; intolerance to full meal, aversion to food and upward movement of vāyu (excessive belching)–these are prodromal features of gulma.

हृत्कुक्षिशूलं मुखकण्ठशोषो
वायोर्निरोधो विषमाग्निता च ॥
ते ते विकाराः पवनात्मकाश्च
भवन्ति गुल्मेऽनिलसंभवे तु ॥१०॥

Pain in cardiac region and flanks, dryness of mouth and throat, obstuction to wind, irregular digestion and other vātika disorders are found in vātika gulma.

Ca implies 'abnormal taste in mouth; other vātika disorders like stiffness, trembling etc. Others read as '*ādhmānasūle bhavatōtimātram*' etc. which was not available and as such not recorded.

स्वेदज्वराहारविदाहदाहा-
स्तृष्णाऽङ्गरागः कटुवक्त्रता च ॥
पित्तस्य लिङ्गान्यखिलानि यानि
पित्तात्मके तानि भवन्ति गुल्मे ॥११॥

Perspiration, fever, burning of food (hyperacidity), burning sensation, thirst, redness in body, pungent taste in mouth and all other symptoms of pitta are found in gulma caused by pitta.

Other symptoms of pitta such as giddiness, narcosis, fainting etc: some read this text as follows—

"अम्लीभवत्यन्नमथो ज्वरश्च दाहः पिपासा कटुवक्त्रता च। पित्तस्य लिङ्गानि च कीर्तितानि भवन्ति पित्तप्रभवे तु गुल्मे।।"इति।।

स्तैमित्यमन्नेऽरुचिरङ्गसाद-
श्छर्दिः प्रसेको मधुरास्यता च ॥
कफस्य लिङ्गानि च यानि तानि
भवन्ति गुल्मे कफसंभवे तु ॥१२॥

Feeling of cold, anorexia, malaise, vomiting, salivation, sweet taste in mouth and other symptoms of kapha are found in gulma caused by kapha.

Some read this text as '*anne na lipsā gurugātratā ca chardiḥ praseko madhurāsyatā ca*' etc. but due to non-availability it was not recorded.

सर्वात्मकः सर्वविकारयुक्तः
सोऽसाध्य उक्तः, क्षतजं प्रवक्ष्ये ॥

Gulma caused by all doṣas combined has symptoms of all of them and is incurable. Further I shall describe that caused by blood.

Some read as '*sarvātmake sarvarujopapattiḥ*'; some read here '*nicayagulma*' caused by (accumutatin of) faeces, lymph and blood and situated in right side with features as follows—

"सिराजालपरिच्छन्नो दाहरागज्वरान्वितः। कूर्मवद्रक्तपर्यन्तस्त्रिदोषः स न सिध्यति।।"इति।।

Others again read '*upastambha*' as a specific condition of gulma as follows—

"पयो ह्यम्लसमायुक्तं दधिभावं व्रजेद्यथा। यत्नहीनस्य गुल्मोऽपि तथोपस्तम्भतां व्रजेत्।। अम्भोवहे स्तम्भयित्वा स्रोतसी कोष्ठसंश्रितः। उदरे प्रति सन्तिष्ठेदुपस्तम्भं तु तं विदुः।।" इति।।

नवप्रसूताऽहितभोजना या
या चामगर्भं विसृजेदृतौ वा ।।१३।।
वायुर्हि तस्याः परिगृह्य रक्तं
करोति गुल्मं सरुजं सदाहम् ।।
पैत्तस्य लिङ्गेन समानलिङ्ग
विशेषणं चाप्यपरं निबोध ।।१४।।
न स्पन्दते नोदरमेति वृद्धिं
भवन्ति लिङ्गानि च गर्भिणीनाम् ।।
तं गर्भकालातिगमे चिकित्स्य-
मसृग्भवं गुल्ममुशन्ति तज्ज्ञाः ।।१५।।

In woman who indulges in unwholesome diet just after delivery or aborts immature foetus or in menstrual period, vāyu collecting the menstrual blood produces gulma with pain and burning sensation. It has features similar to those of paittika gulma; listen about the specific characters—

It does not move, abdomen is not enlarged and signs of pregnancy are prsent–the experts mentions it as gulma caused by menstrual blood which should be treated after the period of pregnancy is over.

Āmagarbhaḥ–immature foetus till six months; 'indulgence in unwholesome diet' relates to *'ṛtau'* (during menstrual period) too; *garbhakālātigame*–after period of pregnancy it becomes easily curable in the women managed with unction etc. as said—

"ज्वरे तुल्यर्तुदोषत्वं प्रमेहे तुल्यदूष्यता। रक्तगुल्मे पुराणत्वं सुखसाध्यस्य लक्षणम्।।" इति।।

'*taṃ garbhakālātigame cikitsyam*' instead of '*māse vyatīte daśame cikitsyaḥ*' suggests that raktagulma, well developed, may be treated even before the period of pregnancy is over.

वातगुल्मार्दितं स्निग्धं युक्तं स्नेहविरेचनैः ।।
उपाचरेद्यथाकालं निरूहैः सानुवासनैः ।।१६।।

One suffering from *vātika gulma* should be uncted first and then treated with timely application of oily purgations, non-unctuous and unctuous enemas.

Some read '*yathāyogam*' in place of '*yathākālam*'; unction should be performed with all the four snehas according to condition.

पित्तगुल्मार्दितं स्निग्धं काकोल्यादिघृतेन तु ॥
विरिक्तं मधुरैर्योगैर्निरूहैः समुपाचरेत् ॥१७॥

The patient of *paittika gulma* should be uncted with kākolyādi ghṛta, purgated with sweet formulations and treated with non-unctuous enema (with sweet formulations).

श्लेष्मगुल्मार्दितं स्निग्धं पिप्पल्यादिघृतेन तु ॥
तीक्ष्णैर्विरिक्तं तद्रूपैर्निरूहैः समुपाचरेत् ॥१८॥

The patient of *kaphaja gulma* should be uncted with pippalyādi ghṛta, purgated with drastic drugs and treated with non-unctuous enema with similar drugs.

Drastic purgatives–dantī, dravantī etc. In all types of gulma, unction and sudation should be employed as they are caused by vāta.

सन्निपातोत्थिते गुल्मे त्रिदोषघ्नो विधिर्हितः ॥

In gulma caused by all doṣas jointly, measures pacifying three doṣas should be employed.

Earlier *sānnipātika gulma* is said as incurable then why treatment is prescribed here? correct, gulma caused by unequal combination is incurable while that caused by equal combination is difficult to treat if the disease is new and the patient is strong as said—

"सन्निपातोत्थितो गुल्मश्चिरोत्थोऽसमदोषजः। वर्जनीयोऽन्यथा कृच्छ्रसाध्यो बलवतो मतः।।"इति।।

पित्तवद्रक्तगुल्मिन्या नार्याः कार्यः क्रियाविधिः ॥१९॥
विशेषमपरं चास्याः श्रृणु रक्तविभेदनम् ॥
पलाशक्षारतोयेन सिद्धं सर्पिः प्रयोजयेत् ॥२०॥
दद्यादुत्तरबस्तिं च पिप्पल्यादिघृतेन तु ॥
उष्णैर्वा भेदयेद्भिन्ने विधिरासृग्दरो हितः ॥२१॥

Remedial measures for *raktagulma* should be as in paittika gulma. Now listen about the other specific measure for breaking (the accumulated) blood—

Ghee cooked with alkali-water of palāśa should be used and vaginal douche should be given with pippalyādi ghṛta. Or it may be broken with administration of uṣṇavīrya drugs.

When the bloody mass is broken, the measure applied in rakta pradara should be applied.

Pippalyādi ghṛtam–ghṛta cooked with paste and decoction of the drugs of pippalyādi group; *uṣṇaiḥ*–uṣṇavīrya drugs such as pippalyādi etc.

आनूपौदकमज्जानो वसा तैलं घृतं दधि ॥
विपक्वमेकतः शस्तं वातगुल्मेऽनुवासनम् ॥२२॥

Marrow of marshy and aquatic animals, muscle fat, oil, ghee and curd–all cooked together is efficacious as unctuous enema in vātika gulma.

जाङ्गलैकशफानां तु वसा सर्पिश्च पैत्तिके ॥

Muscle–fat of wild and one-hoofed animals and ghee (cooked together) are useful as unctuous enema in paittika gulma.

तैलं जाङ्गलमज्जान एवं गुल्मे कफोत्थिते ॥२३॥

In kaphaja gulma, oil and marrow of wild animals should be used as unctuous enema.

धात्रीफलानां स्वरसे षडङ्गं विपचेद्घृतम् ॥
शर्करासैन्धवोपेतं तद्धितं वातगुल्मिने ॥२४॥

Ghee should be cooked in juice of āmalaka fruits with (paste of) six drugs–pañcakola and yavakṣāra–and added with sugar and rocksalt. This is useful for vātagulma.

चित्रकव्योषसिन्धूत्थपृथ्वीकाचव्यदाडिमैः ॥
दीप्यकग्रन्थिकाजाजीहपुषाधान्यकैः समैः ॥२५॥
दध्यारनालबदरमूलकस्वरसैर्घृतम् ॥
तत्पिबेद्वातगुल्माग्निदौर्बल्याटोपशूलनुत् ॥२६॥

Ghee cooked with (the paste of) citraka, trikaṭu, saindhava, pṛthvīkā, cavya, dāḍima, ajamodā, pippalīmūla, jīraka, hapuṣā and dhānyaka–each in equal parts along with curd, sour gruel, juice of badara and mūlaka (each four times the ghee) should be taken in order to alleviate vātagulma, poor digestion, fullness and pain in abdomen.

This is know as '*citrakādi ghṛta*'.

हिङ्गुसौवर्चलाजाजीविडदाडिमदीप्यकैः ॥
पुष्करव्योषधान्याम्लवेतसक्षारचित्रकैः ॥२७॥
शटीवचाजगन्धैलासुरसैश्च विपाचितम् ॥
शूलानाहहरं सर्पिर्दध्ना चानिलगुल्मिनाम् ॥२८॥

Hiṅgu, sauvarcala, jīraka, viḍa, dāḍima, ajamodā, puṣkaraūla, trikaṭu, dhānyaka, amlavetasa, yavakṣāra, citraka, śaṭī, elā and tulasī–with the paste of these drugs ghee is cooked along with curd (four times). This removes colic and hardness of bowels and is useful for those suffering for vātika gulma.

This is known as '*hiṅgvādya ghṛta*'.

विडदाडिमसिन्धूत्थहुतभुग्व्योषजीरकैः ॥
हिङ्गुसौवर्चलक्षाररुग्वृक्षाम्लाम्लवेतसैः ॥२९॥
बीजपूररसोपेतं सर्पिर्दधिचतुर्गुणम् ॥
साधितं दाधिकं नाम गुल्महृत् प्लीहशूलजित् ॥३०॥

Ghee cooked with (the paste of) viḍa, dāḍima, saindhava, citraka, trikaṭu, jīraka, hiṅgu, sauvarcala, yavakṣāra, kuṣṭha, vṛkṣāmla and amlavetasa along with bījapūra juice and curd each four times is known as '*dādhika ghṛta*'. It alleviates gulma, splenomegaly and colic.

रसोनस्वरसे सर्पिः पञ्चमूलरसान्वितम् ॥
सुरारनालदध्यम्लमूलकस्वरसैः सह ॥३१॥
व्योषदाडिमवृक्षाम्लयवानीचव्यसैन्धवैः ॥
हिङ्ग्वम्लवेतसाजाजीदीप्यकैश्च समांशिकैः ॥३२॥
सिद्धं गुल्मग्रहण्यर्शःश्वासोन्मादक्षयज्वरान् ॥
कासापस्मारमन्दाग्निप्लीहशूलानिलाञ्जयेत् ॥३३॥

Ghee should be cooked with rasona juice, decoction of (bṛhat) pañcamūla, wine, sour gruel, sour curd-water and juice of radish (each equal to ghee) along with (the paste of) trikaṭu, dāḍima, vṛkṣāmla, yavānī, cavya, saindhava, hiṅgu, amlavetasa, jīraka and ajamodā–all in equal parts. It alleviates gulma, grahaṇiroga, piles, dyspnoea, insanity, consumption, fever, cough, epilepsy, sluggishness of digestive fire, splenomegaly, colic and vātika disorders.

This is known as '*rasonādi ghṛta*'.

दधि सौवीरकं सर्पिः क्वाथौ मुद्गकुलत्थजौ ॥
पञ्चाढकानि विपचेदावाप्य द्विपलान्यथ ॥३४॥
सौवर्चलं सर्जिकां च देवदार्वथ सैन्धवम् ॥
वातगुल्मापहं सर्पिरेतद्दीपनमेव च ॥३५॥

Ghee one āḍhaka (2.56 kg.) should be cooked with curd, sour gruel, decoction of mudga and kulattha–each one āḍhaka (2.56 kg.) along with the paste of sauvarcala, sarjikā, devadāru and saindhava two pala (80 gm.). This ghṛta stimulates digestive fire and alleviates gulma caused by vāta.

This text is traditionally prevalent. In some present copies, it is read as 'kulatthamūlakakvātha etc.'

तृणमूलकषाये तु जीवनीयैः पचेद्घृतम् ॥
न्यग्रोधादिगणे वाऽपि गणे वाऽप्युत्पलादिके ॥३६॥
रक्तपित्तोत्थितं घ्नन्ति घृतान्येतान्यसंशयम् ॥

Ghee should be cooked with (the paste of) vitalisers (kākolyādi group of drugs) along with decoction of tṛṇapañcamūla or nyagrodhādi or utpalādi group of drugs. These ghṛtas definitely alleviate gulma caused by rakta and pitta.

आरग्वधादौ विपचेद्दीपनीययुतं घृतम् ॥३७॥
क्षारवर्गे पचेच्चान्यत् पचेन्मूत्रगणेऽपरम् ॥
घ्नन्ति गुल्मं कफोद्भूतं घृतान्येतान्यसंशयम् ॥३८॥

Ghee should be cooked with (the paste of) appetisers (pippalyādi group of drugs) along with decoction of āragvadhādi drugs or group of alkaline plants or urines. These three ghṛtas eliminate definitely gulma caused by kapha.

Kṣāravarge–in group of alkaline plants from muṣkaka to four types of kośātakī (SU. 11.11). Others take muṣkakādi gaṇa; *mūtragaṇe*–the group of eight urines. Some read as '*dīpanīyagaṇeparam*' but this is declared as unauthoritative.

यथादोषोच्छ्रयं चापि चिकित्सेत्सान्निपातिकम् ॥

That caused by sannipāta (three doṣas jointly) should be treated according to predominance of doṣas.

Some read '*yathādoṣabalam*' in place of '*yathādośocchrayam*'.

चूर्णं हिङ्ग्वादिकं वाऽपि घृतं वा प्लीहनाशनम् ॥३९॥
पिबेद्गुल्मापहं काले सर्पिस्तैल्वकमेव वा ॥

At appropriate time, one should take hiṅgvādi cūrṇa or ghṛta indicated in splenomegaly (ṣaṭpala ghṛta) or tailvaka ghṛta.

Hiṅgvādi cūrṇam–mentioned under vātavyādhi; *tailvakaṃ sarpiḥ*–ghṛta processed with tilvaka or as mentioned under vātavyādhi. At first, vāyu should be tackled and thereafter treatment should be directed according to predominance of doṣas.

तिलेक्षुरकपालाशसार्षपं यावनालजम् ॥४०॥
भस्म मूलकजं चापि गोजाविखरहस्तिनाम् ॥
मूत्रेण महिषीणां च पालिकैश्चावचूर्णितैः ॥४१॥
कुष्ठसैन्धवयष्ट्याह्वनागरकृमिघातिभिः ॥
साजमोदैश्च दशभिः सामुद्राच्च पलैर्युतम् ॥४२॥
अयःपात्रेऽग्निनाऽल्पेन पक्त्वा लेह्यमथोद्धरेत् ॥
तस्य मात्रां पिबेद्दध्ना सुरया सर्पिषाऽपि वा ॥४३॥
धान्याम्लेनोष्णतोयेन कौलत्थेन रसेन वा ॥
गुल्मान् वातविकारांश्च क्षारोऽयं हन्त्यसंशयम् ॥४४॥

Ashes of tila, ikṣuraka, palāśa, sarṣapa, yavanāla and mūlaka should be decanted with (four times) urines of cow, goat, sheep, ass, elephant and she-buffalo, then added with powders of kuṣṭha, saindhava, madhuyaṣṭī, śuṇṭhī, viḍaṅga and ajamodā one pala (40 gm.) and sāmudra salt 10 pala (400 gm.). Now it should be cooked in an iron utensil on mild fire until it becomes semisolid. Its appropriate dose should be taken with curd, wine, ghee, sour gruel, warm water or decoction of kulattha. This alkali alleviates undoubtedly all types of gulma and vātika disorders.

Some read '*tryūṣaṇa*' in place of '*nāgara*'. Curd etc. vehicles should be selected according to doṣa, time and agni.

स्वर्जिकाकुष्ठसहितः क्षारः केतकिजोऽपि वा ॥
तैलेन शमयेत् पीतो गुल्मं पवनसंभवम् ॥४५॥

'Yavakṣāra or alkali obtained from ketakī mixed with svarjikā and kuṣṭha and taken with oil pacifies gulma caused by vāta.

These are two formulations (1) yavakṣāra mixed with svarjikā and kuṣṭha taken with oil and (2) alkali of ketakī taken with oil. Bengali physicians take it as one formulation such as alkali of ketakī mixed with svarjikā and kuṣṭha taken with oil.

पीतं सुखाम्बुना वाऽपि स्वर्जिकाकुष्ठसैन्धवम् ॥

Or the powder of svarjikā, kuṣṭha and saindhava taken with warm water alleviates gulma.

वृश्चीवमुरुबूकं च वर्षाभूर्बृहतीद्वयम् ॥४६॥
चित्रकं च जलद्रोणे पक्त्वा पादावशेषितम् ॥
मागधीचित्रकक्षौद्रलिप्ते कुम्भे निधापयेत् ॥४७॥
मधुनः प्रस्थमावाप्य पथ्याचूर्णार्धसंयुतम् ॥
बुसोषितं दशाहं तु जीर्णभक्तः पिबेन्नरः ॥४८॥
अरिष्टोऽयं जयेद्गुल्ममविपाकमरोचकम् ॥

Vṛścīva (śveta punarnavā), eraṇḍa, rakta punarnavā, bṛhatī, kaṇṭakārī and citraka should be boiled in water one droṇa (10.24 litres) reduced to one–fourth. This should be put in a jar pasted inside with pippalī, citraka and honey added with honey one prastha (640 gm.) and powder of harītakī half prastha (320 gm.). It should be kept within chaff for ten days. This ariṣṭa should be taken on empty stomach. It overcomes gulma, indigestion and anorexia.

Quantity of drugs vṛścīva to citraka should be one āḍhaka (2.56 kg.); others take it as one hundred pala (4 kg.).

पाठानिकुम्भरजनीत्रिकटुत्रिफलाग्निकम् ॥४९॥
लवणं वृक्षबीजं च तुल्यं स्यादनवो गुडः ॥
पथ्याभिर्वा युतं चूर्णं गवां मूत्रयुतं पचेत् ॥५०॥
गुटिकास्तद्घनीभूतं कृत्वा खादेदभुक्तवान् ॥
गुल्मप्लीहाग्निसादांस्ता नाशयेयुरशेषतः ॥५१॥
हृद्रोगं ग्रहणीदोषं पाण्डुरोगं च दारुणम् ॥

(Powder of) pāṭhā, dantī, haridrā, trikaṭu, triphalā, citraka, saindhava and indrayava–all in equal quantity mixed with equal quantity of old jaggery should be taken.

Or this powder cooked in cow's urine with harītakī should be solidified and made into pills. This should be taken on empty stomach. This eliminates completely gulma, splenomegaly, sluggishness of digestive fire, heart disease disorder of grahaṇī and severe, anaemia.

Haritakī should be one–fourth the powder and cow's urine four times.

सशूले सोन्नतेऽस्पन्दे दाहपाकरुगन्विते ॥५२॥
गुल्मे रक्तं जलौकोभिः सिरामोक्षेण वा हरेत् ॥

If gulma is painful, protruded, fixed and attended with burning sensation, inflammatory pain, blood-letting should be performed with leeches or venesection.

Some read '*alābupātanaṃ cāpi gulme śastaṃ kaphātmake*'.

सुखोष्णा जाङ्गलरसाः सुस्निग्धा व्यक्तसैन्धवाः ॥५३॥
कटुत्रिकसमायुक्ता हिताः पाने तु गुल्मिनाम् ॥

Lukewarm soups of the meat of wild animals properly processed with fatty medium, markedly salty and mixed with trikaṭu are beneficial as drink for those suffering from gulma.

पेया वातहरैः सिद्धाः कौलत्थाः संस्कृता रसाः ॥५४॥
खलाः सपञ्चमूलाश्च गुल्मिनां भोजने हिताः ॥

Liquid gruels processed with vāta–alleviating drugs, well processed soups of kulattha and khalas prepared with pañcamūla are beneficial in diet for the patients of gulma.

बद्धवर्चोनिलानां तु सार्द्रकं क्षीरमिष्यते ॥५५॥

In case of retention of faeces and flatus, milk mixed with fresh ginger is useful.

कुम्भीपिण्डेष्टकास्वेदान् कारयेत् कुशलो भिषक् ॥

The expert physician should arrange sudation with kumbhī, piṇḍa and brick.

These methods of sudation are described in the chapter on sudation (Ci.Ch. 32).

गुल्मिनः सर्व एवोक्ता दुर्विरेच्यतमा भृशम् ॥५६॥
अतश्चैतांस्तु सुस्विन्नान् स्रंसनेनोपपादयेत् ॥

Patients of all types of gulma are most difficult to purgate and as such they should be treated with purgatives after they are sudated properly.

Purgation is indicated in painful and hard gulma caused by vāta and kapha. Here sudation implies prior unction.

विम्लापनाभ्यञ्जनानि तथैव दहनानि च ॥५७॥
उपनाहाश्च कर्तव्याः सुखोष्णाः साल्वणादयः ॥
उदरोक्तानि सर्पींषि मूत्रवर्तिक्रियास्तथा ॥५८॥
लवणानि च योज्यानि यान्युक्तान्यनिलामये ॥

Gentle pressure, massage, cauterization and sālvaṇa etc. warm poultices should be applied; moreover, ghṛtas and mūtravarti mentioned under udararoga and lavaṇas described under vātavyādhi should be used.

Some read '*cūrṇa*' in place of '*mūtra*' and interpret as 'nārācaka' etc.

वातवर्चोनिरोधे तु सामुद्रार्द्रकसर्षपैः ॥५९॥
कृत्वा पायौ विधातव्या वर्तयो मरिचोत्तराः ॥

In case of retention of flatus and faeces, suppository made of sāmudra salt, ārdraka and sarṣapa with marica as predominant one should be inserted into the anus.

दन्तीचित्रकमूलेषु तथा वातहरेषु च ॥६०॥
कुर्यादरिष्टान् सर्वांश्च श्लोकस्थाने यथेरितान् ॥

All ariṣṭas as mentioned in sūtrasthāna should be prepared with roots of dantī and citraka and also the drugs of vāta–alleviating groups.

खादेद्वाऽप्यङ्कुरान् भृष्टान् पूतीकनृपवृक्षयोः ॥६१॥

Or one should eat fried young leaves of cirabilva and āragvadha.

Bhṛṣṭān–fried with fatty medium; others take it as 'fried on fire'.

ऊर्ध्ववातं मनुष्यं च गुल्मिनं न निरूहयेत् ॥

In case of *ūrdhvavāta*, non-unctuous enema should not be applied to the patient of gulma.

Some do not read this.

पिबेत्त्रिवृन्नागरं वा सगुडां वा हरीतकीम् ॥६२॥
गुग्गुलुं त्रिवृतां दन्तीं द्रवन्तीं सैन्धवं वचाम् ॥
मूत्रमद्यपयोद्राक्षारसैर्वीक्ष्य बलाबलम् ॥६३॥

After considering the strength or otherwise of doṣa etc., the patient should take (1) trivṛt with śuṇṭhī or (2) harītakī with jaggery or (3) guggulu, trivṛt, dantī, dravantī, saindhava and vacā with urine, wine, milk and grape juice.

एवं पीलूनि भृष्टानि पिबेत् सलवणानि तु ॥

Similarly, fried fruits of pīlu should be taken mixed with salt.

Evaṃ–similarly with urine etc.

पिप्पलीपिप्पलीमूलचव्यचित्रकसैन्धवैः ॥६४॥
युक्ता हन्ति सुरा गुल्मं शीघ्रं काले प्रयोजिता ॥

Surā (beer) mixd with pippalī, pippalīmūla, cavya, citraka and saindhava and used at appropriate time alleviates gulma shortly.

बद्धविण्मारुतो गुल्मी भुञ्जीत पयसा यवान् ॥६५॥
कुल्माषान् वा बहुस्नेहान् भक्षयेल्लवणोत्तरान् ॥

The patient of gulma having retention of faeces and flatus should eat (preparations of) barley with milk or edibles made of barley flour added with plenty of fatty substance and markedly salty.

अथास्योपद्रवः शूलः कथंचिदुपजायते ॥६६॥
शूलं निखानितमिवासुखं येन तु वेत्त्यसौ ॥

Sometimes the patient (of gulma) develops colic by which he feels pain as if a nail has been struck in.

तत्र विण्मूत्रसंरोधः कृच्छ्रोच्छ्वासः स्थिराङ्गता ॥६७॥
तृष्णा दाहो भ्रमोऽन्नस्य विदग्धपरिवृद्धिता ॥
रोमहर्षोऽरुचिश्छर्दिर्भुक्तवृद्धिर्जडाङ्गता ॥६८॥
वाय्वादिभिर्यथासङ्ख्यं मिश्रैर्वा

In that condition, he suffers from (1) retention of faeces and urine, difficult breathing, hardness in body (2) thirst, burning sensation, giddiness and increase in pain during (semi-digestion) of food or (3) horripilation, anorexia, vomiting, increase in pain just after taking food and stiffness in body–these are features of colic caused by vāyu, pitta and kapha respectively. In combination of two or all doṣas, symptoms are found accordingly.

वीक्ष्य योजयेत् ॥
पथ्यां त्रिलवणं क्षारं हिङ्गुतुम्बुरुपौष्करम् ॥६९॥
यवानीं च हरिद्रां च विडङ्गान्यम्लवेतसम् ॥
विदारीत्रिफलाऽभीरुशृङ्गाटीगुडशर्कराः ॥७०॥
काश्मरीफलयष्ट्याह्वपरूषकहिमानि च ॥
षड्ग्रन्थातिविषादारुपथ्यामरिचवृक्षजान् ॥७१॥
कृष्णामूलकचव्यं च नागरक्षारचित्रकान् ॥
उष्णाम्लकाञ्जिकक्षीरतोयैः श्लोकसमापनान् ॥७२॥

यथाक्रमं विमिश्रांश्च द्वन्द्वे सर्वांश्च सर्वजे ॥

Considering the doṣa involved, the following formulations ending in a verse should be used in vāta, pitta and kapha respectively—

(1) Harītakī, three salts (saindhava, sauvarcala and biḍa), yavakṣāra, hiṅgu, tumburu, puṣkaramūla, yavānī, haridrā, viḍaṅga and amlavetasa.

(2) Vidārī, triphalā, śatāvarī, śṛṅgāṭaka, guḍaśarkarā, gambhāri fruit, madhuyaṣṭī, parūṣaka and candana.

(3) Vacā, ativiṣā, devadāru, harītakī, marica, indrayava, pippalī, pippalīmūla, cavya, śuṇṭhī, yavakṣāra and citraka.

These should be taken with warm sour gruel, warm milk and warm water in vāta, pitta and kapha respectively.

In colic caused by two doṣas jointly these two should be mixed together. Similarly, all should be mixed together in that caused by all doṣas.

तथैव सेकावगाहप्रदेहाभ्यङ्गभोजनम् ॥७३॥
शिशिरोदकपूर्णानां भाजनानां च धारणम् ॥
वमनोन्मर्दनस्वेदलङ्घनक्षपणक्रिया: ॥७४॥
स्नेहादिश्च क्रम: सर्वो विशेषेणोपदिश्यते ॥

Similarly, the following measures are employed in vāta, pitta, and kapha respectively—

(1) Sprinkling, dipping bath, paste, massage and proper diet.

(2) Placing on the abdomen utensils filled with cold water.

(3) Emesis, pressing, sudation, fasting and other measures depleting kapha.

Unction etc. measures are applied in all types according to condition of doṣa and disease.

वल्लूरं मूलकं मत्स्यान् शुष्कशाकानि वैदलम् ॥७५॥
न खादेदालुकं गुल्मी मधुराणि फलानि च ॥

One suffering from gulma should not eat dried meat, roots, fish, dried vegetables, pulses, tubers such as āluka and sweet fruits.

Hereafter some read as follows—

"लघ्वन्नं दीपनं स्निग्धमुष्णं वातानुलोमनम्। बृंहणं च भवेद्यच्च तद्धितं सर्वगुल्मिनाम्।। स्थानेऽवसेको रक्तस्य बाहुमध्ये सिराव्यधः। स्वेदोऽनुलोमनं चैव प्रशस्तं सर्वगुल्मिनाम्।।"इति।।

It could not be included as it was not available.

विना गुल्मेन यच्छूलं गुल्मस्थानेषु जायते ॥७६॥
निदानं तस्य वक्ष्यामि रूपं च सचिकित्सितम् ॥

Colic which arises at the sites of gulma without its presence is being described now with etiology, features and treatment.

Some, leaving the old tradition, begin the new chapter reading '*athātaḥ śūlapratiṣedhaṃ vyākhyāsyāmaḥ*' in place of the verse, '*vinā gulmena yacchūlam*'. Others, however, leave the entire topic declaring it as non-Suśruttian. I have read it following Jejjaṭa.

वातमूत्रपुरीषाणां निग्रहादतिभोजनात् ॥७७॥
अजीर्णाध्यशनायासविरुद्धान्नोपसेवनात् ॥
पानीयपानात् क्षुत्काले विरूढानां च सेवनात् ॥७८॥
पिष्टान्नशुष्कमांसानामुपयोगात्तथैव च ॥
एवंविधानां द्रव्याणामन्येषां चोपसेवनात् ॥७९॥
वायुः प्रकुपितः कोष्ठे शूलं संजनयेद्भृशम् ॥
निरुच्छ्वासी भवेत्तेन वेदनापीडितो नरः ॥८०॥

Suppression of flatus, urine and faeces, over-eating, indigestion, eating while the previous food is not digested, exertion, indulgence in incompatible food, intake of water while hungry, regular use of germinated cereals, use of floury edibles and dried meat and excessive use of other such substances causes aggravation of vāyu which produces severe colic in abdomen; the person suffering from such agonising pain holds his breath.

शङ्कुस्फोटनवत्तस्य यस्मात्तीव्राश्च वेदनाः ॥
शूलासक्तस्य लक्ष्यन्ते तस्माच्छूलमिहोच्यते ॥८१॥

It is called as '*śūla*' because by this the patient of colic feels severe pain as if nail is being pierced in.

निराहारस्य यस्यैव तीव्रं शूलमुदीर्यते ॥
प्रस्तब्धगात्रो भवति कृच्छ्रेणोच्छ्वसितीव च ॥८२॥
वातमूत्रपुरीषाणि कृच्छ्रेण कुरुते नरः ॥
एतैर्लिङ्गैर्विजानीयाच्छूलं वातसमुद्भवम् ॥८३॥

If severe pain arises during empty stomach, limbs are rigid, breathing is difficult and also difficulty in elimination of flatus, urine and faeces–the colic, by these features, should be known as caused by vāta.

तृष्णा दाहो मदो मूर्च्छा तीव्रं शूलं तथैव च ॥
शीताभिकामो भवति शीतेनैव प्रशाम्यति ॥८४॥
एतैर्लिङ्गैर्विजानीयाच्छूलं पित्तसमुद्भवम् ॥

Thirst, burning sensation, narcosis, fainting, intense pain, liking for cold and subsidence also by the same–these symptoms indicate colic caused by pitta.

शूलेनोत्पीड्यमानस्य हृल्लास उपजायते ॥८५॥
अतीव पूर्णकोष्ठत्वं तथैव गुरुगात्रता ॥
एतच्छ्लेष्मसमुत्थस्य शूलस्योक्तं निदर्शनम् ॥८६॥

If nausea appears during pain and there are fullness of abdomen and heaviness in body–it should be known as colic caused by kapha.

सर्वाणि दृष्ट्वा रूपाणि निर्दिशेत्सान्निपातिकम् ॥
सन्निपातसमुत्थानमसाध्यं तं विनिर्दिशेत् ॥८७॥
शूलानां लक्षणं प्रोक्तं

If all these features are observed, the colic should be diagnosed as caused by all doṣas combined which is incurable. Thus features of the types of colic are described.

चिकित्सां तु निबोध मे ॥
आशुकारी हि पवनस्तस्मात्तं त्वरया जयेत् ॥८८॥
तस्य शूलाभिपन्नस्य स्वेद एव सुखावहः ॥
पायसैः कृशरापिण्डैः स्निग्धैर्वा पिशितैर्हितः ॥८९॥

Now listen about its treatment.

Vāyu is emergently acting and as such should be controlled quickly. For this, in the person afflicted with colic, fomentation with pāyasa (rice cooked in milk), lump of kṛśarā (an edible preparation) or fatty meat provides relief.

त्रिवृच्छाकेन वा स्निग्धमुष्णं भुञ्जीत भोजनम् ॥
चिरबिल्वाङ्कुरान् वापि तैलभृष्टांस्तु भक्षयेत् ॥९०॥
वैहङ्गांश्च रसान् स्निग्धान् जाङ्गलान् शूलपीडितः ॥
यथालाभं निषेवेत मांसानि बिलशायिनाम् ॥९१॥

The patient should take unctuous and warm food with vegetable of trivṛt; or should eat leaf-buds of cirabilva fried in oil.

One suffering from colic should use in food unctuous soup of wild birds and meat of hole-dwellers as available.

सुरा सौवीरकं चुक्रं मस्तूदश्वित्तथा दधि ॥
सकाललवणं पेयं शूले वातसमुद्भवे ॥९२॥

In vātika colic, surā (beer), sauvīraka (a type of sour gruel), vinegar, curd–water, udaśvit (a type of buttermilk) and curd mixed with black salt should be taken as drink.

कुलत्थयूषो युक्ताम्लो लावकीयूषसंस्कृतः ॥
ससैन्धवः समरिचो वातशूलविनाशनः ॥९३॥

Soup of kulattha soured and processed with soup of quail and added with saindhava and marica alleviates vātika colic.

विडङ्गशिग्रुकम्पिल्लपथ्याश्यामाम्लवेतसान् ॥
सुरसामश्वमूत्रीं च सौवर्चलयुतान् पिबेत् ॥९४॥
मद्येन वातजं शूलं क्षिप्रमेव प्रशाम्यति ॥

Powder of viḍaṅga, śigru, kampilla, harītakī, śyāmā (a type of trivṛt), amlavetasa, tulasī and śallakī mixed with sauvarcala should be taken with wine. It relieves vātika colic shortly.

पृथ्वीकाजाजिचविकायवानीव्योषचित्रकाः ॥९५॥
पिप्पल्यः पिप्पलीमूलं सैन्धवं चेति चूर्णयेत् ॥
तानि चूर्णानि पयसा पिबेत् काम्बलिकेन वा ॥९६॥
मध्वासवेन चुक्रेण सुरासौवीरकेण वा ॥
अथवैतानि चूर्णानि मातुलुङ्गरसेन वा ॥९७॥
तथा बदरयूषेण भावितानि पुनः पुनः ॥
तानि हिङ्गुप्रगाढानि सह शर्करया पिबेत् ॥९८॥
सह दाडिमसारेण वर्तिः कार्या भिषग्जिता ॥
सा वर्तिर्वातिकं शूलं क्षिप्रमेव व्यपोहति ॥९९॥
गुडतैलेन वा लीढा पीता मद्येन वा पुनः ॥

Pṛthvīkā, jīraka, cavikā, yavānī, trikaṭu, citraka, pippalī, pippolīmūla and saindhava should be powdered and taken with milk or any one of these–kāmbalika, madhvāsava, vinegar, beer and sauvīraka.

Or this powder impregnated many times with juice of mātuluṅga and badara soup and added with plenty of hiṅgu should be taken with mātuluṅga juice mixed with sugar.

This powder may also be mixed with pomegranate seeds and made into pillets, taken with jaggery and oil or wine. It removes vātika colic instantaneously.

बुभुक्षाप्रभवे शूले लघु संतर्पणं हितम् ॥१००॥
उष्णैः क्षीरैर्यवागूभिः स्निग्धैर्मांसरसैस्तथा ॥

In pain caused by hunger, light food with warm milk, gruel and unctuous meat-soup is beneficial.

वातशूले समुत्पन्ने रूक्षं स्निग्धेन भोजयेत् ॥१०१॥
सुसंस्कृताः प्रदेयाः स्युर्घृतपूरा विशेषतः ॥
वारुणीं च पिबेज्जन्तुस्तथा संपद्यते सुखी ॥१०२॥
एतद्वातसमुत्थस्य शूलस्योक्तं चिकित्सितम् ॥

When vātika colic has arisen, the rough patient should be fed with unctuous diet. Particularly he should be served with well processed ghṛtapūra and drink of vāruṇī by which he gets relief.

Thus treatment of vātika colic is described.

Ghṛtapūra–a sweet fatty edible preparation popularly known as 'gheura'.

अथ पित्तसमुत्थस्य क्रियां वक्ष्याम्यतः परम् ॥१०३॥
स सुखं छर्दयित्वा तु पीत्वा शीतोदकं नरः ॥
शीतलानि च सेवेत सर्वाण्युष्णानि वर्जयेत् ॥१०४॥

Hereafter I shall describe the treatment of colic caused by pitta.

The patient should vomit after drinking cold water until he gets relief. He should use all cold things and avoid hot ones.

मणिराजतताम्राणि भाजनानि च सर्वशः ॥
वारिपूर्णानि तान्यस्य शूलस्योपरि निक्षिपेत् ॥१०५॥

Utensils of gems, silver and copper filled fully with water should be kept on the site of pain.

गुडः शालिर्यवाः क्षीरं सर्पिःपानं विरेचनम् ॥
जाङ्गलानि च मांसानि भेषजं पित्तशूलिनाम् ॥१०६॥
रसान् सेवेत पित्तघ्नान् पित्तलानि विवर्जयेत् ॥
पालाशं धान्वनं वाऽपि पिबेद्यूषं सशर्करम् ॥१०७॥

Jaggery, śāli rice, barley, milk, drink of ghee, purgation and meat of wild (animals and birds)–these are the remedies for paittika colic.

The patient should use pitta-alleviating rasas and should abstain from those items which increase pitta.

He should also use soup of palāśa or dhanvana mixed with sugar.

Ḍalhaṇa interprets '*pālāśam*' and '*dhānvanam*' as soup of the meat of carnivorous and wild animals respectively; but it does not seem to be tangible as the word '*yūṣa*' is used for vegetatrian soup in contrast to '*rasa*' which denotes meat-soup.

परूषकाणि मृद्वीकाखर्जूरोदकजान्यपि ॥
तत् पिबेच्छर्करायुक्तं पित्तशूलनिवारणम् ॥१०८॥

Juice of parūṣaka, grapes, dates and aquatic tubers mixed with sugar should be taken. It removes paittika colic.

अशने भुक्तमात्रे तु प्रकोपः श्लैष्मिकस्य च ॥
वमनं कारयेत्तत्र पिप्पलीवारिणा भिषक् ॥१०९॥

In kaphaja colic, pain aggravates just after meal. In that case, the physician should induce vomiting with decoction of pippalī.

Pippalīvāriṇā–water mixed with pippalī powder; others interpret '*vāri*' as 'decoction'; others again take 'pippalī' as 'seeds of madanaphala'.

रूक्षः स्वेदः प्रयोज्यः स्यादन्याश्चोष्णाः क्रिया हिताः ॥
पिप्पली शृङ्गवेरं च श्लेष्मशूले भिषग्जितम् ॥११०॥

Rough fomentation should be used and also other hot measures; pippalī and śuṇṭhī are the remedial drugs in kaphaja colic.

पाठां वचां त्रिकटुकं तथा कटुकरोहिणीम् ॥
चित्रकस्य च निर्यूहे पिबेद्यूषं सहार्जकम् ॥१११॥

(Powder or paste of) pāṭhā, vacā, trikaṭu and kaṭukā should be taken mixed with decoction of citraka. Soup (of wholesome cereals) prepared with arjaka should be taken.

एरण्डफलमूलानि मूलं गोक्षुरकस्य च ॥
शालपर्णीं पृश्निपर्णीं बृहतीं कण्टकारिकाम् ॥११२॥
दद्याच्छृगालविन्नां च सहदेवां तथैव च ॥
महासहां क्षुद्रसहां मूलमिक्षुरकस्य च ॥११३॥
एतत् संभृत्य संभारं जलद्रोणे विपाचयेत् ॥
चतुर्भागावशेषं तु यवक्षारयुतं पिबेत् ॥११४॥
वातिकं पैत्तिकं वाऽपि श्लैष्मिकं सान्निपातिकम् ॥
प्रसह्य नाशयेच्छूलं छिन्नाभ्रमिव मारुतः ॥११५॥

Fruits and roots of eraṇḍa, root of gokṣura, śālaparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī, śṛgālavinnā (a type of pṛśniparṇī), sahadevā, māṣaparṇī, mudgaparṇī and root of ikṣuraka–these twelve drugs together are boiled in water one droṇa (10.24 litre) reduced to one-fourth. This should be taken mixed with yavakṣāra. It alleviates forcibly vātika, paittika, kaphaja and sānnipātika colic as wind disintegrates and carries the cloud off.

The quantity of eraṇḍs etc. drugs should be sixty four pala (2.56 kg.) while others take it as one tulā (4 Kg.). The decoction should be used in all ways–intake and ablution. As it contians twelve ingredients, it is known as '*eraṇḍadvādaśaka*'.

पिप्पली स्वर्जिकाक्षारो यवाश्चित्रक एव च ॥
सेव्यं चैतत् समानीय भस्म कुर्याद्विचक्षणः ॥११६॥
तदुष्णवारिणा पीतं श्लेष्मशूले भिषग्जितम् ॥

The learned physician should prepare ash of pippali, svarjikṣāra, barley, citraka and uśira. This taken with hot water is remedy for kaphaja colic.

रुणद्धि मारुतं श्लेष्मा कुक्षिपार्श्वव्यवस्थितः ॥११७॥
स संरुद्धः करोत्याशु साध्मानं गुड्गुडायनम् ॥
सूचीभिरिव निस्तोदं कृच्छ्रोच्छ्वासी तदा नरः ॥११८॥
नान्नं वाञ्छति नो निद्रामुपैत्यर्तिनिपीडितः ॥
पार्श्वशूलः स विज्ञेयः कफानिलसमुद्भवः ॥११९॥

Kapha situated in flanks of abdomen obstructs vāyu which produces flatulence, gurgling sound, needling pain and difficult breathing. The patient does not like to eat nor does he sleep because of severe pain. This is know as '*pārśvaśūla*' caused by kapha and vāyu.

Though colic is of four types, there are many variations due to contact of doṣas, dhātus and malas, specific locations and causative factors. On this basis, pārśvaśūla etc. are described.

तत्र पुष्करमूलानि हिङ्गु सौवर्चलं विडम् ॥
सैन्धवं तुम्बुरुं पथ्यां चूर्णं कृत्वा तु पाययेत् ॥१२०॥
पार्श्वहृद्वस्तिशूलेषु यवक्वाथेन संयुतम् ॥
सर्पिः प्लीहोदरोक्तं वा घृतं वा हिङ्गुसंयुतम् ॥१२१॥
बीजपूरकसारं वा पयसा सह साधितम् ॥
एरण्डतैलमथवा मद्यमस्तुपयोरसैः ॥१२२॥
भोजयेच्चापि पयसा जाङ्गलेन रसेन वा ॥

In case of pain in flanks, caridaic region and pelvis, powder of puṣkaramūla, hiṅgu, sauvarcala, biḍa, saindhava, tumburu and harītakī mixed with barley decoction should be given. Or ghṛta (ṣaṭpala) mentioned under plīhodara or simple ghee mixed with hiṅgu or bijapūraka seeds cooked in milk should be given.

Or castor oil should be given with wine, curd–water, milk and meat-soup (according to doṣa and suitability) and thereater the patient should be fed with milk or soup of the meat of wild animals.

प्रकुप्यति यदा कुक्षौ वह्निमाक्रम्य मारुतः ॥१२३॥
तदाऽस्य भोजनं भुक्तं सोपस्तम्भं न पच्यते ॥
उच्छ्वसित्यामशकृता शूलेनाहन्यते मुहुः ॥१२४॥
नैवासने न शयने तिष्ठन् वा लभते सुखम् ॥
कुक्षिशूल इति ख्यातो वातादामसमुद्भवः ॥१२५॥

When vāyu gets aggravated in belly diminishing the digestive fire, the ingested food gets stiffened and is not digested. The patient, with immature faeces, breathes deeply and under frequent attacks of pain does not get relief in sitting, lying or standing. This is known as '*kukṣiśūla*' which is caused by āma due to vāta.

वमनं कारयेत्तत्र लङ्घयेद्वा यथाबलम् ॥
संसर्गपाचनं कुर्यादम्लैर्दीपनसंयुतैः ॥१२६॥

In this, emesis should be given or the patient should observe fasting according to strength. Digestive should be given through media of gruel etc. with sours mixed with appetisers.

Sours–pomegranate, buttermilk etc.; appetisers–pañcakola.

नागरं दीप्यकं चव्यं हिङ्गु सौवर्चलं विडम् ॥
मातुलुङ्गस्य बीजानि तथा श्यामोरुबूकयोः ॥
बृहत्याः कण्टकार्याश्च क्वाथं शूलहरं पिबेत् ॥१२७॥

Decoction of śuṇṭhī, ajamodā, cavya and seeds of mātuluṅga, śyāmā (trivṛt), eraṇḍa, bṛhatī and kaṇṭakārī added with hiṅgu, sauvarcala and biḍa should be taken. This (*nāgarādi*) *kvātha* relieves colic.

वचा सौवर्चलं हिङ्गु कुष्ठं सातिविषाऽभया ॥
कुटजस्य च बीजानि सद्यःशूलहराणि तु ॥१२८॥

Vacā, sauvarcala, hiṅgu, kuṣṭha, ativiṣā, harītakī and indrayava remove colic instantaneously.

विरेचनं प्रयुञ्जीत ज्ञात्वा दोषबलाबलम् ॥
स्नेहबस्तीन्निरूहांश्च कुर्याद्दोषनिबर्हणान् ॥१२९॥

After examining severity or otherwise of doṣa, purgation should be used. Besides, snehabasti and non-unctuous enema should be applied to pacify doṣa.

उपनाहाः स्नेहसेका धान्याम्लपरिषेचनम् ॥
अवगाहाश्च शस्यन्ते यच्चान्यदपि तद्धितम् ॥१३०॥

Poultices, irrigation with sneha, sprinkling with sour gruel, dipping bath and other useful remedies are recommended.

कफपित्तावरुद्धस्तु मारुतो रसमूर्च्छितः ॥
हृदिस्थः कुरुते शूलमुच्छ्वासारोधकं परम् ॥१३१॥
स हृच्छूल इति ख्यातो रसमारुतसंभवः ॥

Vāyu mixed with rasa and obstructed by kapha and pitta gets located in heart and causes pain creating severe difficulty in respiration. This is known as '*hṛcchūla*' caused by rasa and vāyu.

तत्रापि कर्माभिहितं यदुक्तं हृद्विकारिणाम् ॥१३२॥

Here also the treatment as prescribed for heart-disease should be applied.

संरोधात् कुपितो वायुर्बस्तिमावृत्य तिष्ठति ॥
बस्तिवङ्क्षणनाभीषु ततः शूलोऽस्य जायते ॥
विण्मूत्रवातसंरोधी बस्तिशूलः स मारुतात् ॥१३३॥

Vāyu aggravated by suppression (of urges) stays covering the urinary bladder which produces pain in pelvis, groin and umbilicus. This is known as '*bastiśūla*' caused by vāyu which produces retention of faeces, urine and flatus.

नाभ्यां वङ्क्षणपार्श्वेषु कुक्षौ मेढ्रान्त्रमर्दकः ॥
मूत्रमावृत्य गृह्णाति मूत्रशूलः स मारुतात् ॥१३४॥

When aggravated vāyu located in umbilicus, groin, flanks and belly particularly pressing on penis and intestines takes over urine and creates pain, it is known as 'mūtraśūla' caused by vāyu.

वायुः प्रकुपितो यस्य रूक्षाहारस्य देहिनः ॥
मलं रुणद्धि कोष्ठस्थं मन्दीकृत्य तु पावकम् ॥१३५॥
शूलं संजनयंस्तीव्रं स्रोतांस्यावृत्य तस्य हि ॥
दक्षिणं यदि वा वामं कुक्षिमादाय जायते ॥१३६॥
सर्वत्र वर्धते क्षिप्रं भ्रमन्नथ सघोषवान् ॥
पिपासा वर्धते तीव्रा भ्रमो मूर्च्छा च जायते ॥१३७॥
उच्चारितो मूत्रितश्च न शान्तिमधिगच्छति ॥
विट्शूलमेतज्जानीयाद्भिषक् परमदारुणम् ॥१३८॥

In the person indulged in rough diet, vāyu gets aggravated and by obstructing faeces in abdomen, diminishing digestive fire and covering channels, produces severe pain either in right or left side of the belly; quickly it increases and moves all over with sound; severe thirst appears and also giddiness and fainting. The patient does not get relief after defaecation and urination. The physician should know it as very painful '*viṭśūla*'.

क्षिप्रं दोषहरं कार्यं भिषजा साधु जानता ॥
स्वेदनं शमनं चैव निरूहाः स्नेहबस्तयः ॥१३९॥
पूर्वोद्दिष्टान् पाययेत योगान् कोष्ठविशोधनान् ॥
उदावर्तहराश्चास्य क्रियाः सर्वाः सुखावहाः ॥१४०॥

In these cases, the learned physician should apply evacuative measures immediately and also fomentation, pacification, non-unctuous and unctuous enema. The formulation, mentioned earleir, should be administered to cleanse the bowels. All the measures which eliminate udāvarta (upward movement of vāyu) are wholesome therein.

अतिमात्रं यदा भुक्तं पावके मृदुतां गते ॥
स्थिरीभूतं तु तत्कोष्ठे वायुरावृत्य तिष्ठति ॥१४१॥
अविपाकगतं ह्यन्नं शूलं तीव्रं करोत्यति ॥
मूर्च्छाऽऽध्मानं विदाहश्च हृदुत्क्लेशो विलम्बिका ॥१४२॥
विरिच्यते छर्दयति कम्पतेऽथ विमुह्यति ॥
अविपाकाद्भवेच्छूलस्त्वन्नदोषसमुद्भवः ॥१४३॥

If, in spite of poor digestive fire, food is taken in excessive quantity, it stagnates in the abdomen and covered by vāyu stays there. It is not digested and produces severe pain attemded with fainting, flatulence, burning, nausea and vilambikā (stasis). The patient suffers from diarrhoea, vomiting, trembling and fainting. This pain arises due to indigestion and caused by defective food.

वमनं लङ्घनं स्वेदः पाचनं फलवर्तयः ॥
क्षाराश्चूर्णानि गुटिकाः शस्यन्ते शूलनाशनाः ॥
गुल्मावस्थाः क्रियाः कार्या यथावत् सर्वशूलिनाम् ॥१४४॥

Emesis, fasting, fomentation, digestive, phalavarti, alkali, powders and pills which alleviate pain are useful.

In all types of colic, measures as prescribed for gulma should be employed according to condition.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे गुल्मप्रतिषेधो नाम (चतुर्थोऽध्यायः, आदितः) द्विचत्वारिंशोऽध्यायः ॥४२॥

Thus ends the forty second chapter on treatment of gulma (abdominal lump) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

त्रिचत्वारिंशोऽध्यायः
Chapter XLIII

अथातो हृद्रोगप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of hṛdroga (heart disease).

As propounded by Lord Dhanvantari.

वेगाघातोष्णरूक्षान्नैरतिमात्रोपसेवितैः ॥
विरुद्धाध्यशनाजीर्णैरसात्म्यैश्चापि भोजनैः ॥३॥
दूषयित्वा रसं दोषा विगुणा हृदयं गताः ॥
कुर्वन्ति हृदये बाधां हृद्रोगं तं प्रचक्षते ॥४॥

Doṣas aggravated by suppression of urges, trauma, use of hot and rough food in excessive quantity, incompatible, improperly cooked and unsuitable food and eating during indigestion reach heart and vitiating rasa produce disorders in heart. It is known as *hṛdroga* (heart disease).

चतुर्विधः स दोषैः स्यात् कृमिभिश्च पृथक् पृथक् ॥
लक्षणं तस्य वक्ष्यामि चिकित्सितमनन्तरम् ॥५॥

It is of four types caused by doṣas and also by micro-organisms. Their features will be described separately and thereafter treatment.

आयम्यते मारुतजे हृदयं तुद्यते तथा ॥
निर्मथ्यते दीर्यते च स्फोट्यते पाट्यतेऽपि च ॥६॥

In vātika heart disease, heart dilates and there are various types of pain such as pricking, churning, cutting, breaking and splitting.

तृष्णोषादाहचोषाः स्युः पैत्तिके हृदयक्लमः ॥
धूमायनं च मूर्च्छा च स्वेदः शोषो मुखस्य च ॥७॥

In paittika heart disease, there are thirst, heat, burning sensation, sucking pain, cardiac exhaustion, fuming, fainting, prespiration and dryness of mouth.

गौरवं कफसंस्रावोऽरुचिः स्तम्भोऽग्निमार्दवम् ॥
माधुर्यमपि चाऽऽस्यस्य बलासावतते हृदि ॥८॥

In case of heart affected by kapha, there are heaviness, mucous secretion, anorexia, stiffness, mildness of digestive fire and sweetness of mouth.

उत्क्लेशः ष्ठीवनं तोदः शूलो हृल्लासकस्तमः ॥
अरुचिः श्यावनेत्रत्वं शोषश्च कृमिजे भवेत् ॥९॥

Nausea, spitting, pricking pain, colic, salivation and feeling of darkness– these are symptoms of heart disease caused by sannipāta (all doṣas jointly).

Anorexia, darkish eyes and wasting are obsrved in that caused by micro-organisms.

Heart disease caused by three doṣas jointly, due to indulgence in unwholesome acts, develop micro-organisms and then is called '*Kṛmija*' (caused by micro-organism) as said in other treatises—

"त्रिदोषजे तु हृद्रोगे यो दुरात्मा निषेवते। तिलक्षीरगुडादीनि ग्रन्थिस्तस्योपजायते।। मर्मैकदेशे संक्लेदं रसश्चाप्युपगच्छति। संक्लेदात् कृमयश्चास्य भवन्त्युपहतात्मनः।।"इति।।

Thus there is no excess in number (and, in fact, heart disease is of four types-kṛmija being a specific stage of tridoṣaja).

भ्रमक्लमौ सादशोषौ ज्ञेयास्तेषामुपद्रवाः ॥
कृमिजे कृमिजातीनां श्लैष्मिकाणां च ये मताः ॥१०॥

Giddiness, exhaustion, malaise and wasting are complications of these types of heart disease. In kṛmija type, however, the complications are those of kaphaja kṛmis (worms).

वातोपसृष्टे हृदये वामयेत् स्निग्धमातुरम् ॥
द्विपञ्चमूलक्वाथेन सस्नेहलवणेन तु ॥११॥
पिप्पल्येलावचाहिङ्गुयवभस्मानि सैन्धवम् ॥
सौवर्चलमथो शुण्ठीमजमोदां च चूर्णितम् ॥१२॥
फलधान्याम्लकौलत्थदधिमद्यासवादिभिः ॥
पाययेत विशुद्धं च स्नेहेनान्यतमेन वा ॥१३॥

In vātika affection of heart, the patient should be vomited, after unction, with decoction of daśamūla mixed with sneha and salt.

After evacuation, powder of pippalī, elā, vacā, hiṅgu, yavakṣāra, saindhava, sauvarcala, śuṇṭhī and ajamodā should be administered with fruit juice (of mātuluṅga etc.), sour gruel, decoction of kulattha, curd, wine, āsava etc. or any of the four snehas.

Though generally emesis is not indicated in vāta, as it is located in seat of kapha it is applicable here and also in paittika type.

भोजयेज्जीर्णशाल्यन्नं जाङ्गलैः सघृतै रसैः ॥
वातघ्नसिद्धं तैलं च दद्याद्बस्तिं प्रमाणतः ॥१४॥

The patient should be fed with old śāli rice with meat-soup of wild animals added with ghee. Unctuous enema should also be given with oil processed with vāta-alleviating (bhadradārvādi) drugs as required.

श्रीपर्णीमधुकक्षौद्रसितोत्पलजलैर्वमेत् ॥
पित्तोपसृष्टे हृदये सेवेत मधुरैः शृतम् ॥१५॥
घृतं कषायांश्चोद्दिष्टान् पित्तज्वरविनाशनान् ॥

In paittika heart disease, the patient should vomit after taking decoction of gambhārī, madhuka and utpala mixed with honey and sugar. Then he should use ghṛtas processed with sweet (kākolyādi) drugs and also decoctions indicated in paittika fever.

तृप्तस्य च रसैर्मुख्यैर्मधुरैः सघृतैर्भिषक् ॥१६॥
सक्षौद्रं वितरेद्बस्तौ तैलं मधुकसाधितम् ॥

He should be saturated with delicious meat-soups of chief animals (black deer etc.) added with ghee. Then the physician should administer enema with oil processed with madhuka and added with honey.

वचानिम्बकषायाभ्यां वान्तं हृदि कफात्मके ॥१७॥
चूर्णं तु पाययेतोक्तं वातजे भोजयेच्च तम् ॥
फलादिमथ मुस्तादिं त्रिफलां वा पिबेन्नरः ॥१८॥
श्यामात्रिवृत्कल्कयुतं घृतं वाऽपि विरेचनम् ॥
बलातैलैर्विदध्याच्च बस्तिं बस्तिविशारदः ॥१९॥

In kaphaja heart disease, after the patient has vomited with decoction of vacā and nimba, the powder (pippalyādi) mentioned under vātika type should be given with post-drink and also with food.

He should also take phalādi, mustādi or triphalā; or ghṛta mixed with paste of śyāmā and trivṛt as purgative. The expert of enema should administer enema with balātaila.

All the therapeutic measure for vāta etc., though not mentioned, should be employed in that caused by three doṣas jointly. *Phalādi*–madanaphala etc. (SU.ch. 39); *mustadi*–group (SU.ch. 38).

कृमिहृद्रोगिणं स्निग्धं भोजयेत् पिशितौदनम् ॥
दध्ना च पललोपेतं त्र्यहं, पश्चाद्विरेचयेत् ॥२०॥
सुगन्धिभिः सलवणैर्योगैः साजाजिशर्करैः ॥
विडङ्गगाढं धान्याम्लं पाययेताप्यनन्तरम् ॥२१॥
हृदयस्थाः पतन्त्येवमधस्तात् क्रिमयो नृणाम् ॥
यवान्नं वितरेच्चास्य सविडङ्गमतः परम् ॥२२॥

The patient of heart disease caused by organisms, after having been uncted, should be fed with meat-rice mixed with powdered sesamum along with curd for three days and then purgated with aromatic or salty formulations mixed with jīraka and sugar followed by drink of sour gruel mixed with plentiful viḍaṅga. By this organisms located in heart fall down. Thereafter edibles prepared of barley mixed with viḍaṅga should be given to eat.

Some read '*sapalalaiḥ*' in place of '*salavaṇaiḥ*'. Emesis should not be given in kṛmija heart disease because heart is shattered due to organisms. That is why aromatic purgatives are used so as to prevent vomiting.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे हृद्रोगप्रतिषेधो नाम (पञ्चमोऽध्यायः, आदितः) त्रिचत्वारिंशोऽध्यायः ॥४३॥

Thus ends the forty third chapter on treatment of hṛdroga (heart disease) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

चतुश्चत्वारिंशोऽध्यायः
Chapter XLIV

अथातः पाण्डुरोगप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of pāṇḍuroga (anaemia etc).

As propounded by Lord Dhanvantari.

Here the word *ādi* should be understood as elided twice thus completing the proposition as *'pāṇḍvādirogādipratiṣedham'*; the first *'ādi'* implies black, yellow and mixed colours while the second one indicates jaundice. Others interpret as one *ādi* elided which implies jaundice etc. Others again take jaundice etc. without *ādi* as they are already included in pāṇḍuroga.

व्यवायमम्लं लवणानि मद्यं
मृदं दिवास्वप्नमतीव तीक्ष्णम् ॥
निषेवमाणस्य विदूष्य रक्तं
कुर्वन्ति दोषास्त्वचि पाण्डुभावम् ॥३॥

By excessive sexual intercourse, use of sours, salts, wine, earth, day-sleep, highly irritant things aggravated doṣas vitiate blood and thus produce pallor in skin.

Ādi should be understood after *'tīkṣṇam'* which implies rice flour, milk, māṣa, tila etc.; some read as *'mṛnmadyamatsyāmiṣatīkṣṇapiṣṭa-payodivāsvapnatilekṣumāṣān. niṣevamāṇasya'* etc.; others read *'atīva rūkṣam'* in place of *'atīva tīkṣṇam'*.

पाण्ड्वामयोऽष्टार्धविधः प्रदिष्टः
पृथक्समस्तैर्युगपच्च दोषैः ॥
सर्वेषु चैतेष्विह पाण्डुभावो
यतोऽधिकोऽतः खलु पाण्डुरोगः ॥४॥

Pāṇḍuroga is of four types–by three doṣas separately and one by them jointly.

It is known as '*pāṇḍuroga*' because in all of them there is evident pallor.

त्वक्स्फोटनं ष्ठीवनगात्रसादौ
मृद्भक्षणं प्रेक्षणकूटशोथः ॥
विण्मूत्रपीतत्वमथाविपाको
भविष्यतस्तस्य पुरःसराणि ॥५॥

Prodromal features of the disease are as follows—

Cracking of skin, spitting, malaise, liking for earth-eating, swelling on orbit, yellowishness of faeces and urine and indigestion.

स कामलापानकिपाण्डुरोगः
कुम्भाह्वयो लाघरकोऽलसाख्यः ॥
विभाष्यते लक्षणमस्य कृत्स्नं
निबोध वक्ष्याम्यनुपूर्वशस्तत् ॥६॥

It is called variously as kāmalā, pānakī, pāṇḍuroga, kumbha, lāgharaka and alasa. Listen about its entire features which I will say in preceding order.

कृष्णेक्षणं कृष्णसिरावनद्धं
तद्वर्णविण्मूत्रनखाननं च ॥
वातेन पाण्डुं मनुजं व्यवस्ये-
द्युक्तं तथाऽन्यैस्तदुपद्रवैश्च ॥७॥

With blackish eyes, prominent blackish veins and feaces, urine, nails and face of the same colour along with other complications (of vāta) the case should be declared as of pāṇḍuroga caused by vāta.

पीतेक्षणं पीतसिरावनद्धं
तद्वर्णविण्मूत्रनखाननं च ॥
पित्तेन पाण्डुं मनुजं व्यवस्ये-
द्युक्तं तथाऽन्यैस्तदुपद्रवैश्च ॥८॥

The patient should be diagnosed as of paittika pāṇḍu if his eyes are yellow, body is covered with yellowish veins; faeces, urine, nails and face are of the same colour and other complications of pitta are also present.

शुक्लेक्षणं शुक्लसिरावनद्धं
तद्वर्णविण्मूत्रनखाननं च ॥

कफेन पाण्डुं मनुजं व्यवस्ये-
द्युक्तं तथाऽन्यैस्तदुपद्रवैश्च ॥९॥

The case should be diagnosed as of kaphaja pāṇḍu if eyes are white, body is covered with white veins; faeces, urine, nails and face are of the same colour and other complications of kapha are also present.

सर्वात्मके सर्वमिदं व्यवस्येद्,

In pāṇḍuroga caused by all doṣas jointly all these symptoms are found.

वक्ष्यामि लिङ्गान्यथ कामलायाः ॥
यो ह्यामयान्ते सहसाऽन्नमम्ल-
मद्यादपथ्यानि च तस्य पित्तम् ॥१०॥
करोति पाण्डुं वदनं विशेषात्
पूर्वेरितौ तन्द्रिबलक्षयौ च ॥

Now I will say about the features of *kāmalā* (jaundice).

In one who at the end of a disease suddenly and excessively takes sour food and other unwholesome items, aggravated pitta makes his body excessively pale attended with drowsiness and debility described earlier.

Kāmalā, though mentioned earlier as synonym of pāṇḍu, is a specific stage of the same and as such is described here. Some read as '*pītaṃ vadanam*' in place of '*pāṇḍuṃ vadanam*' but the commentators take it as unauthoritative.

भेदस्तु तस्याः खलु कुम्भसाह्वः
शोफो महांस्तत्र च पर्वभेदः ॥११॥

A type of this (kāmalā) is known as '*kumbha*' which is characterized by extensive oedema and pain in joints.

Kumbha is known as *kumbhakāmalā* in other treatises.

ज्वराङ्गमर्दभ्रमसादतन्द्रा-
क्षयान्वितो लाघरकोऽलसाख्यः ॥

The same with fever, body-ache, giddiness, malaise, drowsiness and wasting is known as *lāgharaka* or *alasa*.

This is a specific condition of kumbha. A different condition of this is described as *pānakī* in other treatises as follows—

"सन्तापो भिन्नवर्चस्त्वं बहिरन्तश्च पीतता। पाण्डुता नेत्ररोगश्च पानकीलक्षणं वदेत्''।।इति।।

तं वातपित्ताद्धरिपीतनीलं
हलीमकं नाम वदन्ति तज्ज्ञाः ।।१२।।

Pāṇḍuroga (kumbha) when with predominance of vāta and pitta produces green, yellow or blue colours, it is called as *halīmaka* by experts.

Some read as '*taṃ vātapittaābhiparītaliṅgam*'.

उपद्रवास्तेष्वरुचिः पिपासा
छर्दिर्ज्वरो मूर्धरुजाऽग्निसादः ।।
शोफस्तथा कण्ठगतोऽबलत्वं
मूर्च्छा क्लमो हृद्यवपीडनं च ।।१३।।

In different stages of pāṇḍuroga the following complications arise–anorexia, thirst, vomiting, fever, headache, diminished digestive fire, oedema in throat, debility, fainting, exhaustion and pain in cardiac region.

साध्यं तु पाण्ड्वामयिनं समीक्ष्य
स्निग्धं घृतेनोर्ध्वमधश्च शुद्धम् ।।
संपादयेत् क्षौद्रघृतप्रगाढै-
र्हरीतकीचूर्णयुतैः प्रयोगैः ।।१४।।
पिबेद्घृतं वा रजनीविपक्वं
यत्त्रैफलं तैल्वकमेव वाऽपि ।।
विरेचनद्रव्यकृतं पिबेद्वा
योगांश्च वैरेचनिकान् घृतेन ।।१५।।

After deciding the case of pāṇḍuroga as curable, the patient should be uncted with ghee and then evacuated upwards and downwards (by emesis and purgation respectively); thereafter he should be treated with formulations containing harītakī powder and mixed with plentiful honey and ghee.

Or he should take ghee cooked with (the paste of) haridrā or triphalā or tilvaka or some purgative drugs or purgative formulations with ghee.

Ghṛtena–with ghṛta such as kaṭvara, kalyāṇaka, dādhika, mahātikta, pañcagavya etc.; others take simply cow's ghee. For unction in pāṇḍuroga ghee is preferred because here pitta is predominant and rakta is vitiable. Though emesis is contra-indicated in pāṇḍuroga, it should be applied in mild form according to season, place, constitution, time and physique.

मूत्रे निकुम्भार्धपलं विपाच्य
पिबेदभीक्ष्णं कुडवार्धमात्रम् ॥
खादेद्गुडं वाऽप्यभयाविपक्व
मारग्वधादिक्वथितं पिबेद्वा ॥१६॥

Dantī half pala (20 gm) should be boiled in (buffalo's) urine (sixteen times reduced to one-fourth) and out of it half kuḍava (80 ml.) should be taken frequently, or jaggery cooked in (decoction of) harītaki; or the decoction of āragvadhādi group of drugs should be taken.

These are purgative formulations. Repeated mention of purgative formulations indicates high efficacy of such formulations in pāṇḍuroga.

अयोरजोव्योषविडङ्गचूर्णं
लिह्याद्धरिद्रां त्रिफलान्वितां वा ॥
सर्पिर्मधुभ्यां विदधीत वाऽपि
शास्त्रप्रदेशाभिहितांश्च योगान् ॥१७॥

Lauha bhasma, powders of trikaṭu and viḍaṅga mixed together should be taken with ghee and honey.

Or haridrā and triphalā mixed with ghee and honey should be taken.

Or the formulations (navāyasa etc.) mentioned elsewhere in the treatise should be used.

Some take dāruharidrā by 'haridrā' taking resort to the elision of 'dāru' before 'haridrā'.

हरेच्च दोषान् बहुशोऽल्पमात्रान्
श्वयेद्धि दोषेष्वतिनिर्हृतेषु ॥

Purgative should be taken to eliminate doṣas in small quantity at a time repeated with intervals as excessive elimination of them gives rise to oedema.

धात्रीफलानां रसमिक्षुजं च
मन्थं पिबेत् क्षौद्रयुतं हिताशी ॥१८॥

The patient taking wholesome diet should drink juice of āmalaka fruits or sugarcane or churned preparation mixed with honey.

In other treatises, specific churned drink is prescribed for pāṇḍuroga as follows—

"धात्रीफलरसे शक्तूनिक्षूणां च रसे तथा। पाण्डुर्मधुसमायुक्तं पिबेन्मन्थं सुशीतलम्"।।इति।।

उभे बृहत्यौ रजनीं शुकाख्यां
काकादनीं चापि सकाकमाचीम् ॥
आदारिबिम्बीं सकदम्बपुष्पीं
विपाच्य सर्पिर्विपचेत् कषाये ॥१९॥
तत् पाण्डुतां हन्त्युपयुज्यमानं
क्षीरेण वा मागधिका यथाग्नि ॥

Ghee should be cooked in decoction of both types of bṛhatī, haridrā, śukākhyā (sūkanāsa), kākādanī, kākamācī, ādārī, bimbī and muṇḍī; on regular use it allays pallor.

Or pippalī should be used with milk according to digestive power.

हितं च यष्टीमधुजं कषायं
चूर्णं समं वा मधुनाऽवलिह्यात् ॥२०॥

Decoction of yaṣṭīmadhu mixed with honey is beneficial or powder of yaṣṭīmadhu should be taken with honey.

गोमूत्रयुक्तं त्रिफलादलानां
दत्त्वाऽऽयसं चूर्णमनल्पकालम् ॥
प्रवालमुक्ताञ्जनशङ्खचूर्णं
लिह्यात्तथा काञ्चनगैरिकोत्थम् ॥२१॥

The pulp of triphalā (without seeds) mixed with lauha bhasma should be taken regularly for a long time. Similarly, powder of coral, pearl, rasāñjana and conch-shell or of svarṇagairika should be used.

Some read as *'gomūtrapītatriphalādalānām'* while others as *'gomūtrapītāṃ triphalāṃ sapiṣṭām'*.

आजं शकृत्स्यात् कुडवप्रमाणं
विडं हरिद्रा लवणोत्तमं च ॥
पृथक् पलांशानि समग्रमेत-
च्चूर्णं हिताशी मधुनाऽवलिह्यात् ॥२२॥

Goat's faeces one kuḍava (160 gm.), viḍa, haridrā and saindhava each one pala (40 gm.)–all should be powdered together. The patient should take it with honey keeping on wholesome diet.

मण्डूरलोहाग्निविडङ्गपथ्या-
व्योषांशकः सर्वसमानताप्यः ॥
मूत्रासुतोऽयं मधुनाऽवलेहः
पाण्ड्वामयं हन्त्यचिरेण घोरम् ॥२३॥

Maṇḍūra, lauha, citraka, viḍaṅga, harītakī and trikaṭu–all in equal parts and svarṇamākṣika equal to all the above–this should be kept in urine for some time; mixed with honey and taken as electuary; it alleviates severe pāṇḍuroga shortly.

बिभीतकायोमलनागराणां
चूर्णं तिलानां च गुडश्च मुख्यः ॥
तक्रानुपानो वटकः प्रयुक्तः
क्षिणोति घोरानपि पाण्डुरोगान् ॥२४॥

Powder of bibhītaka, iron slag, śuṇṭhī and (black) tila (in equal parts) and Jaggery equal to all; this is made into big pills and taken with buttermilk. It alleviates even severe pāṇḍuroga.

Though these two formulations are unauthoritative they are included as they are most efficacious and approved by my teacher.

सौवर्चलं हिङ्गु किराततिक्तं
कलायमात्राणि सुखाम्बुना वा ॥
मूर्वाहरिद्रामलकं च लिह्यात्
स्थितं गवां सप्तदिनानि मूत्रे ॥२५॥
मूलं बलाचित्रकयोः पिबेद्वा
पाण्ड्वामयार्तोऽक्षसमं हिताशी ॥
सुखाम्बुना वा लवणेन तुल्यं
शिग्रोः फलं क्षीरभुजोपयोज्यम् ॥२६॥

Or Sauvarcala, hiṅgu and kirātatikta in quantity equal to a pea should be taken with warm water. Mūrvā, haridrā and āmalaka kept in cow's urine for a week should be licked.

Roots of balā and citraka (10 gm.) should be taken (with urine or warm water) by one suffering from pāṇḍuroga keeping on wholesome diet.

Or fruit of śigru mixed with saindhava should be taken with warm water keeping on milk-diet.

Kārttikakuṇḍa reads as *'mūrvāharidrāmalakaṃ pibed vā sthitaṃ gavāṃ sapta–dināni mūtre'*, here by implication drinking of urine in which mūrvā etc. are kept is also understood as said in other treatise—

"निशामलकमूर्वाभिर्भावितं सप्त वासरान्। गोमूत्रं पिबतः पाण्डुः कामला च प्रणश्यति।।''इति।।

न्यग्रोधवर्गस्य पिबेत् कषायं
शीतं सिताक्षौद्रयुतं हिताशी ।।
शालादिकं चाप्यथ सारचूर्णं
धात्रीफलं वा मधुनाऽवलिह्यात् ।।२७।।

One should drink decoction of the drugs of nyagrodhādi group cooled and mixed with sugar and honey keeping on wholesome diet.

Or he should take powder of the heart-wood of śālasārādi drugs or āmalaka fruit with honey.

विडङ्गमुस्तत्रिफलाजमोद-
परूषकव्योषविनिर्दहन्यः ।।
चूर्णानि कृत्वा गुडशर्करे च
तथैव सर्पिर्मधुनी शुभे च ।।२८।।
संभारमेतद्विपचेन्निधाय
सारोदके सारवतो गणस्य ।।
जातं च लेह्यं मतिमान् विदित्वा
निधापयेन्मोक्षकजे समुद्रे ।।२९।।
हन्त्येष लेहः खलु पाण्डुरोगं
सशोथमुग्रामपि कामलां च ।।

Powders of viḍaṅga, mustā, triphalā, ajamodā, parūṣaka, trikaṭu and citraka are mixed together with jaggery, sugar, ghee and honey and cooked with decoction of the heart-wood of śālasārādi drugs until it becomes lickable (semisolid). Then it is kept in a container made of muṣkaka wood. This electuary alleviates pāṇḍuroga with oedema and also severe jaundice.

The quantity of the powder of viḍaṅga etc. should be one fourth the decoction and the same of honey and ghee.

Thus treatment of pāṇḍuroga is described in general, this should be used with certain modifications in drugs according to doṣa as said in CS (Ci.ch. 16).

सशर्करा कामलिनां त्रिभण्डी
हिता गवाक्षी सगुडा च शुण्ठी ॥३०॥

For those suffering from *kāmalā* (jaundice), trivṛt with sugar, indravāruṇī with Jaggery and śuṇṭhī with jaggery are beneficial.

कालेयके चापि घृतं विपक्वं
हितं च तत् स्याद्रजनीविमिश्रम् ॥

Ghṛta cooked with (paste of) kāleyaka and added with haridrā is also useful.

धातुं नदीजं जतु शैलजं वा
कुम्भाह्वये मूत्रयुतं पिबेद्वा ॥३१॥

In *kumbha (kāmalā)*, suvarṇamākṣika or śilājatu should be taken with urine.

मूत्रे स्थितं सैन्धवसंप्रयुक्तं
मासं पिबेद्वाऽपि हि लोहकिट्टम् ॥

Iron slag kept in cow's urine for a month and then added with saindhava should be taken.

दग्ध्वाऽक्षकाष्ठैर्मलमायसं वा
गोमूत्रनिर्वापितमष्टवारान् ॥३२॥
विचूर्ण्य लीढं मधुनाऽचिरेण
कुम्भाह्वयं पाण्डुगदं निहन्यात् ॥
सिन्धूद्भवं वाऽग्रिसमं च कृत्वा
क्षिप्त्वा च मूत्रे सकृदेव तप्तम् ॥३३॥
लौहं च किट्टं बहुशश्च तप्त्वा
निर्वाप्य मूत्रे बहुशस्तथैव ॥
एकीकृतं गोजलपिष्टमेत-
दैकध्यमावाप्य पचेदुखायाम् ॥३४॥
यथा न दह्येत तथा विशुष्कं
चूर्णीकृतं पेयमुदश्विता तत् ॥
तक्रौदनाशी विजयेत रोगं
पाण्डुं तथा दीपयतेऽनलं च ॥३५॥

Or iron slag heated on the fire of bibhītaka should be dipped in cow's urine. This process is repeated eight times and then after powdering it should be licked with honey. It alleviates kumbha, a type of pāṇḍuroga, shortly.

A piece of rocksalt making red-hot on fire (of bibhītaka wood) should be dipped in urine only once; iron slag should be heated and dipped in urine many times; now both are mixed together, pounded with cow's urine and cooked in an earthen vessel till it is not burnt; then it is dried, powdered and taken with buttermilk keeping on diet of boiled rice and buttermilk. Thus it controls pāṇḍuroga and stimulates digestive fire.

Though non-Suśrutian, it is read by me on the above grounds. In other treatise, it is known as '*bibhītakalavaṇa*'.

द्राक्षागुडूच्यामलकीरसैश्च
सिद्धं घृतं लाघरके हितं च ॥

Ghṛta cooked with juices of drākṣā, guḍūcī and āmalaka is useful in *lāgharaka*.

गौडानरिष्टान् मधुशर्कराश्च
मूत्रासवान् क्षारकृतांस्तथैव ॥३६॥
स्निग्धान् रसानामलकैरुपेतान्
कोलान्वितान् वाऽपि हि जाङ्गलानाम् ॥
सेवेत शोफाभिहितांश्च योगान्
पाण्ड्वामयी शालियवांश्च नित्यम् ॥३७॥

One suffering from pāṇḍuroga should use ariṣṭas made with jaggery and āsavas prepared with honey, sugar, urine and alkali. He should take meat-soup of wild animals fried in fatty medium and mixed with āmalaka or badara fruits. He should also take formulations prescribed for oedema; in diet, rice and barley should be used regularly.

Gauḍānariṣṭān–ariṣṭas made with jaggery, abhayāriṣṭa etc.; *madhvāsavaḥ*–āsavas prepared with honey, lohāriṣṭa etc.; *mūtrāsavaḥ*–as mentioned under treatment of kuṣṭha; *kṣārāsavaḥ*–mentioned under elephantiasis.

श्वासातिसारारुचिकासमूर्च्छा-
तृट्छर्दिशूलज्वरशोफदाहान् ॥
तथाऽविपाकस्वरभेदसादान्
जयेद्यथास्वं प्रसमीक्ष्य शास्त्रम् ॥३८॥

Complications of pāṇḍuroga such as dpsynoea, diarrhoea, anorexia, cough, fainting, thirst, vomiting, abdominal pain, fever, oedema, burning sensation, indigestion, hoarseness of voice and malaise should be treated with respective measures after consulting the scripture.

Some read it differently as follows—

"तृष्णां ज्वरं छर्दिमथातिसारं मूर्च्छां क्षयं श्वासमनन्नलिप्साम्। तथाऽविपाकस्वरभेदसादान् जयेद्यथावत् प्रसमीक्ष्य शास्त्रम्।।"इति।।

अन्तेषु शूनं परिहीनमध्यं
म्लानं तथाऽन्तेषु च मध्यशूनम् ।।
गुदे च शेफस्यथ मुष्कशूनं
प्रताम्यमानं च विसंज्ञकल्पम् ।।३९।।
विवर्जयेत् पाण्डुकिनं यशोऽर्थी
तथाऽतिसारज्वरपीडितं च ।।४०।।

The physician, desiring fame, should discard the patient of pāṇḍuroga for treatment who has swelling in end parts and thinned in the middle and vice-versa, has also swelling in anus, penis and scrotum, gets fainted and almost unconscious and suffers from diarrhoea and fever.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे पाण्डुरोगप्रतिषेधो नाम (षष्ठोऽध्यायः, आदितः) चतुश्चत्वारिंशोऽध्यायः ।।४४।।

Thus ends the forty fourth chapter on treatment of pāṇḍuroga (anaemia etc.) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

पञ्चचत्वारिंशोऽध्यायः
Chapter XLV

अथातो रक्तपित्तप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of raktapitta (intrinsic haemorrhage).

As propounded by Lord Dhanvantari.

क्रोधशोकभयायासविरुद्धान्नातपानलान् ॥
कट्वम्ललवणक्षारतीक्ष्णोष्णातिविदाहिनः ॥३॥
नित्यमभ्यसतो दुष्टो रसः पित्तं प्रकोपयेत् ॥
विदग्धं स्वगुणैः पित्तं विदहत्याशु शोणितम् ॥४॥
ततः प्रवर्तते रक्तमूर्ध्वं चाधो द्विधाऽपि वा ॥

Rasa vitiated by indulgence in anger, grief, fear, exertion, incompatible food, sun-heat, fire; pungent, sour, salty, alkaline, irritant, hot and highly burning food agravates pitta which, by its properties, vitiates blood with heat and consequently haemorrhage ensues upwards, downwards or in both ways.

Tīkṣṇam–irritant such as seeds of jyotiṣmatī, apāmārga etc.; this is different from uṣṇa, kaṭu, amla, lavaṇa and kṣāra. Some read as *'tīkṣṇamuṣṇāmlalavaṇaṃ divāsvapnaṃ vidāhi yat'* in place of *'kaṭvamlalavaṇa'* etc.

आमाशयाद्व्रजेदूर्ध्वमधः पक्वाशयाद्व्रजेत् ॥५॥
विदग्धयोर्द्वयोश्चापि द्विधाभागं प्रवर्तते ॥
केचित् सयकृतः प्लीह्नः प्रवदन्त्यसृजो गतिम् ॥६॥

From stomach blood moves upwards while from intestines it goes downwards and when both are vitiated, blood comes out from both ends.

Some trace the movement of blood from spleen and liver.

The idea is that initially blood moves from liver and spleen but comes out through stomach and intestines.

ऊर्ध्वं साध्यमधो याप्यमसाध्यं युगपद्गतम् ॥

The upward type (of intrinsic haemorrhage) is curable, the downward one is palliable while that involving both ends simultaneously is incurable.

Ūrdhvaṃ sādhyam–the upward type, if free from debility etc. complications and other features of incurability and caused by one doṣa, is curable. When it recurs or approaches the other end and gets a few complications and features of incurability with association of two doṣas, it becomes palliable. It becomes incurable when it has many complications and features of incurability with association of three doṣas. *adho yāpyam*–the downward type, if having a few complications, being free from features of incurability and associated with two doṣas, is palliable; when it is associated with three doṣas and has features of incurability, it should be discarded, it is curable when associated with one doṣa, free from complications and discardable features. Blood coming out of both ways, if associated with three doṣas, has many complications and features of incurability is incurable otherwise it is palliable.

सदनं शीतकामित्वं कण्ठधूमायनं वमिः ॥७॥
लोहगन्धिश्च निःश्वासो भवत्यस्मिन् भविष्यति ॥

Malaise, liking for cold, fuming in throat, vomiting and breath with metallic smell–these are premonitory symptoms.

बाह्यासृग्लक्षणैस्तस्य सङ्ख्यादोषोच्छ्रती विदुः ॥८॥

Its number and predominance of doṣas should be known from the external features of blood.

Bāhyāsṛglakṣaṇaiḥ–external features of blood as 'frothy, reddish' etc. mentioned under the chapter on description of blood (SU.Ch. 14). Accordingly raktapitta is of seven types.

दौर्बल्यश्वासकासज्वरवमथुमदास्तन्द्रितादाहमूर्च्छा
भुक्ते चान्ने विदाहस्त्वधृतिरपि सदा हृद्यतुल्या च पीडा ॥
तृष्णा कण्ठस्य भेदः शिरसि च दवनं पूतिनिष्ठीवनं च
द्वेषो भक्तेऽविपाको विरतिरपि रते रक्तपित्तोपसर्गाः ॥९॥

Debility, dyspnoea, cough, fever, vomiting, narcosis, drowsiness, burning sensation, fainting, burning of ingested food (hyperacidity), loss of patience, severe cardiac pain, thirst, injury to throat, heat in head, putrid sputum, aversion to food, indigestion and dislike for sex–these are complications of raktapitta.

मांसप्रक्षालनाभं क्वथितमिव च यत् कर्दमाम्भोनिभं वा
मेदःपूयास्रकल्पं यकृदिव यदि वा पक्वजम्बूफलाभम् ॥
यत् कृष्णं यच्च नीलं भृशमतिकुणपं यत्र चोक्ता विकारा-
स्तद्वर्ज्यं रक्तपित्तं सुरपतिधनुषा यच्च तुल्यं विभाति ॥१०॥

The case of *raktapitta* should be descarded if blood coming out resembles meat-wash, decoction or muddy water, is like fat, pus or blood or liver or ripe jambū fruit; black, blue, emitting intense cadaverous smell, with aforesaid complications and is variegated like rain–bow.

नादौ संग्राह्यमुद्रिक्तं यदसृग्बलिनोऽश्नतः ॥
तत् पाण्डुग्रहणीकुष्ठप्लीहगुल्मज्वरावहम् ॥११॥

Blood excited (and coming out), in strong and well nourished person, should not be checked in the beginning as it may cause pāṇḍuroga, disorders of grahaṇī, kuṣṭha, splenomegaly, gulma and fever.

अधःप्रवृत्तं वमनैरूर्ध्वगं च विरेचनैः ॥
जयेदन्यतरद्वाऽपि क्षीणस्य शमनैरसृक् ॥१२॥

Downward and upward types of intrinsic haemorrhage should be treated with emesis and purgation respectively. However, in emaciated patient, both types of haemorrhage should be controlled with pacifying measures.

If the patient is fit for evacuation and strong and the disease has plenty of impurity, it should be treated with evacuative measures e.g. emesis and purgation otherwise pacifying remedies be applied.

अतिप्रवृद्धदोषस्य पूर्वं लोहितपित्तिनः ॥
अक्षीणबलमांसाग्नेः कर्तव्यमपतर्पणम् ॥१३॥

If the impurity is too much increased and the patient of raktapitta has no diminution of strength, musculature and digestive fire, fasting should be observed.

लङ्घितस्य ततः पेयां विदध्यात् स्वल्पतण्डुलाम् ॥
रसयूषौ प्रदातव्यौ सुरभिस्नेहसंस्कृतौ ॥
तर्पणं पाचनं लेहान् सर्पींषि विविधानि च ॥१४॥

After fasting, liquid gruel with litle rice should be given; meat-soup and vegetable soup processed with aromatics and fatty medium should be given and also saturating drinks, digestives, electuaries and various types of ghṛtas.

Tarpaṇam–saturating drink–parched paddy flour mixed with ghee and honey added plentifully with sugared water processed with drākṣā, madhuka etc.; *pācanam*–digestive, intake of water processed with hrībera, candana, uśīra, parpaṭa and musta; *lehān*–electuaries made of the flowers of madhūka, śobhāñjana etc.; mixed with ghee and honey; *vividhāni sarpīṃṣi*–various types of ghṛtas such as vāsāghṛta etc. In downward type, liquid gruel is useful only when vāyu is not severely aggravated otherwise meat-soup should be given. In upward type, saturating drink is preferable as said in other treatise—

"अधोवहे यवाग्वादि न चेत् स्यान्मारुतो बली। ऊर्ध्वगे तर्पणं शस्तं यथादोषमथापि वा।।"इति।।

Some read '*laṅghitasya tato yuktyā laghvannamavacārayet*'.

द्राक्षामधुककाश्मर्यसितायुक्तं विरेचनम् ॥
यष्टीमधुकयुक्तं च सक्षौद्रं वमनं हितम् ॥१५॥

Purgative mixed with drākṣā, madhuka, kāśmarya and sugar should be given. Similarly, emesis mixed with yaṣṭīmadhu and honey is beneficial.

Purgation and emesis should be mild as mentioned in respective chapters.

पयांसि शीतानि रसाश्च जाङ्गलाः
सतीनयूषाश्च सशालिषष्टिकाः ॥
पटोलशेलूसुनिषण्णयूथिका-
वटातिमुक्ताङ्कुरसिन्दुवारजम् ॥१६॥
हितं च शाकं घृतसंस्कृतं सदा
तथैव धात्रीफलदाडिमान्वितम् ॥
रसाश्च पारावतशङ्खकूर्मजा-
स्तथा यवाग्वो विहिता घृतोत्तराः ॥१७॥
सन्तानिकाश्चोत्पलवर्गसाधिते
क्षीरे प्रशस्ता मधुशर्करोत्तराः ॥
हिमाः प्रदेहा मधुरा गणाश्च ये
घृतानि पथ्यानि च रक्तपित्तिनाम् ॥१८॥

Cooled milk, meat-soup of wild animals, pea-soup, śāli and ṣaṣṭika rice, vegetables of the young leaves of paṭola, śleṣmātaka, suniṣaṇṇaka, yūthikā, vaṭa, atimuktaka and sinduvāra fried with ghee and mixed with āmalaka fruit and pomegranate are beneficial.

Meat-soup of dove, conch and tortoise and gruels mixed with plenty of ghee are useful. Similarly, the supernatant layers of milk boiled with utpalādi drugs and added with plentiful honey and sugar are beneficial; cold pastes, groups of sweet drugs and ghṛtas (processed with sweet drugs) are wholesome for those suffering from *raktapitta.*

Śītāni–boiled with utpalādi drugs and then cooled; these are indicated in predominance of pitta; *rasāśca jāṅgalāḥ*–soup of the meat of wild animals and birds such as black deer, quail etc.; these are indicated in association of vāta; pea-soup is useful in association of kapha, these vegetables are useful in association of kapha; some read '*jīvantī*' in place of '*paṭola*'.

मधूकशोभाञ्जनकोविदारजैः
प्रियङ्गुकायाः कुसुमैश्च चूर्णितैः ॥
भिषग्विदध्याच्चतुरः समाक्षिकान्
हिताय लेहानसृजः प्रशान्तये ॥१९॥
लिह्याच्च दूर्वावटजांश्च पल्लवान्
मधुद्वितीयान् सितकर्णिकस्य च ॥
हितं च खर्जूरफलं समाक्षिकं
फलानि चान्यान्यपि तद्गुणान्यथ ॥२०॥

The physician should formulate four electuaries made of the powdered flowers of 1. madhūka, 2. śobhāñjana, 3. kovidāra and 4. priyaṅgu mixed with honey to check haemorrhage. Similarly, young leaves of dūrvā and vaṭa and also of white karṇikāra should be licked mixed with honey; dates and other similar fruits mixed with honey are also beneficial.

Some read '*dugdhadrumajāñśca pallavān*' in place of '*dūrvāvaṭajāñśca pallavān*'; *anyāni phalāni*–other similar fruits kāśmarya etc.

रक्तातिसारप्रोक्तांश्च योगानत्रापि योजयेत् ॥

Formulations indicated in diarrhoea with bleeding may also be used here.

शुद्धेक्षुकाण्डमापोथ्य नवे कुम्भे हिमाम्भसा ॥२१॥
योजयित्वा क्षिपेद्रात्रावाकाशे सोत्पलं तु तत् ॥
प्रातः स्रुतं क्षौद्रयुतं पिबेच्छोणितपित्तवान् ॥२२॥

Sugarcane, after removing its bark, should be pounded and put into a new (earthen) pitcher containing cold water and kept under open sky overnight. In the

morning it is strained and taken mixing with powder of nīlotpala and honey by the patient of raktapitta.

पिबेच्छीतकषायं वा जम्ब्वाम्रार्जुनसंभवम् ॥
उदुम्बरफलं पिष्ट्वा पिबेत्तद्रसमेव वा ॥२३॥

Or one should drink cold infusion of jambū, āmra and arjuna; or the juice extracted form pounded fruit of udumbara.

In both these formulations, honey should be added though not mentioned.

त्रपुषीमूलकल्कं वा सक्षौद्रं तण्डुलाम्बुना ॥
पिबेदक्षसमं कल्कं यष्टीमधुकमेव वा ॥२४॥
चन्दनं मधुकं रोध्रमेवमेव समं पिबेत् ॥
करञ्जबीजमेवं वा सिताक्षौद्रयुतं पिबेत् ॥२५॥
मज्जानमिङ्गुदस्यैवं पिबेन्मधुकसंयुतम् ॥
सुखोष्णं लवणं बीजं कारञ्जं दधिमस्तुना ॥२६॥
पिबेद्वाऽपि त्र्यहं मर्त्यो रक्तपित्ताभिपीडितः ॥
रक्तपित्तहराः शस्ताः षडेते योगसत्तमाः ॥२७॥

The following six formulations are commended for intrinsic haemorrhage—

1. Paste of trapuṣī root mixed with honey (10 gm.) to be taken with rice-water (four times).

2. In the same way, paste of yaṣṭīmadhu (10 gm.) should be taken.

3. Similarly, candana, madhuka, rodhra should be taken together.

4. Karañja seed mixed with sugar and honey should be taken.

5. Similarly, kernel of iṅguda mixed with madhuka should be taken.

6. Or the patient of intrinsic haemorrhage should take, for three days, salt and karañja seeds slightly heated with curd water.

The two formulations containing karañja seeds and the kernel of iṅguda are useful in upward haemorrhage associated with kapha.

पथ्याश्चैवावपीडेषु घ्राणतः प्रस्रुतेऽसृजि ॥

These are also useful as pressed snuff in case of epistaxis.

अतिनिस्रुतरक्तो वा क्षौद्रयुक्तं पिबेदसृक् ॥
यकृद्वा भक्षयेदाजमामं पित्तसमायुतम् ॥२८॥

In case of excessive blood loss, one should drink blood of (black deer etc.) mixed with honey; or should eat goat's raw liver with bile.

पलाशवृक्षस्वरसे विपक्वं
सर्पिः पिबेत् क्षौद्रयुतं सुशीतम् ॥
वनस्पतीनां स्वरसैः कृतं वा
सशर्करं क्षीरघृतं पिबेद्वा ॥२९॥
द्राक्षामुशीराण्यथ पद्मकं सितां
पृथक्पलांशान्युदके समावपेत् ॥
स्थितं निशां तद्रुधिरामयं जयेत्
पीतं पयो वाऽम्बुसमं हिताशिनः ॥३०॥
तुरङ्गवर्चःस्वरसं समाक्षिकं
पिबेत् सिताक्षौद्रयुतं वृषस्य वा॥
लिहेत्तथा वास्तुकबीजचूर्णं
क्षौद्रान्वितं तण्डुलसाह्वयं वा ॥३१॥
लिह्याच्च लाजाञ्जनचूर्णमेक-
मेवं सिताक्षौद्रयुतां तुगाख्याम् ॥
द्राक्षां सितां तिक्तकरोहिणीं च
हिमाम्बुना वा मधुकेन युक्ताम् ॥
पथ्यामहिंस्रां रजनीं घृतं च
लिह्यात्तथा शोणितपित्तरोगी ॥३२॥

Ghee cooked with decoction of palāśa well cooled and mixed with honey or that processed with decoction of nyagrodhādi drugs should be taken or simply ghee extracted of milk and mixed with sugar is useful.

Drākṣā, uśīra, padmaka and śarkarā–each one pala (40 gm.) kept in water overnight checks haemorrhage or simply milk mixed with equal water should be taken keeping on wholesome diet.

Juice of the faeces of horse mixed with honey or the same of vāsā mixed with sugar and honey should be taken. The patient should lick powder of vāstuka seeds or taṇḍulīya mixed with honey. Similarly, powder of parched paddy and rasāñjana should be licked and also vaṃśarocana mixed with sugar and honey.

Or drākṣā, śarkarā, kaṭukā and madhuka should be taken with cold water; or the patient of intrinsic haemorrhage should lick harītakī, ahiṃsrā and haridrā with ghee.

वासाकषायोत्पलमृत्प्रियङ्गु-
रोध्राञ्जनाम्भोरुहकेशराणि ॥
पीत्वा सिताक्षौद्रयुतानि जह्यात्
पित्तासृजो वेगमुदीर्णमाशु ॥३३॥

One gets rid of severe attack of intrinsic haemorrhage by taking decoction of vāsā added with (the powder of) nīlotpala, earthen piece, priyaṅgu, rodhra, rasāñjana and stamens of lotus and mixed with sugar and honey.

गायत्रिजम्ब्वर्जुनकोविदार-
शिरीषरोध्राशनशाल्मलीनाम् ॥
पुष्पाणि शिग्रोश्च विचूर्ण्य लेहो
मध्वन्वितः शोणितपित्तरोगे ॥३४॥

Electuary made of the powder of the flowers of khadira, jambū, arjuna, kovidāra, śirīṣa, lodhra, aśana and śālmalī along with honey is efficacious in intrinsic haemorrhage.

सक्षौद्रमिन्दीवरभस्मवारि
करञ्जबीजं मधुसर्पिषी च ॥
जम्ब्वर्जुनाम्रक्वथितं च तोयं
घ्नन्ति त्रयः पित्तमसृक् च योगाः ॥३५॥

1. Alkali-water of indīvara mixed with honey.
2. Karañja seed mixed with honey and ghee.
3. Decoction of jambū, arjuna and āmra (mixed with honey).

These three formulations alleviate intrinsic haemorrhage.

मूलानि पुष्पाणि च मातुलुङ्ग्याः
पिष्ट्वा पिबेत्तण्डुलधावनेन ॥
घ्राणप्रवृत्ते जलमाशु देयं
सशर्करं नासिकया पयो वा ॥३६॥

In epistaxis, pounded roots and flowers of mātuluṅgī should be taken with rice-water.

Water or milk mixed with sugar should be instilled into nostrils.

Some read '*nāsikayoḥ*' in place of '*nāsikayā*'

द्राक्षारसं क्षीरघृतं पिबेद्वा
सशर्करं चेक्षुरसं हिमं वा ॥

Or grape juice, ghee extracted of milk or cooled sugarcane juice–all mixed with sugar should be taken in per nostrils.

These three recipes for epistaxis are used as snuff as said in other treatise—

"द्राक्षारसस्य नस्यं नस्यं वा क्षीरसर्पिषः सपदि। इक्षो रसस्य नस्यं सशर्करं रक्तनुद्भवति।।"इति।।

शीतोपचारं मधुरं च कुर्या-
द्विशेषतः शोणितपित्तरोगे ॥३७॥

In intrinsic haemorrhage, particularly cold and sweet measures should be employed.

द्राक्षाघृतक्षौद्रसितायुतेन
विदारिगन्धादिविपाचितेन ॥
क्षीरेण चास्थापनमग्र्यमुक्तं
हितं घृतं चाप्यनुवासनार्थम् ॥३८॥

Non-unctuous enema with milk boiled with vidārigandhādi drugs and added with drākṣā, ghee, honey and sugar is an excellent one. For unctuous enema ghee is useful.

Ghee for unctuous enema should be cooked with yaṣṭīmadhu; others take it as cooked with milk processed with vidārigandhādi drugs.

प्रियङ्गुरोध्राञ्जनगैरिकोत्पलैः
सुवर्णकालीयकरक्तचन्दनैः ॥
सिताश्वागन्धाम्बुदयष्टिकाह्वयै-
र्मृणालसौगन्धिकतुल्यपेषितैः ॥३९॥
निरूह्य चैनं पयसा समाक्षिकै-
र्घृतप्लुतैः शीतजलावसेचितम् ॥
क्षीरौदनं भुक्तमथानुवासये-
द्घृतेन यष्टीमधुसाधितेन च ॥४०॥
अधोवहं शोणितमेष नाशये-
त्तथाऽतिसारं रुधिरस्य दुस्तरम् ॥
विरेकयोगे त्वति चैव शस्यते।

Non-unctuous enema should be applied with paste of priyaṅgu, lodhra, añjana, red ochre, nīlotpala, nāgakeśara, kālīyaka, rakta candana, śarkarā, aśvagandhā, mustā, madhuyaṣṭī, mṛṇāla and saugandhika–all in equal parts mixed with milk, honey and ghee (equal to paste). Then the patient should be bathed with cold water and fed with rice with milk. Thereafter unctuous enema with ghee cooked with yaṣṭīmadhu should be applied.

This application (of both enemas) checks downward haemorrhage and diarrhoea with blood and is efficacious in excessive purgation.

वाम्यश्च रक्ते विजिते बलान्वितः ॥४१॥

After haemorrhage is checked, the patient, if strong, should be given emesis.

एवंविधा उत्तरबस्तयश्च
मूत्राशयस्थे रुधिरे विधेयाः ॥
प्रवृत्तरक्तेषु च पायुजेषु
कुर्याद्विधानं खलु रक्तपैत्तम् ॥४२॥

In case of haemorrhage in urinary bladder, such urethral douches should be applied.

In bleeding piles too, the procedure as in intrinsic haemorrhage should be adopted.

विधिश्चासृग्दरेऽप्येष स्त्रीणां कार्यो विजानता ॥
शस्त्रकर्मणि रक्तं च यस्यातीव प्रवर्तते ॥४३॥

This measure should be employed in meno-metrorrhagia in women. This should also be applied when in surgical operation blood loss is severe.

त्रयाणामपि दोषाणां शोणितेऽपि च सर्वशः ॥
लिङ्गान्यालोक्य कर्तव्यं चिकित्सितमनन्तरम् ॥४४॥

The case should be managed after observing features of three doṣas in blood.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे रक्तपित्तप्रतिषेधो नाम (सप्तमोऽध्यायः, आदितः) पञ्चचत्वारिंशोऽध्यायः ॥४५॥

Thus ends the forty fifth chapter on treatment of raktapitta (intrinsic haemorrhage) under Kāyacikitsātantra in Uttaratantra of Suśrutasamhitā.

षट्चत्वारिंशोऽध्यायः
Chapter XLVI

अथातो मूर्च्छाप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of mūrcchā (fainting).

As propounded by Lord Dhanvantari.

क्षीणस्य बहुदोषस्य विरुद्धाहारसेविनः ॥
वेगाघातादभीघाताद्धीनसत्त्वस्य वा पुनः ॥३॥
करणायतनेषूग्रा बाह्येष्वाभ्यन्तरेषु च ॥
निविशन्ते यदा दोषास्तदा मूर्च्छन्ति मानवाः ॥४॥
हृत्पीडा जृम्भणं ग्लानिः संज्ञानाशो बलस्य च ॥
सर्वासां पूर्वरूपाणि, यथास्वं ता विभावयेत् ॥५॥

In persons emaciated, with enormous impurity and indulging in incompatible food or with inferior psyche, when doṣas aggravated by suppression of urges and trauma get located in sites of external and internal indriyas (sensory and motor organs), fainting takes place.

Cardiac pain, yawning, malaise, loss of consciousness, debility–these are prodromal features–this should be considered according to symptoms of respective doṣas.

Karaṇāyataneṣu bāhyeṣvābhyantareṣu ca–in sites of external and internal indriyas–the former as sensory and moter organs while the latter as mind, intellect and ego.

संज्ञावहासु नाडीषु पिहितास्वनिलादिभिः ॥
तमोऽभ्युपैति सहसा सुखदुःखव्यपोहकृत् ॥६॥
सुखदुःखव्यपोहाच्च नरः पतति काष्ठवत् ॥
मोहो मूर्च्छेति तां प्राहुः

When the channels carrying sensations are blocked by vāta etc. darkness prevails suddenly obstructing the feeling of pleasure and pain; consequently the

person falls down like a piece of wood. This is known as *moha* or *mūrcchā* (fainting).

षड्विधा सा प्रकीर्तिता ॥७॥
वातादिभिः शोणितेन मद्येन च विषेण च ॥
षट्स्वप्येतासु पित्तं हि प्रभुत्वेनावतिष्ठते ॥८॥

This is mentioned as of six types–those caused by vāta etc.; rakta, wine and poison. In all these six types pitta stands as the chief one.

अपस्मारोक्तलिङ्गानि तासामुक्तानि तत्त्वतः ॥

The features of these (three types caused by vāta etc.) are the same as those of epilepsy.

पृथिव्यम्भस्तमोरूपं रक्तगन्धश्च तन्मयः ॥९॥
तस्माद्रक्तस्य गन्धेन मूर्च्छन्ति भुवि मानवाः ॥
द्रव्यस्वभाव इत्येके दृष्ट्वा यदभिमुह्यति ॥१०॥

Pṛthivī and ap are predominant in tamas and blood is composed of them, that is why people get fainted by the smell of blood. Others, however, say that it is the nature of the substance (blood) that causes fainting on sight.

गुणास्तीव्रतरत्वेन स्थितास्तु विषमद्ययोः ॥
त एव तस्माज्जायेत मोहस्ताभ्यां यथेरितः ॥११॥

The same properties (rough etc.) are situated in poison and wine but in more intense degree and as such they cause fainting.

स्तब्धाङ्गदृष्टिस्त्वसृजा गूढोच्छ्वासश्च मूर्च्छितः ॥

In fainting caused by blood, the limbs and eye become rigid and respiration is slowed.

मद्येन विलपंश्छेते नष्टविभ्रान्तमानसः॥
गात्राणि विक्षिपन् भूमौ जरां यावन्न याति तत् ॥१२॥

Due to wine, the patient loses memory and concentration and lies down crying and throwing his limbs on ground until it gets digested.

वेपथुस्वप्नतृष्णाः स्युः स्तम्भश्च विषमूर्च्छिते ॥
वेदितव्यं तीव्रतरं यथास्वं विषलक्षणैः ॥१३॥

In fainting due to poison, there are trembling, sleep, thirst and stiffness. By the symptoms of poison, the intensity should be known according to the respective source.

सेकावगाहौ मणयः सहाराः
शीताः प्रदेहा व्यजनानिलाश्च ॥
शीतानि पानानि च गन्धवन्ति
सर्वासु मूर्च्छास्वनिवारितानि ॥१४॥

Sprinkling and dipping bath, gems, garlands, cooling paste, fan–air, cold fragrant drinks–these are essential recipes in all types of fainting.

सिताप्रियालेक्षुरसप्लुतानि
द्राक्षामधूकस्वरसान्वितानि ॥
खर्जूरकाश्मर्यरसैः शृतानि
पानानि सर्पींषि च जीवनानि ॥१५॥

Drinks made of profuse sugar, priyāla and sugarcane juice; mixed with juices of drākṣā and madhūka and made by cooking the juices of kharjūra and kāśmarya are useful and also ghṛtas cooked with jīvanīya (kākolyādi) drugs.

सिद्धानि वर्गे मधुरे पयांसि
सदाडिमा जाङ्गलजा रसाश्च ॥
तथा यवा लोहितशालयश्च
मूर्च्छासु पथ्याश्च सदा सतीनाः ॥१६॥

Milk processed with sweet (kākolyādi) group of drugs, meat-soup of wild animals mixed with pomegranate, barley, red rice and peas are always wholesome in fainting.

भुजङ्गपुष्पं मरिचान्युशीरं
कोलस्य मध्यं च पिबेत् समानि ॥
शीतेन तोयेन बिसं मृणालं
क्षौद्रेण कृष्णां सितया च पथ्याम् ॥१७॥

The patient should drink nāgakeśara, marica, uśīra and kernel of badara fruit–all in equal parts with cold water and also stem and stalk of lotus similarly. Moreover, pippalī and harītakī should be taken with honey and sugar respectively.

कुर्याच्च नासावदनावरोधं
क्षीरं पिबेद्वाऽप्यथ मानुषीणाम् ॥

मूर्च्छां प्रसक्तां तु शिरोविरेकै-
र्जयेदभीक्ष्णं वमनैश्च तीक्ष्णैः ॥१८॥

Nostrils and mouth should be closed, or one should drink human milk. The frequent attacks of fainting should be controlled with intense head–evacuation and emetics applied now and again.

हरीतकीक्वाथशृतं घृतं वा
धात्रीफलानां स्वरसैः कृतं वा ॥
द्राक्षासितादाडिमलाजवन्ति
शीतानि नीलोत्पलपद्मवन्ति ॥१९॥
पिबेत् कषायाणि च गन्धवन्ति
पित्तज्वरं यानि शमं नयन्ति ॥

Ghṛta processed with decoction of harītakī or juice of āmalaka fruits is useful. Besides, extracts which are indicated in paittika fever such as cooling, fragrant and added with drākṣā, śarkarā, dāḍima and parched paddy and also with nīlotpala and kamala.

Gandhavanti–fragrant, added with aromatics.

प्रभूतदोषस्तमसोऽतिरेकात्
संमूर्च्छितो नैव विबुध्यते यः ॥२०॥
संन्यस्तसंज्ञो भृशदुश्चिकित्स्यो
ज्ञेयस्तदा बुद्धिमता मनुष्यः ॥

If the patient, due to excessive doṣa and tamas, does not regain consciousness after fainting, it should be known by the wise as '*saṃnyāsa*' (coma) which is highly difficult to treat.

यथाऽऽमलोष्टं सलिले निषिक्तं
समुद्धरेदाश्वविलीनमेव ॥२१॥
तद्वच्चिकित्सेत्त्वरया भिषक्त-
मस्वेदनं मृत्युवशं प्रयातम् ॥

As a raw clod sinking in water is taken out quickly before it is dissolved, the physician should treat immediately the patient who has no perspiration and gone into the clutches of death.

तीक्ष्णाञ्जनाभ्यञ्जनधूमयोगै-
स्तथा नखाभ्यन्तरतोत्रपातैः ॥२२॥

वादित्रगीतानुनयैरपूर्वै-
र्विघट्टनैर्गुप्तफलावघर्षैः ॥

The patient of coma should be treated with irritant collyrium, massage and smoking; pricking nail–beds with needles, melodious instrumental and vocal music and consolation, producing various types of movement in body and rubbing fruits of kapikacchū.

Guptaphalāvagharṣaiḥ–some interpret as pressing the testicles. Others read '*vismāpanaiḥ*' in place of '*vighaṭṭanaiḥ*'.

आभिः क्रियाभिश्च न लब्धसंज्ञः
सानाहलालाश्वसनश्च वर्ज्यः ॥२३॥

If, with these measures, consciousness is not revived and the patient develops hardness of bowels, salivation and dyspnoea he should be discarded.

प्रबुद्धसंज्ञं वमनानुलोम्यै-
स्तीक्ष्णैर्विशुद्धं लघुपथ्यभुक्तम् ॥
फलत्रिकैश्चित्रकनागराढ्यै-
स्तथाऽश्मजाताज्जतुनः प्रयोगैः ॥
सशर्करैर्मासमुपक्रमेत
विशेषतो जीर्णघृतं स पाय्यः ॥२४॥

In case the patient regains consciousness, he should be evacuated with drastic emesis and purgation followed by intake of light and wholesome food. Then he should use formulations of śilājatu impregnated with triphalā, citraka and śuṇṭhī and mixed with sugar for a month. Particularly, he should drink (ten years) old ghee.

यथास्वं च ज्वरघ्नानि कषायाण्युपयोजयेत् ॥
सर्वमूर्च्छापरीतानां विषजायां विषापहम् ॥२५॥

According to doṣa, in all types of fainting, anti-pyretic decoctions should be used. In that caused by poison, anti–poisonous remedy should be applied.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे मूर्च्छाप्रतिषेधो नाम (अष्टमोऽध्यायः, आदितः) षट्चत्वारिंशोऽध्यायः ॥४६॥

Thus ends the forty sixth chapter on treatment of mūrcchā (fainting) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

सप्तचत्वारिंशोऽध्यायः
Chapter XLVII

अथातः पानात्ययप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of pānātyaya (alcoholism).

As propounded by Lord Dhanvantari.

मद्यमुष्णं तथा तीक्ष्णं सूक्ष्मं विशदमेव च ॥
रूक्षमाशुकरं चैव व्यवायि च विकाशि च ॥३॥

Wine is hot, sharp, minute, non-slimy, rough, immediately acting, absorbed immediately and loosens the joints.

औष्ण्याच्छीतोपचारं तत्तैक्ष्ण्याद्धन्ति मनोगतिम् ॥
विशत्यवयवान् सौक्ष्म्याद्वैशद्यात्कफशुक्रनुत् ॥४॥
मारुतं कोपयेद्रौक्ष्यादाशुत्वाच्चाशुकर्मकृत् ॥
हर्षदं च व्यवायित्वाद्विकाशित्वाद्विसर्पति ॥५॥

By hotness it counteracts cooling measures, by sharpness it obstructs the movements of mind, by minuteness it permeates into the organs, by non-sliminess it diminishes kapha and semen, by roughness it aggravates vāta, by immediately acting property it acts emergently, because of being absorbed quickly it exhilarates and due to causing looseness it spreads.

तदम्लं रसतः प्रोक्तं लघु रोचनदीपनम् ॥
केचिल्लवणवर्ज्यांस्तु रसानत्रादिशन्ति हि ॥६॥

It is sour in taste, light, relishing and appetiser. Some admit all the tastes therein except salty.

Sour taste is predominant but there are also other five tastes as subsidiary ones.

स्निग्धैस्तदन्नैर्मांसैश्च भक्ष्यैश्च सह सेवितम् ॥
भवेदायुःप्रकर्षाय बलायोपचयाय च ॥७॥

काम्यता मनसस्तुष्टिर्धैर्यं तेजोऽतिविक्रमः ॥
विधिवत् सेव्यमाने तु मद्ये सन्निहिता गुणाः ॥८॥

If taken with food, meat and other edibles, it promotes life-span, strength and development, charm, contentment, patience, lustre, valour–these qualities are produced by wine if used properly.

तदेवानन्नमज्ञेन सेव्यमानममात्रया ॥
कायाग्निना ह्यग्निसमं समेत्य कुरुते मदम् ॥९॥

The same, like fire, used by the ignorant on empty stomach and in improper quantity produces intoxication by joining with digestive fire.

मदेन करणानां तु भावान्यत्वे कृते सति ॥
निगूढमपि भावं स्वं प्रकाशीकुरुतेऽवशः ॥१०॥

Due to intoxication, the nature of mind and sense organs is deranged and as such the person expresses even his secret ideas helplessly.

त्र्यवस्थश्च मदो ज्ञेयः पूर्वो मध्योऽथ पश्चिमः ॥
पूर्वे वीर्यरतिप्रीतिहर्षभाष्यादिवर्धनम् ॥११॥
प्रलापो मध्यमे मोहो युक्तायुक्तक्रियास्तथा ॥
विसंज्ञः पश्चिमे शेते नष्टकर्मक्रियागुणः ॥१२॥

Intoxication has three stages–initial, middle and final.

In initial stage, there is stimulation of energy, sporting, pleasure, contentment, speech etc.

In middle stage, delirium and mental confusion appear and the person sometimes perofrms rational and at others irrational acts.

In final stage, he lies down losing consciousness, actions and their effects.

Kriyāguṇaḥ–effects of actions, here the word '*guṇa*' is in the sense of effect.

Some read as follows—

"बुद्धिस्मृतिप्रीतिकरः सुखश्च पानान्ननिद्रारुचिवृद्धिहेतुः। संपाठगीतस्वरवर्धनश्च प्रोक्तोऽतिरम्यः प्रथमो मदो हि।। अव्यक्तबुद्धिस्मृतिवाग्विचेष्टः सोन्मत्तलीलाकृतिरप्रशान्तः। आलस्यनिद्राभिहतो मुहुश्च मध्येन मत्तः पुरुषो मदेन।। गच्छेदगम्यां न गुरूंश्च मन्येत् खादेदभक्ष्याणि च नष्टसंज्ञः। ब्रूयाच्च गुह्यानि हृदि स्थितानि मत्तो मदेन प्रवरेण मर्त्यः।।'इति।।

Either of the two should be read, not both.

श्लैष्मिकानल्पपित्तांश्च स्निग्धान्मात्रोपसेविनः ॥
पानं न बाधतेऽत्यर्थं विपरीतांस्तु बाधते ॥१३॥

Alcoholic drink does not affect much those who are predominant in kapha, with little pitta, uncted and drink in measured quantity whereas it affects markedly the opposite ones.

Viparītān–opposite ones who have excess of pitta, are rough and drink in excessive quantity.

निर्भक्तमेकान्तत एव मद्यं
निषेव्यमाणं मनुजेन नित्यम् ॥
उत्पादयेत् कष्टतमान् विकारा-
नापादयेच्चापि शरीरभेदम् ॥१४॥

If wine is used constantly alone and without food, it produces severe disorders and even destroys the body.

क्रुद्धेन भीतेन पिपासितेन
शोकाभितप्तेन बुभुक्षितेन ॥
व्यायामभाराध्वपरिक्षतेन
वेगावरोधाभिहतेन चापि ॥१५॥
अत्यम्लभक्ष्यावततोदरेण
साजीर्णभुक्तेन तथाऽबलेन ॥
उष्णाभितप्तेन च सेव्यमानं
करोति मद्यं विविधान् विकारान् ॥१६॥

Wine used regularly by angry, afraid, thirsty, aggrieved, hungry, afflicted with physical exertion, load-carrying and wayfaring, one suffering from suppression of urges, with distended abdomen by taking sour food excessively, eating during indigestion, debiliated and exposed to heat produces various disorders.

पानात्ययं परमदं पानाजीर्णमथापि वा ॥
पानविभ्रममुग्रं च तेषां वक्ष्यामि लक्षणम् ॥१७॥

(These disorders are)–alcoholism, excessive intoxication, alocoholic indigestion and severe complicated alcoholism–their features will be described further.

स्तम्भाङ्गमर्दहृदयग्रहतोदकम्पाः
पानात्ययेऽनिलकृते शिरसो रुजश्च ॥
स्वेदप्रलापमुखशोषणदाहमूर्च्छाः
पित्तात्मके वदनलोचनपीतता च ॥१८॥
श्लेष्मात्मके वमथुशीतकफप्रसेकाः
सर्वात्मके भवति सर्वविकारसंपत् ॥

In vātika *pānātyaya* (alcoholism), there are stiffness, body-ache, cardiac distress, pricking pain, trembling and headache.

In that caused by pitta, there are perspiration, delirium, dryness of mouth, burning sensation, fainting and yellowishness in face and eyes.

Vomiting, shivering and excessive salivation are found in that caused by kapha.

In that caused by all doṣas, all the symptoms are present.

ऊष्माणमङ्गगुरुतां विरसाननत्वं
श्लेष्माधिकत्वमरुचिं मलमूत्रसङ्गम् ॥१९॥
लिङ्गं परस्य तु मदस्य वदन्ति तज्ज्ञा-
स्तृष्णां रुजां शिरसि सन्धिषु चापि भेदम् ॥

Experts mention the features of *paramada* (excessive intoxication) as follows–heat, heaviness in body, tastelessness in mouth, excess of mucus, anorexia, retention of faeces and urine, thirst, headache and pain in joints.

The three disorders–paramada etc. are caused by three doṣas jointly and as such separate symptoms of vātika etc. are not described.

आध्मानमुद्गिरणमम्लरसो विदाहो-
ऽजीर्णस्य पानजनितस्य वदन्ति लिङ्गम् ॥२०॥
ज्ञेयानि तत्र भिषजा सुविनिश्चितानि
पित्तप्रकोपजनितानि च कारणानि ॥

Flatulence, vomiting, sourness and burning–these are symptoms of *pānājīrṇa* (alcoholic indigestion). Moreover, other positive symptoms of the aggravation of pitta should also be known by the physician.

हृद्गात्रतोदवमथुज्वरकण्ठधूम-
मूर्च्छाकफस्रवणमूर्धरुजो विदाहः ॥२१॥

द्वेषः सुरान्नविकृतेषु च तेषु तेषु
तं पानविभ्रममुशन्त्यखिलेन धीराः ॥

Pricking pain in cardiac region and body parts, vomiting, fever, fuming in throat, fainting, salivation, headache, burning and aversion to different preparations of wine and food–all these symptoms are found in *pānavibhrama* (complicated alcoholism).

हीनोत्तरौष्ठमतिशीतममन्ददाहं
तैलप्रभास्यमतिपानहतं विजह्यात् ॥२२॥
जिह्वौष्ठदन्तमसितं त्वथवाऽपि नीलं
पीते च यस्य नयने रुधिरप्रभे च ॥

The patient of alcoholism should be discarded who has thinner upper lip, is excessively cold, with severe burning sensation, face glistening like oil, black or blue tongue, lips and teeth and eyes yellow or red-shot.

हिक्काज्वरौ वमथुवेपथुपार्श्वशूलाः
कासभ्रमावपि च पानहतं भजन्ते ॥२३॥

Hiccough, fever, vomiting, trembling, pain in sides, cough and giddiness–these complications arise in alcoholism.

तेषां निवारणमिदं हि मयोच्यमानं
व्यक्ताभिधानमखिलेन विधिं निबोध ॥

Now listen to me all about procedures of treatment described clearly.

मद्यं तु चुक्रमरिचार्द्रकदीप्यकुष्ठ-
सौवर्चलायुतमलं पवनस्य शान्त्यै ॥२४॥
पृथ्वीकदीप्यकमहौषधहिङ्गुभिर्वा
सौवर्चलेन च युतं वितरेत् सुखाय ॥

To pacify vāta, (in vātika alcoholism), wine mixed with vinegar, marica, ārdraka, yavānī, kuṣṭha and sauvarcala or with pṛthvīkā, yavānī, śuṇṭhī, hiṅgu and sauvarcala should be given. It provides relief.

आम्रातकाम्रफलदाडिममातुलुङ्गैः
कुर्याच्छुभान्यपि च षाडवपानकानि ॥२५॥
सेवेत वा फलरसोपहितान् रसादी-
नानूपवर्गपिशितान्यपि गन्धवन्ति ॥

Or efficacious ṣāḍavas and syrups prepared with fruits of āmra, āmrātaka, dāḍima and mātuluṅga should be given. Or the the patient should use meat-soup etc. mixed with (mātuluṅga) fruit juice and also meat of marshy animals added with flavouring agents.

पित्तात्मके मधुरवर्गकषायमिश्रं
मद्यं हितं समधुशर्करमिष्टगन्धम् ॥२६॥

In paittika type, wine mixed with decoction of sweet group (of drugs), added with honey and sugar and of good flavour is wholesome.

Madhuravargaḥ–sweet group of drugs–kākolyādi group except guḍūcī on the basis of other treatises; *iṣṭagandham*–well flavoured with elā, tvak, patra etc.

पीत्वा च मद्यमपि चेक्षुरसप्रगाढं
निःशेषतः क्षणमवस्थितमुल्लिखेच्च ॥
लावैणतित्तिरिरसांश्च पिबेदनम्लान्
मौद्गान् सुखाय सघृतान् ससितांश्च यूषान् ॥२७॥

The patient, after drinking wine mixed with plenty of sugarcane juice and staying for a while, should vomit it completely. Thereafter, he should take un-soured soup of quail, black deer and partridge and also soup of green gram mixed with ghee and sugar.

Some read '*maudgān saśarkaraghṛtān sa hitāya yūṣān*'.

पानात्यये कफकृते कफमुल्लिखेच्च
मद्येन बिम्बिविदुलोदकसंयुतेन ॥
सेवेत तिक्तकटुकांश्च रसानुदारान्
यूषांश्च तिक्तकटुकोपहितान् हिताय ॥२८॥

In alcoholism caused by kapha, kapha should be vomited by taking wine mixed with decoction of bimbī and vidula. Then the patient should use meat-soup of wild animals processed with bitters and pungents and also vegetarian soup processed with the same.

पथ्यं यवान्नविकृतानि च जाङ्गलानि
श्लेष्मघ्नमन्यदपि यच्च निरत्ययं स्यात् ॥

In this condition, various edibles of barley and meat of wild animals are wholesome and also other kapha-alleviating remedy which is free from adverse effects.

कुर्याच्च सर्वमथ सर्वभवे विधानं
द्वन्द्वोद्भवे द्वयमवेक्ष्य यथाप्रधानम् ॥२९॥

In alcoholism caused by all doṣas, remedies prescribed for each doṣa should be applied. Similarly, in that caused by two doṣas jointly measures should be adopted (in both cases) according to predominance of doṣa.

सामान्यमन्यदपि यच्च समग्रमग्र्यं
वक्ष्यामि यच्च मनसो मदकृत् सुखं च ॥

Hereafter I will describe the other recipes which are generally excellent and, at the same time, intoxicating and pleasing.

त्वङ्नागपुष्पमगधैलमधूकधान्यैः
श्लक्ष्णैरजाजिमरिचैश्च कृतं समांशैः ॥३०॥
पानं कपित्थरसवारिपरूषकाढ्यं
पानात्ययेषु विधिवत्स्रुतमम्बरान्ते ॥
ह्रीबेरपद्मपरिपेलवसंप्रयुक्तैः
पुष्पैर्विलिप्य करवीरजलोद्भवैश्च ॥३१॥
पिष्टैः सपद्मकयुतैरपि सारिवाद्यैः
सेकं जलैश्च वितरेदमलैः सुशीतैः ॥
त्वक्पत्रचोचमरिचैलभुजङ्गपुष्प-
श्लेष्मातकप्रसववल्कगुडैरुपेतम् ॥३२॥
द्राक्षायुतं हृतमलं मदिरामयार्तै-
स्तत्पानकं शुचि सुगन्धि नरैर्निषेव्यम् ॥
पिष्ट्वा पिबेच्च मधुकं कटुरोहिणीं च
द्राक्षां च मूलमसकृत् त्रपुषीभवं यत् ॥३३॥
कार्पासिनीमथ च नागबलां च तुल्यां
पीत्वा सुखी भवति साधु सुवर्चलां च ॥

Syrup prepared with fine powders of tvak, nāgakeśara, pippalī, elā, madhūka, dhānyaka, jīraka and marica–all in equal parts–mixed with juice of kapittha, hrībera and parūṣaka and strained through a piece of cloth is useful in alcoholism.

Paste of pounded flowers of karavīra and lotus mixed with hrībera, padmaka and kaivartamustaka should be applied and also of sārivādi drugs mixed with padmaka followed by bath with pure cold water.

Alcoholic patients should use clean and fragrant syrup prepared with tvak, patra, coca, marica, elā, nāgapuṣpa; flowers and bark of śleṣmātaka, jaggery and drākṣā and strained properly.

The patient should drink after pounding 1. madhuka, kaṭukā, drākṣā and the root of trapuṣī and 2. kārpāsinī, nāgabalā and suvarcalā in equal quantity. Thus he becomes happy.

Kārttikakuṇḍa takes priyaṅgvādi group with padmaka by '*sapadmakayutaiḥ*'.

काश्मर्यदारुविडदाडिमपिप्पलीषु
द्राक्षान्वितासु कृतमम्बुनि पानकं यत् ॥३४॥
तद्बीजपूरकरसायुतमाशु पीतं
शान्तिं परां परमदे त्वचिरात् करोति ॥

Intake of syrup prepared in water with kāśmarya (fruit), devadāru, biḍa, dāḍima, pippalī and drākṣā and added with juice of bijapūraka provides immediate relief in *paramada* (excessive intoxication).

द्राक्षासितामधुकजीरकधान्यकृष्णा-
स्वेवं कृतं त्रिवृतया च पिबेत्तथैव ॥३५॥
सौवर्चलायुतमुदाररसं फलाम्लं
भार्गीश्रृतेन च जलेन हितोऽवसेकः ॥३६॥

The patient (of excessive intoxication) should take syrup prepared with drākṣā, śarkarā, madhuka, jīraka, dhānyaka and pippalī or with trivṛt alone. He should take, in diet, meat-soup of wild animals mixed with sour fruits and a bit of sauvarcala. He should take bath with water processed with bhārgī.

इक्ष्वाकुधामार्गववृक्षकाणि
काकाह्वयोदुम्बरिकाश्च दुग्धे ॥
विपाच्य तस्याञ्जलिना वमेद्धि
मद्यं पिबेच्चाह्नि गते त्वजीर्णे ॥३७॥

The patient of *pānājīrṇa* (alcoholic indigestion) should vomit after taking one kuḍava (160 ml.) of milk cooked with tiktālābū, dhāmārgava, indrayava and kākodumbarikā and then, when the day is over, should drink wine.

Gate tvajīrṇe–others interpret as 'when indigestion is removed'.

त्वक्पिप्पलीभुजगपुष्पविडैरुपेतं
सेवेत हिङ्गुमरिचैलयुतं फलाम्लम् ॥
उष्णाम्बुसैन्धवयुतास्त्वथवा विडत्वक्-
चव्यैलहिङ्गुमगधाफलमूलशुण्ठीः ॥३८॥
हृद्यैः खडैरपि च भोजनमत्र शस्तं

He should take wine mixed with tvak, pippalī, nāgakeśara and biḍa or with hiṅgu, marica and elā soured with fruits (pomegranate etc.).

Or he should take biḍa, tvak, cavya, elā, hiṅgu, pippalī, pippalīmūla and śuṇṭhī with warm water mixed with saindhava. He should take food with delicious khaḍas.

Some read '*madyaiḥ*' in place of '*hṛdyaiḥ*' and others '*phalaiḥ*' in place of '*khaḍaiḥ*'.

द्राक्षाकपित्थफलदाडिमपानकं यत् ॥
तत् पानविभ्रमहरं मधुशर्कराढ्य-
माम्रातकोलरसपानकमेव चापि ॥३९॥
खर्जूरवेत्रककरीरपरूषकेषु
द्राक्षात्रिवृत्सु च कृतं ससितं हिमं वा ॥
श्रीपर्णियुक्तमथवा तु पिबेदिमानि
यष्ट्याह्वयोत्पलहिमाम्बुविमिश्रितानि ॥४०॥
क्षीरिप्रवालबिसजीरकनागपुष्प-
पत्रैलवालुसितसारिवपद्मकानि ॥
आम्रातभव्यकरमर्दकपित्थकोल-
वृक्षाम्लवेत्रफलजीरकदाडिमानि ॥४१॥

Syrup made of drākṣā, kapittha, phala (mātuluṅga fruits etc.) and dāḍima mixed with plenty of honey and sugar or that made of juices of āmrāta and kola alleviates *pānavibhrama* (complicated alcoholism). Cold syrup prepared with kharjūra, vetra, karīra, parūṣaka, drākṣā and trivṛt mixed with gambhārī and sugar should be taken.

Or the patient should drink young leaves of milky trees, lotus stem, jīraka, nāgakeśara, patra, elavāluka, śarkarā, sārivā, padmaka, āmrāta, bhavya, karamarda, kapittha, kola, vṛkṣāmla, vetraphala, jīraka and dāḍima mixed with cold water containing madhuka and nīlotpala.

सेवेत वा मरिचजीरकनागपुष्प-
त्वक्पत्रविश्वचविकैलयुतान् रसांश्च ॥
सूक्ष्माम्बरस्त्रुतहिमांश्च सुगन्धिगन्धान्
पानोद्भवान्नुदति सप्तगदानशेषान् ॥४२॥

Or he should use meat-soups mixed with marica, jīraka, nāgakeśara, tvak, patra, śuṇṭhī, cavikā and elā, strained through a fine cloth, cold and with pleasant aroma. It alleviates completely the seven disorders caused by alcoholic drink.

पञ्चेन्द्रियार्थविषया मृदुपानयोगा
हृद्याः सुखाश्च मनसः सततं निषेव्याः ॥
पानात्ययेषु विकटोरुनितम्बवत्यः
पीनोन्नतस्तनभरानतमध्यदेशाः ॥४३॥
प्रौढाः स्त्रियोऽभिनवयौवनपीनगात्र्यः
सेव्याश्च पञ्चविषयातिशयस्वभावाः ॥४४॥

In case of alcoholism, objects of five senses and mild drinks which are agreeable and pleasing to mind should always be used.

Moreover, adept women with plump thighs and buttocks, corpulent and raised breasts, thin waist, fresh youthfulness and corpulent body parts and who, by nature, indulge in performances relating to five senses should be entertained with.

पिबेद्रसं पुष्पफलोद्भवं वा
सितामधूकत्रिसुगन्धियुक्तम् ॥
संचूर्ण्य संयोज्य च नागपुष्पै-
रजाजिकृष्णामरिचैश्च तुल्यैः ॥४५॥

Or juice of kūṣmāṇḍa mixed with sugar, madhūka and trijātaka and powders of nāgakeśara, jīraka, pippalī and marica–each in equal quantity–should be taken.

वर्षाभूयष्ट्याह्वमधूकलाक्षा-
त्वक्कर्बुदाराङ्कुरजीरकाणि ॥
द्राक्षां च कृष्णामथ केशरं च
क्षीरे समालोड्य पिबेत् सुखेप्सुः ॥४६॥

One desirous of health and happiness should drink milk mixed with punarnavā, madhuyaṣṭī, madhūka, lākṣā tvak, leaf-buds of kāñcanāra, jīraka, drākṣā, pippalī and nāgakeśara.

भवेच्च मद्येन तु येन पातितः
प्रकामपीतेन सुरासवादिना ॥
तदेव तस्मै विधिवत् प्रदापये-
द्विपर्यये भ्रंशमवश्यमृच्छति ॥४७॥

By which wine, surā, āsava etc. taken in excessive quantity the person gets intoxicated, the same should be given to him in proper way otherwise he gets afflicted definitely.

यथा नरेन्द्रोपहतस्य कस्यचि-
द्भवेत् प्रसादस्तत एव नान्यतः ॥
ध्रुवं तथा मद्यहतस्य देहिनो
भवेत् प्रसादस्तत एव नान्यतः ॥४८॥

As a person penalised by king can be pardoned only by him and none else, that afflicted by wine gets relief with the same and nothing else.

विच्छिन्नमद्यः सहसा योऽतिमद्यं निषेवते ॥
तस्य पानात्ययोद्दिष्टा विकाराः संभवन्ति हि ॥४९॥

After a long interval of abstenance, if one drink wine suddenly in excessive quantity, he falls prey to disorders relating to alcoholism.

Disorders relating to alcoholism–*dhvaṃsaka* etc. as said in other treatise—

"विच्छिन्नमद्यः सहसा योऽतिमद्यं निषेवते। भवेतां मारुतात् कष्टौ तस्य ध्वंसकविक्षयौ।।" इत्यादि।।

मद्यस्याग्नेयवायव्यौ गुणावम्बुवहानि तु ॥
स्रोतांसि शोषयेयातां तेन तृष्णोपजायते ॥५०॥

The properties of wine relating to agni and vāyu (sharp and rough) cause dryness in water-carrying channels and thus thirst is produced.

पाटलोत्पलकन्देषु मुद्गपर्ण्यां च साधितम् ॥
पिबेन्मागधिकोन्मिश्रं तत्राम्भो हिमशीतलम् ॥५१॥

In this case, water processed with pāṭalā, utpala (tuber) and mudgaparṇī and made ice-cold should be used for drinking after mixing pippalī powder.

सर्पिस्तैलवसामज्जं दधिभृङ्गरसैर्युतम् ॥
क्वाथेन बिल्वयवयोः सर्वगन्धैश्च पेषितैः ॥५२॥
पक्वमभ्यञ्जने श्रेष्ठं

Ghee, oil, fat and marrow cooked with curd, bhṛṅgarāja juice and decoction of bilva and barley along with paste of all aromatics is very useful for massage.

Sarvagandhāḥ–all aromatics read under elādi group; for cooking ghee etc. each liquid should be four times and the paste one-fourth the sneha. Some read '*dugdha*' in place of '*majjā*'.

सेके क्वाथश्च शीतलः ॥

For sprinkling, cold decoction should be used.

Kvāthaśca śītalaḥ–decoction of sweet and cold drugs made icy cold.

रसवन्ति च भोज्यानि यथास्वमवचारयेत् ॥५३॥
पानकानि सुशीतानि हृद्यानि सुरभीणि च ॥

Tasteful food preparations should be given according to doṣa. Well cooled, agreeable and fragrant syrups should also be given.

Pānakāni–syrups made of drākṣā, dāḍima etc.; *surabhīṇi*–fragrant, added with camphor etc.

त्वचं प्राप्तस्तु पानोष्मा पित्तरक्ताभिमूर्च्छितः ॥
दाहं प्रकुरुते घोरं पित्तवत्तत्र भेषजम् ॥५४॥

When the heat of drinking (wine) combined with pitta and rakta reaches skin, it produces severe burning sensation. It should be treated like pitta.

Some read '*madyoṣmā*' in place of '*pānoṣmā*'.

शीतं विधानमत ऊर्ध्वमहं प्रवक्ष्ये
दाहप्रशान्तिकरमृद्धिमतां नराणाम् ॥
तत्रादितो मलयजेन हितः प्रदेह-
श्चन्द्रांशुहारतुहिनोदकशीतलेन ॥५५॥
शीताम्बुशीतलतरैश्च शयानमेनं
हारैर्मृणालवलयैरबलाः स्पृशेयुः ॥
भिन्नोत्पलोज्जवलहिमे शयने शयीत
पत्रेषु वा सजलबिन्दुषु पद्मिनीनाम् ॥५६॥

Hereafter I shall describe the cooling measures particularly in respect of wealthy persons which relieve burning sensation.

At the outset, a thin paste of sandal should be applied cooling like moon-beam, garland and ice-water. While the person is lying down women should

contact him with garlands and circles of lotus-stalk profusely cooling like cold water; or he should sleep on bed clean and cooling like blossomed water lily or on leaves of lotus decked with water drops.

आसादयन् पवनमाहृतमङ्गनाभिः
कह्लारपद्मदलशैवलसंचयेषु ॥
कान्तैर्वनान्तपवनैः परिमृश्यमानः
शक्तश्चरेद्भवनकाननदीर्घिकासु ॥५७॥

Enjoying the air fanned by woman, he should sleep on layers of lily, lotus and śaivāla and, if capable, should make stroll in garden and staired well touched by charming breeze of groves.

Others read as '*śītaiḥ jalāntapavanaiḥ parimṛjyamānaḥ prītaḥ*'.

दाहाभिभूतमथवा परिषेचयेत्तु
लामज्जकाम्बुरुहचन्दनतोयतोयैः ॥
विस्त्रावितां हृतमलां नववारिपूर्णां
पद्मोत्पलाकुलजलामधिवासिताम्बुम् ॥५८॥
वापीं भजेत हरिचन्दनभूषिताङ्गः
कान्ताकरस्पृशनकर्कशरोमकूपः ॥

One afflicted with burning sensation should be sprinkled with decoction of lāmajjaka, lotus, candana and bālaka. He also, having been pasted with sandal, should enjoy with horripilating touch of the charming woman, the staired well which has been drained, cleansed, filled with fresh water, full of lotus and lily flowers and having perfumed water.

तत्रैनमम्बुरुहपत्रसमैः स्पृशन्त्यः
शीतैः करोरुवदनैः कठिनैः स्तनैश्च ॥५९॥
तोयावगाहकुशला मधुरस्वभावाः
संहर्षयेयुरबलाः सुकलैः प्रलापैः ॥

There the women of sweet nature and adept in dipping bath should exhilarate him with melodious voices while touching him with lotus-like cooling hands, thighs, face and hard breasts.

धारागृहे प्रगलितोदकदुर्दिनाभे
क्लान्तः शयीत सलिलानिलशीतकुक्षौ ॥६०॥

गन्धोदकैः सकुसुमैरुपसिक्तभूमौ
पत्राम्बुचन्दनरसैरुपलिप्तकुड्ये ॥
जात्युत्पलप्रियककेशरपुण्डरीक-
पुन्नागनागकरवीरकृतोपचारे ॥६१॥
तस्मिन् गृहे कमलरेण्वरुणे शयीत
यत्नाहृतानिलविकम्पितपुष्पदाम्नि ॥

The exhausted patient should sleep in a house furnished with fountains showering water-streams as in rainy season and having cool interior with moist air, its floor sprinkled with fragrant water mixed with flowers; the walls pasted with decoction of patra, bālaka and candana and decorated with flowers of jātī, utpala, bījaka, bakula, kamala, punnāga, nāgakeśara and karavīra. He should sleep in this house being reddish with lotus stamens and with flower garlands shaking with fanned air.

हेमन्तविन्ध्यहिमवन्मलयाचलानां
शीताम्भसां सकदलीहरितद्रुमाणाम् ॥६२॥
उद्भिन्ननीलनलिनाम्बुरुहाकराणां
चन्द्रोदयस्य च कथाः श्रृणुयान्मनोज्ञाः ॥
म्लानं प्रतान्तमनसं मनसोऽनुकूलाः
पीनस्तनोरुजघना हरिचन्दनाङ्ग्यः ॥६३॥
ता एनमार्द्रवसनाः सह संविशेयुः
श्लिष्ट्वाऽबलाः शिथिलमेखलहारयष्ट्यः ॥६४॥

He should listen pleasant talks about winter season, mountain ranges of Vindhya, Himālayas and Malaya; cold water, green plants including those of banana; ponds with blossomed blue water lily and lotus.

The favourite women having corpulent breasts, thighs and hips, pasted with sandal, with wet cloth and loosened girdle and garlands should sleep with such depressed and afflicted person embracing him tightly.

हर्षयेयुर्नरं नार्यः स्वगुणै रहसि स्थिताः ॥
ताः शैत्याच्छमयेयुश्च पित्तपानात्ययान्तरम् ॥६५॥

Women staying in secluded place should exhilarate the patient with their (pleasing) acts and thus should pacify, due to cooling nature, pitta and the distress of drinking.

तृड्दाहरक्तपित्तेषु कार्योऽयं भेषजक्रमः ॥
सामान्यतो विशेषं तु शृणु दाहेष्वशेषतः ॥६६॥

This treatment should be applied generally in cases of thirst, burning sensation and intrinsic haemorrhage. Now listen the specific treatment of burning sensation completely.

कृत्स्नदेहानुगं रक्तमुद्रिक्तं दहति ह्यति ॥
संचूष्यते दह्यते च ताम्राभस्ताम्रलोचनः ॥६७॥
लोहगन्धाङ्गवदनो वह्निनेवावकीर्यते ॥
तं विलङ्घ्य विधानेन संसृष्टाहारमाचरेत् ॥६८॥
अप्रशाम्यति दाहे च रसैस्तृप्तस्य जाङ्गलैः ॥
शाखाश्रया यथान्यायं रोहिणीर्व्यधयेत् सिराः ॥६९॥

Aggravated blood circulating the entire body produces severe burning sensation due to which the patient with coppery lustre and eyes has sucking pain and burning sensation, body and mouth with metallic smell feels as if strewn with burning charcoal.

After lightening measures, he should be managed with diet in prescribed order. If still burning sensation is not relieved, he should be fed with meat-soup of wild animals and then rohiṇī veins situated in extremities should be punctured according to prescribed method.

पित्तज्वरसमः पित्तात् स चाप्यस्य विधिर्हितः ॥

Burning sensation caused by pitta is similar to pittika fever and should also be treated like that.

तृष्णानिरोधादब्धातौ क्षीणे तेजः समुद्धतम् ॥७०॥
सबाह्याभ्यन्तरं देहं दहेद्वै मन्दचेतसः ॥
संशुष्कगलताल्वोष्ठो जिह्वां निष्कृष्य चेष्टते ॥७१॥

When, due to suppression of thirst, body fluid is depleted, the heat of aggravated pitta produces burning sensation in entire body, externally and internally, the patient with dull consciousness, suffers from extreme drynes of throat, palate and lips and throws his limbs at random while protruding his tougue.

तत्रोपशमयेत्तेजस्त्वब्धातुं च विवर्धयेत् ॥
पाययेत् काममम्भश्च शर्कराढ्यं पयोऽपि वा ॥७२॥

शीतमिक्षुरसं मन्थं वितरेच्चेरितं विधिम् ॥

In this case, the heat of pitta should be pacified and body fluid should be increased. For this, plenty of cold water or milk mixed with sugar, sugarcane juice and churned drink should be given to drink. Besides, the measures prescribed for paittika fever should be adopted.

असृजा पूर्णकोष्ठस्य दाहो भवति दुःसहः ॥७३॥
विधिः सद्योव्रणीयोक्तस्तस्य लक्षणमेव च ॥

When abdominal cavity is filled with blood, unbearable burning sensation arises. Its features and treatment are as mentioned under accidental wounds.

धातुक्षयोक्तो यो दाहस्तेन मूर्च्छातृषान्वितः ॥७४॥
क्षामस्वरः क्रियाहीनो भृशं सीदति पीडितः ॥
रक्तपित्तविधिस्तस्य हितः स्निग्धोऽनिलापहः ॥७५॥

Due to burning sensation caused by wasting of dhātus, the patient suffers from fainting and thirst, his voice becomes feeble, activities lessened and is afflicted with severe malaise.

In this case, the treatment as prescribed for intrinsic haemorrhage should be adopted particularly unctuous and vāta–alleviating.

क्षतजेनाश्नतश्चान्यः शोचतो वाऽप्यनेकधा ॥
तेनान्तर्दह्यतेऽत्यर्थं तृष्णामूर्च्छाप्रलापवान् ॥७६॥
तमिष्टविषयोपेतं सुहृद्भिरभिसंवृतम् ॥
क्षीरमांसरसाहारं विधिनोक्तेन साधयेत् ॥७७॥

Another type arises by eating with blood or being aggrieved in various ways due to which there is excessive internal burning sensation, thirst, fainting and delirium.

Such patient should be provided with favourite sense objects, company of friends and diet of milk and meat-soups. Measures mentioned above should also be applied.

मर्माभिघातजोऽप्यस्ति स चासाध्यतमः स्मृतः ॥

There is also one caused by injury to vital spots which is regarded as the most incurable.

Some read as '*so'sādhyaḥ saptamo mataḥ*' in place of '*sa cāsādhyatamaḥ smṛtaḥ*' and enumerate these as follows 1. '*tvacaṃ prāptastu*' etc., 2. '*kṛtsnadehānugaṃ pittam*' etc., 3. '*tṛṣṇānirodhāt*' etc., 4. '*asṛjā pūrṇakoṣṭhasya*' etc., 5. '*dhātukṣayoktaḥ*' etc., 6. '*kṣatajenāśnataścānyaḥ*' etc. and 7. '*marmābhighātajaḥ*'.

सर्व एव च वर्ज्याः स्युः शीतगात्रेषु देहिषु ॥७८॥
(एवंविधो भवेद्यस्तु मदिरामयपीडितः ॥)

All these cases should be discarded if the body has become cold.

प्रशान्तोपद्रवे चापि शोधनं प्राप्तमाचरेत् ॥७९॥

When complications subside, proper evacuative measure should be applied.

Śodhanam–evacuative measure, in the present case, purgative. Others take emesis also which should be applied when pitta, the cause of disorder, has encroached the site of kapha.

सजीरकाण्यार्द्रकशृङ्गवेर-
सौवर्चलान्यर्धजलप्लुतानि ॥
मद्यानि हृद्यान्यथ गन्धवन्ति
पीतानि सद्यः शमयन्ति तृष्णाम् ॥८०॥

Drinking of agreeable and fragrant wines added with jīraka, ārdraka, śuṇṭhī and sauvarcala and diluted with half water overcomes thirst immediately.

जलप्लुतश्चन्दनभूषिताङ्गः
स्रग्वी सभक्तां पिशितोपदंशाम् ॥
पिबन् सुरां नैव लभेत रोगान्
मनोनुविघ्नं च मदं न याति ॥८१॥

One who drinks wine, after taking bath, applying paste of sandal on body and wearing garland, with food and eating meat does not get affectd with disorder and intoxication disturbing mind.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे मदात्ययप्रतिषेधो नाम (नवमोऽध्यायः, आदितः) सप्तचत्वारिंशोऽध्यायः ॥४७॥

Thus ends forty seventh chapter on treatment of pānātyaya (alcoholism) under Kāyacikitsātantra in Uttaratantra in Suśrutasaṃhitā.

अष्टचत्वारिंशोऽध्यायः
Chapter XLVIII

अथातस्तृष्णाप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of tṛṣṇā (polydipsia).

As propounded by Lord Dhanvantari.

सततं यः पिबेद्वारि न तृप्तिमधिगच्छति ॥
पुनः काङ्क्षति तोयं च तं तृष्णार्दितमादिशेत् ॥३॥

One who drinks water repeatedily but does not get satisfied and longs for water again should be diagnosed as suffering from *tṛṣṇā* (polydipsia).

संक्षोभशोकश्रममद्यपाना-
द्रूक्षाम्लशुष्कोष्णकटूपयोगात् ॥
धातुक्षयाल्लङ्घनसूर्यतापात्
पित्तं च वातश्च भृशं प्रवृद्धौ ॥४॥
स्रोतांसि संदूषयतः समेतौ
यान्यम्बुवाहीनि शरीरिणां हि ॥
स्रोतःस्वपां वाहिषु दूषितेषु
जायेत तृष्णाऽतिबला ततस्तु ॥५॥

By excessive movements, grief, exertion, drinking wine; use of rough, sour, dry, hot and pungent food; depletion of dhātus, desaturation and exposure to sun-heat, pitta and vāta get highly aggravated and combined together vitiate the water-carrying channels of the body and consequently severe thirst arises.

Ambuvāhīni srotāṃsi–water-carrying channels situated in tongue, throat and kloma (trachea) and also vessels carrying rasa.

तिस्रः स्मृतास्ताः क्षतजा चतुर्थी
क्षयात्तथाऽन्याऽऽमसमुद्भवा च ॥

स्यात् सप्तमी भुक्तनिमित्तजा तु
निबोध लिङ्गान्यनुपूर्वशस्तु ॥६॥

Thirst is of three types (caused by vāta, pitta and kapha), the fourth one due to wound, another due to wasting and also originated from āma and the seventh one caused by food. Now listen about the features one by one.

Though kapha by itself, due to watery nature, can not produce thirst, when aggravated it covers vāta and pitta and it is through them that causes thirst. The first four types are easily curable while those caused by loss of rasa and āma are difficult to cure; *kṣayāt*–wasting, loss of rasa (dehydration); *āmasamudbhavā*–caused by indigestion; *bhuktanimittajā ca*–due to unctuous food etc. Though in other treatises, five types of thirst are mentioned, here it is of seven types on the basis of different etiology and management.

ताल्वोष्ठकण्ठास्यविशोषदाहाः
संतापमोहभ्रमविप्रलापाः ॥
पूर्वाणि रूपाणि भवन्ति तासा-
मुत्पत्तिकालेषु विशेषतस्तु ॥७॥

Dryness and burning sensation in palate, lips, throat and mouth; heat, mental confusion, giddiness, incoherent speech–these are prodromal features of thirst which are observed particularly at the time of its manifestation.

शुष्कास्यता मारुतसंभवायां
तोदस्तथा शङ्खशिरःसु चापि ॥
स्रोतोनिरोधो विरसं च वक्त्रं
शीताभिरद्भिश्च विवृद्धिमेति ॥८॥

In vātika thirst, there are dryness of mouth, pricking pain in temples and head, obstruction in channels, tasteless mouth and increase by (intake of) cold water.

Srotonirodhaḥ–blocking of ear passage. Some read '*kṣāmāsyatā*' in place of '*śuṣkāsyatā*'; others read '*śaṅkhaśirogaleṣu*' in place of '*śaṅkhaśiraḥsu cāpi*'.

मूर्च्छाप्रलापारुचिवक्त्रशोषाः
पीतेक्षणत्वं प्रततश्च दाहः ॥
शीताभिकाङ्क्षा मुखतिक्तता च
पित्तात्मिकायां परिधूपनं च ॥९॥

Fainting, delirium, anorexia, dryness of mouth, yellow eyes, generalised burning sensation, liking for cold, bitterness in mouth and fuming–these are features of thirst caused by pitta.

कफावृताभ्यामनिलानलाभ्यां
कफोऽपि शुष्कः प्रकरोति तृष्णाम् ॥
निद्रा गुरुत्वं मधुरास्यता च
तयाऽर्दितः शुष्यति चातिमात्रम् ॥१०॥
कण्ठोपलेपो मुखपिच्छिलत्वं
शीतज्वरश्छर्दिररोचकश्च ॥
कफात्मिकायां गुरुगात्रता च
शाखासु शोफस्त्वविपाक एव ॥
एतानि रूपाणि भवन्ति तस्यां
तयाऽर्दितः काङ्क्षति नाति चाम्भः ॥११॥

Kapha also being dried by vāta and pitta due to its (kapha's) covering causes thirst. It gives rise to sleep, heaviness, sweetness in mouth and excessive dryness.

In kaphaja thirst, the specific symptoms are–excess of mucus in throat, sliminess in mouth, fever with rigor, vomiting, anorexia, heavines in body, oedema in extremities and indigestion. There is also not much liking for water.

Some read differently as '*bāṣpāvarodhāt kaphasaṃvṛtegnau tṛṣṇā balāsena bhavet tathā ca*'.

क्षतस्य रुक्शोणितनिर्गमाभ्यां
तृष्णा चतुर्थी क्षतजा मता तु ॥
तयाऽभिभूतस्य निशादिनानि
गच्छन्ति दुःखं पिबतोऽपि तोयम् ॥१२॥

In wound (surgical patient) due to pain and haemorrhage, the fourth type of thirst arises which is known as 'kṣataja' (caused by wound). One afflicted therewith days and nights pass distressfully even on drinking water.

रसक्षयाद्या क्षयजा मता सा
तयाऽर्दितः शुष्यति दह्यते च ॥
अत्यर्थमाकाङ्क्षति चापि तोयं
तां सन्निपातादिति केचिदाहुः ॥१३॥

रसक्षयोक्तानि च लक्षणानि
तस्यामशेषेण भिषग्व्यवस्येत् ॥

Thirst which is caused by loss of rasa (dehydration) is known as '*kṣayaja*'. One suffering therefrom experiences dryness and burning sensation and has excessive liking for water. Some say it as caused by three doṣas jointly. The physician should also observe therein all symptoms mentioned under decrease of rasa.

त्रिदोषलिङ्गाऽऽमसमुद्भवा च
हृच्छूलनिष्ठीवनसादयुक्ता ॥१४॥

Thirst caused by āma (indigestion) has symptoms of all the three doṣas particularly cardiac pain, spitting and malaise.

Due to indigestion all the three doṣas are aggravated and as such their symptoms are present.

स्निग्धं तथाऽम्लं लवणं च भुक्तं
गुर्वन्नमेवातितृषां करोति ॥

Food consisting of fatty, sour, salty and heavy items produces excessive thirst.

क्षीणं विचित्तं बधिरं तृषार्तं
विवर्जयेन्निर्गतजिह्वमाशु ॥१५॥

The patient of thirst who is emaciated, with impaired mind, deaf and having protruded tongue should be rejected for treatment.

तृष्णाभिवृद्धावुदरे च पूर्णे
तं वामयेन्मागधिकोदकेन ॥
विलोभनं चात्र हितं विधेयं
स्याद्दाडिमाम्रातकमातुलुङ्गैः ॥१६॥
तिस्रः प्रयोगैरिह सन्निवार्याः
शीतैश्च सम्यग्रसवीर्यजातैः ॥

In excessive thirst when abdomen is full, vomiting should be induced with water mixed with pippalī powder. In such case, allurement should also be given with (fruits of) dāḍima, āmrātaka and mātuluṅga. The three types of thirst should be treated with cooling remedies and drugs having proper rasa and vīrya.

Emesis is given in thirst except that caused by dehydration; *vilobhanam*–allurement; for this some persons should eat before him dāḍima etc. fruits to stimulate salivation. Some read '*vilaṅghanam*' meaning 'light diet'.

गण्डूषमम्लैर्विरसे च वक्त्रे
कुर्याच्छुभैरामलकस्य चूर्णैः ॥१७॥

In condition of tastelessness in mouth, gargle should be done with sours and also with āmalaka powder.

सुवर्णरूप्यादिभिरग्नितप्तै-
र्लोष्टैः कृतं वा सिकतादिभिर्वा ॥
जलं सुखोष्णं शमयेत्तु तृष्णां
सशर्करं क्षौद्रयुतं हिमं वा ॥१८॥

Water heated mildly by dipping heated metals gold, silver etc., clod or sand pacifies thirst or the same cooled and added with sugar and honey.

पञ्चाङ्गिकाः पञ्चगणा य उक्ता-
स्तेष्वम्बु सिद्धं प्रथमे गणे वा ॥
पिबेत् सुखोष्णं मनुजोऽचिरेण
तृषो विमुच्येत हि वातजायाः ॥१९॥

The patient should drink warm water processed with five pañcamūlas or with the first group (vidārigandhādi). By this he is relieved of vātika thirst shortly.

पित्तघ्नवर्गैस्तु कृतः कषायः
सशर्करः क्षौद्रयुतः सुशीतः ॥
पीतस्तृषां पित्तकृतां निहन्ति
क्षीरं श्रृतं वाऽप्यथ जीवनीयैः ॥२०॥

Intake of decoction made with pitta-alleviating groups, added with sugar and honey and well cooled alleviates thirst caused by pitta, and also milk processed with vitalisers.

Pittaghnavargaiḥ–pitta–alleviating groups–utpalādi, sārivādi and kākolyādi; *jivaniyaiḥ*–vitalisers–the drugs of kākolyādi groups.

बिल्वाढकीकन्यकपञ्चमूली-
दर्भेषु सिद्धं कफजां निहन्ति ॥

हितं भवेच्छर्दनमेव चात्र
तप्तेन निम्बप्रसवोदकेन ॥२१॥

Water processed with bilva, āḍhakī, laghu pañcamūla and darbha alleviates thirst caused by kapha. In this case, emesis with hot decoction of nimba leaves is also useful.

Some read '*bilvāḍhakīkaṇṭakapañcamūlīdarbheṣu*'. Others read as '*bilvāḍhakī-kaṇṭakapañcakoladarbheṣu*' but this reading is not acceptable to Kārttikakuṇḍa as pañcakola is contra-indicated in all types of thirst because of the presence of pitta.

सर्वासु तृष्णास्वथवाऽपि पैत्तं
कुर्याद्विधिं तेन हि ता न सन्ति ॥

Or in all types of thirst measures prescribed for pitta should be employed which pacify them.

पर्यागतोदुम्बरजो रसस्तु
सशर्करस्तत्क्वथितोदकं वा ॥२२॥
वर्गस्य सिद्धस्य च सारिवादेः
पातव्यमम्भः शिशिरं तृषार्तैः ॥

Those suffering from thirst should drink juice of ripe udumbara fruits added with sugar or water decocted with them or cooled water processed with sārivādi group of drugs.

कशेरुशृङ्गाटकपद्ममोच-
बिसेक्षुसिद्धं क्षतजां निहन्ति ॥२३॥

Water processed with kaśeru, śṛṅgāṭaka, kamala, kadalī, lotus stem and sugarcane pacifies thirst caused by wound.

लाजोत्पलोशीरकुचन्दनानि
दत्त्वा प्रवाते निशि वासयेत्तु ॥
तदुत्तमं तोयमुदारगन्धि
सितायुतं क्षौद्रयुतं वदन्ति ॥२४॥
द्राक्षाप्रगाढं च हिताय वैद्य-
स्तृष्णार्दितेभ्यो वितरेन्नरेभ्यः ॥

Water added with parched paddy, utpala, uśīra and kucandana (rakta candana) is kept overnight in windy place, then perfumed (with fragrant flowers).

This water is regarded as excellent and is administered to patient of thirst after adding sugar and honey and plenty of drākṣā.

ससारिवादौ तृणपञ्चमूले
तथोत्पलादौ प्रथमे गणे च ॥२५॥
कुर्यात् कषायं च यथेरितेन

Decoction should also be prepared of the drugs of sārivādi, tṛṇapañcamūla, utpalādi and the first group (vidārigandhādi) and processed as above.

मधूकपुष्पादिषु चापरेषु ॥
राजादनक्षीरिकपीतनेषु
षट् पानकान्यत्र हितानि च स्युः ॥२६॥

Six syrups made with four flowers (of madhūka, śobhāñjana, kovidāra and priyaṅgu) and rājādana and kṣirikapītana are also useful in this case.

Some interpret '*madhūkapuṣpādiṣu*' as madhūkapuṣpa, drākṣā, kāśmarya and kharjūra. Here also the processing should be as mentioned above.

सतुण्डिकेराण्यथवा पिबेत्तु
पिष्टानि कार्पाससमुद्भवानि ॥

Or pounded fruits of wild and cultivated kārpāsī (cotton plant) should be taken.

क्षतोद्भवां रुग्विनिवारणेन
जयेद्रसानामसृजश्च पानैः ॥२७॥

Thirst caused by wound should be controlled by removing pain and drinks of meat-soups and blood.

क्षयोत्थितां क्षीरघृतं निहन्या-
न्मांसोदकं वा मधुकोदकं वा ॥

Thirst caused by depletion of (rasa) should be checked with ghee extracted of milk (or milk mixed with ghee) or meat-soup or decoction of madhuka.

Some read '*māṣodakam*' and interpret as 'soup of black gram'.

आमोद्भवां बिल्ववचायुतैस्तु
जयेत् कषायैरथ दीपनीयैः ॥२८॥
आम्रातभल्लातबलायुतानि
पिबेत् कषायाण्यथ दीपनानि ॥

Thirst caused by indigestion should be treated with decoction of appetising drugs (of pippalyādi group) added with bilva and vacā.

Appetising decoctions mixed with āmrāta, bhallātaka and balā should be taken.

गुर्वन्नजातां वमनैर्जयेच्च
क्षयादृते सर्वकृतां च तृष्णाम् ॥२९॥

That caused by heavy food should be treated with emesis and also those caused by all doṣas (due to indigestion) except that caused by wasting.

Others read '*kṣayād ṛte sarvakṛtāśca tṛṣṇāḥ*'.

श्रमोद्भवां मांसरसो निहन्ति
गुडोदकं वाऽप्यथवाऽपि मन्थः ॥

Meat-soup or jaggery-water or churned drink pacifies thirst caused by exertion.

Meat-soup and churned drink are useful in predominance of vāta and pitta respectively.

भक्तोपरोधात्तृषितो यवागू-
मुष्णां पिबेन्मन्थमथो हिमं च ॥३०॥

In case of thirst due to fasting, one should drink warm gruel or cold churned drink.

These are useful in predominance of vāta and pitta respectively.

या स्नेहपीतस्य भवेच्च तृष्णा
तत्रोष्णमम्भः प्रपिबेन्मनुष्यः ॥

In thirst caused by intake of fatty substance, the patient should drink hot water.

मद्योद्भवामर्धजलं निहन्ति
मद्यं तृषां याऽपि च मद्यपस्य ॥३१॥

Wine mixed with half water allays thirst caused by drinking in addicts.

कृशोद्भवां हन्ति जलं सुशीतं
सशर्करं सेक्षुरसं तथाऽम्भः ॥

Thirst arisen in emaciated persons should be pacified with cold water mixed with sugar and water mixed with sugarcane juice.

Kṛśodbhavām–arisen in persons emaciated by heart disease during convulscense period. Kārttikakuṇḍa does not read the text from '*śramodbhavām*' to 'kṛśodbhavām' but as Jejjaṭa has read I have also adopted.

स्वैः स्वैः कषायैर्वमनानि तासां
तथा ज्वरोक्तानि च पाचनानि ॥३२॥

Emesis should be given with respective decoctions and also digestives as mentioned for fever.

लेपावगाहौ परिषेचनानि
कुर्यात्तथा शीतगृहाणि चापि ॥
संशोधनं क्षीररसौ घृतानि
सर्वासु लेहान्मधुरान् हिमांश्च ॥३३॥

Pastes, dipping bath, sprinkling, cooled chamber, evacuation (purgation), milk, meat-soup, ghṛtas, sweet and cold electuaries–these are useful in all types of thirst.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे (दशमोऽध्यायः, आदितः) अष्टचत्वारिंशोऽध्यायः ॥४८॥

Thus ends the forty eighth chapter on treatment of tṛṣṇā (polydipsia) under Kāyacikitsātantra in Uttaratantra in Suśrutasaṃhitā.

एकोनपञ्चाशत्तमोऽध्यायः
Chapter XLIX

अथातश्छर्दिप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of chardi (vomiting).

As propounded by Lord Dhanvantari.

अतिद्रवैरतिस्निग्धैरहृद्यैर्लवणैरति ॥
अकाले चातिमात्रैश्च तथाऽसात्म्यैश्च भोजनैः ॥३॥
श्रमात् क्षयात्तथोद्वेगादजीर्णात् कृमिदोषतः ॥
नार्याश्चापन्नसत्त्वायास्तथाऽतिद्रुतमश्नतः ॥
अत्यन्तामपरीतस्य छर्देर्वै संभवो ध्रुवम् ॥४॥
(बीभत्सैर्हेतुभिश्चान्यैर्द्रुतमुत्क्लेशितो बलात् ॥)

Vomiting arises by intake of excessive liquids, fatty substances, disgusting items and salty articles; taking food unsuitable, at improper time and in excessive quantity, exertion, wasting, agitation, indigestion, helminthic infestation, during pregnancy in women, eating hurriedly and presence of excessive āma.

Others read '*bībhatsairhetubhiścānyaiḥ*' in place of '*atyantāmaparītasya*'.

छादयन्नाननं वेगैरर्दयन्नङ्गभञ्जनैः ॥
निरुच्यते छर्दिरिति दोषो वक्त्राद्विनिश्चरन् ॥५॥

'*Chardi*' is so called as the impurity comes out of mouth with forceful impulses covering the face and producing tearing pain in body.

Some read '*vaktraṃ pradhāvitaḥ*' in place of '*vaktnād viniścaran*'.

दोषानुदीरयन् वृद्धानुदानो व्यानसङ्गतः ॥
ऊर्ध्वमागच्छति भृशं विरुद्धाहारसेवनात् ॥६॥

Udāna, joined with vyāna, impelling doṣas aggravated by the use of incompatible food forces upwards.

This is pathogenesis of chardi. Some read *'īrayan śleṣmapitte tu udāno vyānasaṅgataḥ, ūrdhvamāgacchati raso viruddhāhārasevinām'*. but it is not supported by Kārttikakuṇḍa.

प्रसेको हृदयोत्क्लेशो भक्तस्यानभिनन्दनम् ॥
पूर्वरूपं मतं छर्द्या यथास्वं च विभावयेत् ॥७॥

Excessive salivation, nausea, dislike for food–these are premonitory symptoms of vomiting. These should be determined according to respective doṣa.

Involvement of doṣas should be known from the presence of astringent, sour and sweet taste of salivation (due to vāta, pitta and kapha respectively).

प्रच्छर्दयेत् फेनिलमल्पमल्पं
शूलार्दितोऽभ्यर्दितपार्श्वपृष्ठः ॥
श्रान्तः सघोषं बहुशः कषायं
जीर्णेऽधिकं साऽनिलजा वमिस्तु ॥८॥

In vātika vomiting, the patient vomits frothy and scanty material of astringent taste repeatedly with sound, more severe on empty stomach; during the process he suffers from pain in abdomen, sides and back and gets exhausted.

योऽम्लं भृशं वा कटुतिक्तवक्त्रः
पीतं सरक्तं हरितं वमेद्वा ॥
सदाहचोषज्वरवक्त्रशोषो
मूर्च्छान्वितः पित्तनिमित्तजा सा ॥९॥

If the vomit is intensely sour, yellow, reddish or green with pungent and bitter tastes in mouth and the patient has burning sensation, sucking pain, fever, dryness in mouth and fainting, it should be known as caused by pitta.

यो हृष्टरोमा मधुरं प्रभूतं
शुक्लं हिमं सान्द्रकफानुविद्धम् ॥
अभक्तरुग्गौरवसादयुक्तो
वमेद्वमी सा कफकोपजा स्यात् ॥१०॥

If the patient vomits, with horripilation, excessively sweet, white and cold material mixed with thick mucus and suffers from anorexia, heaviness and malaise it should be known as caused by aggravation of kapha.

सर्वाणि रूपाणि भवन्ति यस्यां
सा सर्वदोषप्रभवा मता तु ॥११॥

Vomiting in which all the above features are found should be known as caused by all doṣas.

बीभत्सजा दौहृदजाऽऽमजा च
सात्म्यप्रकोपात् कृमिजा च या हि ॥
सा पञ्चमी तां च विभावयेत्तु
दोषोच्छ्रयेणैव यथोक्तमादौ ॥१२॥

Vomiting caused by abhorrents, pregnancy, āma doṣa, sudden change from the suitable and worms is the fifth one which should be considered according to predominance of doṣa as mentioned before.

शूलहृल्लासबहुला कृमिजा च विशेषतः ॥
कृमिहृद्रोगतुल्येन लक्षणेन च लक्षिता ॥१३॥

Particularly, that caused by worms has severe colic and nausea along with symptoms of heart disease produced by worms.

क्षीणस्योपद्रवैर्युक्तां सासृक्पूयां सचन्द्रिकाम् ॥
छर्दिं प्रसक्तां कुशलो नारभेत चिकित्सितुम् ॥१४॥

The expert should not take up the case of vomiting which is in emaciated person, complicated, exuding blood and pus, variegated like peacock's feather and persistent.

आमाशयोत्क्लेशभवा हि सर्वा-
स्तस्माद्धितं लङ्घनमेव तासु ॥१५॥

As all types of vomiting are caused by gastric irritation, fasting is useful in all of them.

Fasting should be done when the patient is strong.

वमीषु बहुदोषासु छर्दनं हितमुच्यते ॥
विरेचनं वा कुर्वीत यथादोषोच्छ्रयं भिषक् ॥१६॥

In vomitings with profuse doṣa (kapha), emesis is useful or purgation should be given after observing predominance of doṣa.

संसर्गश्चानुपूर्वेण यथास्वं भेषजायुतः ॥
लघूनि परिशुष्काणि सात्म्यान्यन्नानि चाचरेत् ॥१७॥

Dietetic regimen should be applied in prescribed order after mixing with respective drugs; thereafter light, dry and suitable food should be given.

यथास्वं च कषायाणि ज्वरघ्नानि प्रयोजयेत् ॥

In vomiting, one should administer anti-pyretic decoctions according to respective doṣa.

हन्यात् क्षीरघृतं पीतं छर्दिं पवनसंभवाम् ॥१८॥
ससैन्धवं पिबेत् सर्पिर्वातच्छर्दिनिवारणम् ॥
मुद्गामलकयूषो वा ससर्पिष्कः ससैन्धवः ॥
यवागूं मधुमिश्रां वा पञ्चमूलीकृतां पिबेत् ॥१९॥
पिबेद्वा व्यक्तसिन्धूत्थं फलाम्लं वैष्किरं रसम् ॥
सुखोष्णलवणं चात्र हितं स्नेहविरेचनम् ॥२०॥

Drinking of ghee extracted of milk (or milk mixed with ghee) checks vomiting caused by vāta.

Intake of ghee mixed with rocksalt eliminates vātika vomiting.

Soup of mudga and āmalaka mixed with ghee and rocksalt or gruel processed with pañcamūla and mixed with honey should be taken.

Or meat-soup of scatterers (quail etc.) soured with fruit (mātuluṅga etc.) and added with sufficient rocksalt should be taken.

Unctuous purgative, warm and salty is also useful.

'*Kṣīrodakam*' is variant of '*kṣīraghṛtam*'; *pañcamūlīkṛtām*–processed with pañcamūlī either laghu or bṛhat, here the author of Candrikā takes bṛhat while Cakrapāṇi is in favour of laghu pañcamūla; *snehavirecanam*–unctuous purgative such as castor oil etc.

पित्तोपशमनीयानि पाक्यानि शिशिराणि च ॥
कषायाण्युपयुक्तानि घ्नन्ति पित्तकृतां वमीम् ॥२१॥
शोधनं मधुरैश्चात्र द्राक्षारससमायुतैः ॥
बलवत्यां प्रशंसन्ति सर्पिस्तैल्वकमेव च ॥२२॥

Use of decoctions and cold infusions pacifying pitta check vomiting caused by pitta.

In this case, evacuation with sweet drugs mixed with grape juice is useful; however, in severe case, tilvaka-ghṛta is recommended.

Śodhanam–evacuation, either emesis of purgation; some take it as purgation because of its better suitability in pitta. *Tilvaka-ghṛta*–as mentioned under vātavyādhi.

आरग्वधादिनिर्यूहं दशाङ्गयोगमेव वा ॥
पाययेताथ सक्षौद्रं कफजायां चिकित्सकः ॥२३॥

In vomiting caused by kapha, decoction of āragvadhādi drugs or daśāṅga formulation mixed with honey should be given to drink.

Daśāṅgayogam–some take the following as the source of daśāṅga—

"नागरं धान्यकं भार्गीमभयां सुरदारु च। वचां पर्पटकं मुस्तं भूतीकमथ कट्फलम्।। विनिष्क्वाथ्य पिबेत्"।।इति।।

but Kārttikakuṇḍa does not accept it because it is not used as anti-emetic. Instead, he takes by '*daśāṅga*' haridrā citrakam' etc. mentioned under kaphaja fever (U. 39.185-86). This should be used eliminating marica. Others take śālaparṇyādi drugs mentioned under diarrhoea (U. 40.114) as daśāṅga but this also is not accepted by Kārttikakuṇḍa.

कृतं गुडूच्या विधिवत् कषायं हिमसंज्ञितम् ॥
तिसृष्वपि भवेत् पथ्यं माक्षिकेण समन्वितम् ॥२४॥

Cold infusion of guḍūcī prepared according to prescribed method and mixed with honey is wholesome in all three types (caused by vāta, pitta and kapha).

According to prescribed method of preparation of cold infusion, drug one pala (40 gm.) is crushed and put in hot water four times overnight. Next morning it is taken. The prevalent tradition, however, is to put drug one pala in water two pala.

बीभत्सजां हृद्यतमैर्दौहृदीं काङ्क्षितैः फलैः ॥
लङ्घनैर्वमनैश्चामां सात्म्यैः सात्म्यप्रकोपजाम् ॥२५॥
कृमिहृद्रोगवच्चापि कृमिजां साधयेद्वमीम् ॥

Vomiting caused by abhorrents should be controlled by administering liked things; that caused by neglecting desires of the pregnant should be counteracted by fulfilling her wishes; vomiting caused by āma should be treated with fasting and emesis; that caused by neglect of suitability should be pacified with suitable things and vomiting caused by worms should be managed like heart disease caused by helminthic infestation.

वितरेच्च यथादोषं शस्तं विधिमनन्तरम् ॥२६॥

These types of vomiting should be managed according to doṣa.

दधित्थरससंसक्तां पिप्पलीं माक्षिकान्विताम् ।
मुहुर्मुहुर्नरो लीढ्वा छर्दिभ्यः प्रविमुच्यते ॥२७॥
समाक्षिका मधुरसा पीता वा तण्डुलाम्बुना ॥
तर्पणं वा मधुयुतं तिसृणामपि भेषजम् ॥२८॥
स्वयङ्गुप्तां सयष्ट्याह्वां तण्डुलाम्बुमधुद्रवाम् ॥
पिबेद्यवागूमथवा सिद्धां पत्रैः करञ्जजैः ॥२९॥
युक्ताम्ललवणाः पिष्टाः कुस्तुम्बुर्योऽथवा हिताः ॥
तण्डुलाम्बुयुतं खादेत् कपित्थं त्र्यूषणेन वा ॥३०॥
सिताचन्दनमध्वाक्तं लिह्याद्वा मक्षिकाशकृत् ॥
पिबेत् पयोऽग्नितप्तं च निर्वाप्य गृहगोधिकाम् ॥३१॥
सर्पिःक्षौद्रयुतान् वाऽपि लाजशक्तून् पिबेत्तथा ॥
सर्पिःक्षौद्रसितोपेतां मागधीं वा लिहेत्तथा ॥३२॥
धात्रीरसे चन्दनं वा घृष्टं मुद्गदलाम्बुना ॥
कोलामलकमज्जानं लिह्याद्वा त्रिसुगन्धिकम् ॥३३॥
सक्षौद्रां शालिलाजानां यवागूं वा पिबेन्नरः ॥
घ्रेयाण्युपहरेच्चापि मनोघ्राणसुखानि च ॥३४॥
जाङ्गलानि च मांसानि शुभानि पानकानि च ॥
भोजनानि विचित्राणि कुर्यात्सर्वास्वतन्द्रितः ॥३५॥

One gets rid of vomiting, by licking, now and again, pippalī mixed with honey and added with juice of kapittha.

Or madhurasā (mūrvā) mixed with honey and taken with rice-water or parched paddy flour mixed with honey is the remedy for all the three types.

Kapikacchū and madhuyaṣṭī suspended in rice-water mixed with honey or gruel processed with karañja leaves should be taken.

Or paste of dhānyaka mixed with sour and salt is beneficial or kapittha alone or mixed with trikaṭu should be taken.

Or faeces of fly should be licked after they are mixed with sugar, candana and honey. Or one should drink water after dipping therein heated earthen abode of houe lizard.

Or parched paddy flour mixed with ghee and honey or pippalī mixed with ghee, hony and sugar should be taken.

Or sandal wood rubbed in āmalaka juice should be taken with decoction of green gram; similarly kernel of badara and āmalaka or trijāta should be licked (with honey).

Or gruel of parched śāli paddy mixed with honey should be taken.

Inhalations (of aromatics) should be applied which are pleasing to nose and mind.

The physician, without neglect, should provide meat of wild animals, wholesome syrups and various food items in all types of vomiting.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे छर्दिप्रतिषेधो नाम (एकादशोऽध्यायः आदितः) एकोनपञ्चाशत्तमोऽध्यायः ॥४९॥

Thus ends the forty ninth chapter on treatment of chardi (vomiting) under Kāyacikitsātantra in Uttaratantra in Suśrutasaṃhitā.

❖

पञ्चाशत्तमोऽध्यायः
Chapter L

अथातो हिक्काप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of hikkā (hiccough).

As propounded by Lord Dhanvantari.

विदाहिगुरुविष्टम्भिरूक्षाभिष्यन्दिभोजनैः ॥
शीतपानासनस्थानरजोधूमानिलानलैः ॥३॥
व्यायामकर्मभाराध्ववेगाघातापतर्पणैः ॥
आमदोषाभिघातस्त्रीक्षयदोषप्रपीडनैः ॥४॥
विषमाशनाध्यनशनैस्तथा समशनैरपि ॥
हिक्का श्वासश्च कासश्च नृणां समुपजायते ॥५॥

Burning, heavy, wind forming, rough and slimy food; cold drink, seat and place; dust, smoke, wind, fire, physical exercise, load–carrying, wayfaring, suppression of urges, desaturation; affliction with āma doṣa, injury, sex and wasting, irregular eating, eating during indigestion, fasting and eating wholesome and unwholesome things together give rise to hiccough, dyspnoea and cough.

Vidāhīni—items which produce burning such as marica, sarṣapa and wine; *gurūṇi*–heavy by nature and vipāka; *viṣṭambhīni* (wind-forming)–karīra etc.; *rūkṣāṇi* (rough)–bengal gram etc., *abhiṣyandīni* (slimy)–such as fish, black gram, treacle etc.

मुहुर्मुहुर्वायुरुदेति सस्वनो
यकृत्प्लिहान्त्राणि मुखादिवाक्षिपन् ॥
स घोषवानाशु हिनस्त्यसून् यत-
स्ततस्तु हिक्केति भिषग्भिरुच्यते ॥६॥

When vāyu goes upward repeatedly with sound as if forcing liver, spleen and intestines out of mouth, it is called by physicians as '*hikkā*' as it produces sound and destroys life shortly.

Vāyuḥ–here vāyu is prāṇa associated with udāna; *hikkā*–hikkā is so called as it produces sound like '*hik*'; '*hik iti kṛtvā kāyati śabdāyate iti hikkā*'–this etymological derivation is given by grammarians.

अन्नजां यमलां क्षुद्रां गम्भीरां महतीं तथा ॥
वायुः कफेनानुगतः पञ्च हिक्काः करोति हि ॥७॥

Vāyu followed by kapha causes five types of hiccough 1. *annajā* caused by food, 2. *yamalā* (double bouts at a time), 3. *kṣudrā* (simple), 4. *gambhīrā* (deep) and 5. *mahatī* (grave).

Yamalā is read as '*vyapetā*' in the Carakasaṃhitā. Some read '*kaphenānugataḥ prāṇaḥ*', here '*prāṇa*' is '*prāṇa vāyu*'.

मुखं कषायमरतिर्गौरवं कण्ठवक्षसोः ॥
पूर्वरूपाणि हिक्कानामाटोपो जठरस्य च ॥८॥

Astringent taste in mouth, restlessness, heaviness in throat and chest and distension of abdomen–these are prodromal features of hiccough.

त्वरमाणस्य चाहारं भुञ्जानस्याथवा घनम् ॥
वायुरन्नैरवस्तीर्णः कटुकैरर्दितो भृशम् ॥९॥
हिक्कयत्यूर्ध्वगो भूत्वा तां विद्यादन्नजां भिषक् ॥

If one eats hurriedly or solid items, vāyu covered with food and aggravated by pungents goes upwards and produces hiccough. This is known as '*annajā*' caused by food.

चिरेण यमलैर्वेगैर्या हिक्का संप्रवर्तते ॥१०॥
कम्पयन्ती शिरोग्रीवं यमलां तां विनिर्दिशेत् ॥

Hiccough which arises forcefully in double bouts after a long interval shaking head and neck is known as '*yamalā*'.

Gayadāsa says that the symptoms mentioned by Caraka such as delirium, vomiting, thirst, mental confusion, yawning, protruded eyes and dryness of mouth should also be included. Though incurable, it may be managed successfully in strong and mentally powerful patients.

विकृष्टकालैर्या वेगैर्मन्दैः समभिवर्तते ॥११॥
क्षुद्रिका नाम सा हिक्का जत्रुमूलात् प्रधाविता ॥

If mild bouts arise after a long interval originating from root of jatru (neck), it is known as '*kṣudrā*' (simple).

Jatruḥ–according to Jejjaṭa it is the junction of throat and chest while Gayadāsa takes it as the root of neck and thus it implies heart, trachea and throat as well.

नाभिप्रवृत्ता या हिक्का घोरा गम्भीरनादिनी ॥१२॥
शुष्कौष्ठकण्ठजिह्वास्यश्वासपार्श्वरुजाकरी ॥
अनेकोपद्रवयुता गम्भीरा नाम सा स्मृता ॥१३॥

The hiccough is known as '*gambhīrā*' (deep–seated) which originates from umbilical region, is severe, with deep noise; dries up lips, throat, tongue and mouth; produces dyspnoea and pain in sides and has many complications.

This is incurable.

मर्माण्यापीडयन्तीव सततं या प्रवर्तते ॥
देहमायम्य वेगेन घोषयत्यतितृष्यतः ॥
महाहिक्केति सा ज्ञेया सर्वगात्रप्रकम्पिनी ॥१४॥

That which continues repeatedly as if afflicting vital spots, extending limbs with force, producing sound, excessive thirst and shaking the entire body is known as '*mahāhikkā*' (grave hiccough).

This also is incurable.

आयम्यते हिक्कतोऽङ्गानि यस्य
दृष्टिश्चोर्ध्वं ताम्यते यस्य गाढम् ॥
क्षीणोऽन्नद्विट् क्षौति यश्चातिमात्रं
तौ द्वावन्त्यौ वर्जयेद्धिक्कमानौ ॥१५॥

If, during bouts of hiccough, the body is extended, eyes are raised upwards, excessive feeling of darkness appears, the patient is emaciated, has aversion to food and sneezes excessively–these last two types of the patients of hiccough should be discarded.

Tau dvau–one from '*āyamyate*' to '*gāḍham*' and the other from '*kṣīṇaḥ*' to '*atimātram*'; these are incurable even being in the group of curables. The last two types–gambhīrā and mahatī–are incurable by nature.

प्राणायामोद्वेजनत्रासनानि
सूचीतोदैः संभ्रमश्चात्र शस्तः ॥

यष्ट्याह्वं वा माक्षिकेणावपीडे
पिप्पल्यो वा शर्कराचूर्णयुक्ताः ॥१६॥

In this case, control of breath, agitation, terrorising and confounding by prickings with needle are useful.

Or pressing snuff should be used of yaṣṭīmadhu mixed with honey or of pippalī mixed with powdered sugar.

सर्पिः कोष्णं क्षीरमिक्षो रसो वा
नातिक्षीणे छर्दनं शान्तिहेतोः ॥१७॥

Or intake of warm ghee, milk or sugarcane juice is beneficial. If the patient is not much emaciated, emesis be induced to provide relief.

Some read '*sraṃsanañca*' and interpret 'and purgation' which is not favoured by Jejjaṭa as purgation is not indicated in hiccough in other similar treatises.

नारीपयःपिष्टमशुक्लचन्दनं
घृतं सुखोष्णं च ससैन्धवं तथा ॥
चूर्णीकृतं सैन्धवमम्भसाऽथवा
निहन्ति हिक्कां च हितं च नस्यतः ॥१८॥

Rakta candana pounded with human breat-milk; warm ghee mixed with rock-salt or powdered rocksalt with water–these three formulations used as snuff check hiccough.

These should be used according to doṣa.

Ḍalhaṇa keeps rakta candana in the second formulation too.

युञ्ज्याद्धूमं शालनिर्यासजातं
नैपालं वा गोविषाणोद्भवं वा ॥
सर्पिःस्निग्धैश्चर्मबालैः कृतं वा
हिक्कास्थाने स्वेदनं चापि कार्यम् ॥१९॥

Smoke produced of sarjarasa or realgar or cow's horn or of cow's skin and hairs uncted with ghee should be inhaled. Besides, fomentation should be done at the site of hiccough.

Hikkāsthāne–at the site of hiccough e.g. in the region between throat and breasts. Some recommend fomentation with skin and hairs.

क्षौद्रोपेतं गैरिकं काञ्चनाह्वं
लिह्याद्भस्म ग्राम्यसत्त्वास्थिजं वा ॥
तद्वच्छ्वाविन्मेषगोशल्यकानां
रोमाण्यन्तर्धूमदग्धानि चात्र ॥२०॥
मध्वाज्याक्तं बर्हिपत्रप्रसूत-
मेवं भस्मौदुम्बरं तैल्वकं वा ॥
स्वर्जिक्षारं बीजपूराद्रसेन
क्षौद्रोपेतं हन्ति लीढ्वाऽऽशु हिक्काम् ॥२१॥

Ash of svarṇagairika or of the bone of domestic animals should be licked with honey. Similarly, ash prepared of the hairs of hodgson's porcupine sheep, cow and Indian porcupine should be taken (wth honey).

Ash of peacock's feathers or of udumbara or of tilvaka mixed with honey and ghee should be taken.

Svarjikṣāra mixed with the juice of bījapūra and honey checks hiccough.

These electuaries are used for cleansing the channel as hiccough is caused by vāta obstructed in its passage by kapha.

सर्पि:स्निग्धा घ्नन्ति हिक्कां यवाग्व:
कोष्णग्रासाः पायसो वा सुखोष्णः ॥२२॥

Warm gruels unctuous with ghee or warm pāyasa (rice cookd with milk) alleviates hiccough.

शुण्ठीतोये साधितं क्षीरमाजं
तद्वत् पीतं शर्करासंयुतं वा ॥
आतृप्तेर्वा सेव्यमानं निहन्याद्
घ्रातं हिक्कामाशु मूत्रं त्वजाव्योः ॥२३॥

Likewise, intake of goat's milk processed with decoction of śuṇṭhī or mixed with sugar and taken until full satisfaction controls hiccough.

Urine of goat and sheep inhaled checks hiccough immediately.

सपूतिकीटं लशुनोग्रगन्धा-
हिङ्ग्वब्जमाचूर्ण्य सुभावितं तत् ॥२४॥

Inhalation of the powder of laśuna, vacā, hiṅgu and kamala mixed with (powdered) pūtikīṭa and impregnated well (with urine of goat and sheep) checks hiccough.

क्षौद्रं सितां वारणकेशरं च
पिबेद्रसेनेक्षुमधूकजेन ॥
पिबेत् पलं वा लवणोत्तमस्य
द्वाभ्यां पलाभ्यां हविषः समग्रम् ॥२५॥

Nāgakeśara mixed with honey and sugar should be taken with the juice of sugarcane and madhūka. Or the patient should drink saindhava one pala (40 gm.) with ghee two pala (80 gm.).

Juices of sugarcane and madhūka should be four times the electuary.

हरीतकीं कोष्णजलानुपानां
पिबेद्घृतं क्षीरमधूपपन्नम् ॥
रसं कपित्थान्मधुपिप्पलीभ्यां
शुक्तिप्रमाणं प्रपिबेत् सुखाय ॥२६॥

He should take 1. harītakī with post-drink of warm water 2. ghee mixed with milk and honey and 3. juice of kapittha one śukti (20 ml.) mixed with honey and pippalī in order to get relief.

कृष्णां सितां चामलकं च लीढं
सशृङ्गवेरं मधुनाऽथवाऽपि ॥
कोलास्थिमज्जाञ्जनलाजचूर्णं
हिक्का निहन्यान्मधुनाऽवलीढम् ॥२७॥

Pippalī and sugar or āmalaka and śuṇṭhī taken with honey checks hiccough. Similarly, powder of the kernel of badara, añjana and parched paddy licked with honey relieves hiccough.

Kārttikakuṇḍa takes one formulation of pippalī āmalaka etc.

पाटलायाः फलं पुष्पं गैरिकं कटुरोहिणी ॥
खर्जूरमध्यं मागध्यः काशीशं दधिनाम च ॥२८॥
चत्वार एते योगाः स्युः प्रतिपादप्रदर्शिताः ॥
मधुद्वितीयाः कर्तव्यास्ते हिक्कासु विजानता ॥२९॥

1. Fruit and flowers of paṭalā 2. gairika and kaṭukā 3. pulp of date and pippalī and 4. kāśīśa and kapittha–these formulations mentioned in quater verses should be used with honey by the wise in all types of hiccough.

Kharjūramadhyam–some take it as pith of the terminal portion of the plant while others take as seed of date. Some read '*kāśīśaṃ dadhi nā saha*' in place of '*kāśīśaṃ dadhināma ca*'.

कपोतपारावतलावशल्लक-
श्वदंष्ट्रगोधावृषदंशजान् रसान् ॥
पिबेत् फलाम्लानहिमान् ससैन्धवान्
स्निग्धांस्तथैवर्ष्यमृगद्विजोद्भवान् ॥३०॥

The patient should drink warm soups of pigeon, dove, quail, Indian porcupine, śvadaṃṣṭra, iguana and wild cat soured with fruits and added with rock-salt and ghee. Similarly, soups of ṛsya, antelopes and birds should be used.

विरेचनं पथ्यतमं ससैन्धवं
घृतं सुखोष्णं च सितोपलायुतम् ॥
सदागतावूर्ध्वगतेऽनुवासनं
वदन्ति केचिच्च हिताय हिक्किनाम् ॥३१॥

Purgative mixed with saindhava and warm ghee mixed with sugarcandy is the most wholesome. Some also recommend unctuous enema in hiccough if vāyu has moved upowards.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे हिक्काप्रतिषेधो नाम (द्वादशोऽध्यायः, आदितः) पञ्चाशत्तमोऽध्यायः ॥५०॥

Thus ends the fiftieth chapter on treatment of hikkā (hiccough) under Kāyacikitsātantra in Uttaratantra in Suśrutasaṃhitā.

एकपञ्चाशत्तमोऽध्यायः
Chapter LI

अथातः श्वासप्रतिषेधं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of śvāsa (dyspnoea).

As propounded by Lord Dhanvantari.

यैरेव कारणैर्हिक्का बहुभिः संप्रवर्तते ॥
तैरेव कारणैः श्वासो घोरो भवति देहिनाम् ॥३॥

The same numerous causes which give rise to hiccough produce terrible dyspnoea.

Kārttikakuṇḍa declares this text as improper because similarity of dyspnoea and hiccough in etiology has already been dealt with. However, I have read it as accepted by Jejjaṭa.

विहाय प्रकृतिं वायुः प्राणोऽथ कफसंयुतः ॥
श्वासयत्यूर्ध्वगो भूत्वा तं श्वासं परिचक्षते ॥४॥

When prāṇa vāyu is vitiated and joins with kapha, it moves upwards and causes breathlessness. It is known as '*śvāsa*' (dyspnoea).

Apart from kapha, other doṣas also associate as said in other treatise—

"क्षुद्रको वातिकः श्लेष्मभूयिष्ठस्तमकः स्मृतः। छिन्नः पित्तप्रधानः स्यादन्यौ मारुतकोपजौ।।" इति।।

क्षुद्रकस्तमकश्छिन्नो महानूर्ध्वश्च पञ्चधा ॥
भिद्यते स महाव्याधिः श्वास एको विशेषतः ॥५॥

Dyspnoea, being one, is divided into five types according to specific features such as–*kṣudraka* (simple or minor), *tamaka* (bronchial asthma), *chinna* (interrupted), *mahān* (grave) and *ūrdhva* (shallow).

प्राग्रूपं तस्य हृत्पीडा भक्तद्वेषोऽरतिः परा ॥
आनाहः पार्श्वयोः शूलं वैरस्यं वदनस्य च ॥६॥

Its prodromal features are as follows–cardiac pain, aversion to food, extreme distress, hardness in bowels, pain in sides and tastelessness in mouth.

किञ्चिदारभमाणस्य यस्य श्वासः प्रवर्तते ॥
निषण्णस्यैति शान्तिं च स क्षुद्र इति संज्ञितः ॥७॥

When dyspnoea appears on slight exertion and is relieved by rest it is known as *kṣudra* (simple or minor).

तृट्स्वेदवमथुप्रायः कण्ठघुर्घुरिकान्वितः ॥
विशेषाद्दुर्दिने ताम्येच्छ्वासः स तमको मतः ॥८॥
घोषेण महताऽऽविष्टः सकासः सकफो नरः ॥
यः श्वसित्यबलोऽन्नद्विट् सुप्तस्तमकपीडितः ॥९॥
स शाम्यति कफे हीने स्वपतश्च विवर्धते ॥
मूर्च्छाज्वराभिभूतस्य ज्ञेयः प्रतमकस्तु सः ॥१०॥

Dyspnoea attended mostly with thirst, perspiration and vomiting, wheezing sound in throat and exacerbated particularly in cloudy weather is known as *tamaka* (bronchial asthma).

The patient makes loud noise, coughs with mucous secretion; suffers from dyspnoea, debility and aversion to food; feels discomfort on lying down; the discomfort is relieved on expectoration of sputum and aggravates on lying.

When it develops fainting and fever it is known as '*pratamaka*'.

आध्मातो दह्यमानेन बस्तिना सरुजं नरः ॥
सर्वप्राणेन विच्छिन्नं श्वस्याच्छिन्नं तमादिशेत् ॥११॥

When there is flatulence and burning sensation with pain in pelvic region and the patient breathes cut off from the entire respiratory process (interruptedly) it is known as '*chinna*' (interrupted breathing).

निःसंज्ञः पार्श्वशूलार्तः शुष्ककण्ठोऽतिघोषवान् ॥
संरब्धनेत्रस्त्वायम्य यः श्वस्यात् स महान् स्मृतः ॥१२॥

If one breathes with loss of consciousness, pain in sides, dryness of throat, loud noise, swelling in eyes and extending his body it is known as *mahāśvāsa* (grave dyspnoea).

मर्मस्वायम्यमानेषु श्वसन्मूढो मुहुश्च यः ॥
ऊर्ध्वप्रेक्षी हतरवस्तमूर्ध्वश्वासमादिशेत् ॥१३॥

If the patient, while breathing, feels traction in vital spots (heart, urinary bladder and head), faints repeatedly and gazes upwards with feeble sound it is known as '*ūrdhvaśvāsa* (shallow or cardiac dyspnoea).

क्षुद्रः साध्यतमस्तेषां तमकः कृच्छ्र उच्यते ॥
त्रयः श्वासा न सिध्यन्ति तमको दुर्बलस्य च ॥१४॥

Kṣudra type is easily curable while tamakaśvāsa is difficult to cure. The other three types–chinna, mahā and ūrdhva–are not curable and so is tamaka in debilitated patient.

स्नेहबस्तिं विना केचिदूर्ध्वं चाधश्च शोधनम् ॥
मृदु प्राणवतां श्रेष्ठं श्वासिनामादिशन्ति हि ॥१५॥

Some prescribe mild upward and downward evacuation (emesis and purgaiton), except unctuous enema, in strong patients.

श्वासे कासे च हिक्कायां हृद्रोगे चापि पूजितम् ॥
घृतं पुराणं संसिद्धमभयाविडरामठैः ॥१६॥

Old ghee (of ten years) processed with harītakī, viḍa and hiṅgu is commended in dyspnoea, cough, hiccough and heart disease.

सौवर्चलाभयाबिल्वैः संस्कृतं वाऽनवं घृतम् ॥
पिप्पल्यादिप्रतीवापं सिद्धं वा प्रथमे गणे ॥१७॥
सपञ्चलवणं सर्पिः श्वासकासौ व्यपोहति ॥

Or old ghee processed with sauvarcala, harītakī and bilva; or ghee processed with paste of pippalyādi drugs along with decoction of vidārigandhādi drugs and added with five salts alleviates dyspnoea and cough.

हिंस्राविडङ्गपूतीकत्रिफलाव्योषचित्रकैः ॥१८॥
द्विक्षीरं साधितं सर्पिश्चतुर्गुणजलाप्लुतम् ॥
कोलमात्रैः पिबेत्तद्धि श्वासकासौ व्यपोहति ॥१९॥
अर्शांस्यरोचकं गुल्मं शकृद्भेदं क्षयं तथा ॥
कृत्स्ने वृषकषाये वा पचेत् सर्पिश्चतुर्गुणे ॥२०॥
तन्मूलकुसुमावापं शीतं क्षौद्रेण योजयेत् ॥

Ghee cooked with (the paste of) hiṃsrā, viḍaṅga, pūtīka, triphalā, trikaṭu and citraka each 5 gm. along with double quantity of milk and four times water

alleviates dyspnoea and cough and also piles, anorexia, gulma, diarrhoea and wasting.

Ghee should be cooked with decoction of the whole plant of vāsā four times along with the paste of its root and flowers and when cooled added with honey. (This is useful in dyspnoea and cough).

The reading of *vāsāghṛta* here is not favoured by Jejjaṭa as it is already mentioned later on (V. 29); *kolamātraiḥ*–in dose of 5 gm.; others take 10 gm. as the total quantity of the paste is very little.

शृङ्गीमधूलिकाभार्गीशुण्ठीतार्क्ष्यसिताम्बुदैः ॥२१॥
सहरिद्रैः सयष्ट्याह्वैः समैरावाप्य योगतः ॥
घृतप्रस्थं पचेद्धीमान् शीततोये चतुर्गुणे ॥२२॥
श्वासं कासं तथा हिक्कां सर्पिरेतन्नियच्छति ॥

Ghee one prastha (640 gm.) should be cooked with the paste of śṛṅgī, madhūlikā, bhārgī, śuṇṭhī, rasāñjana, śarkarā, mustā, haridrā and madhuyaṣṭī–all in equal quantity–in cold water four times. It controls dyspnoea, cough and hiccough.

सुवहा कालिका भार्गी शुकाख्या नैचुलं फलम् ॥२३॥
काकादनी शृङ्गवेरं वर्षाभूर्बृहतीद्वयम् ॥
कोलमात्रैर्घृतप्रस्थं पचेदेभिर्जलद्विकम् ॥२४॥
कटूष्णं पीतमेतद्धि श्वासामयविनाशनम् ॥

Suvahā, kālikā, bhārgī śukanāsā, nicula (fruits), kākādanī, śuṇṭhī, punarnavā and two types of bṛhatī–each 5 gm. with paste of these ghee one prastha (640 gm.) should be cooked along with water in double quantity. Intake of this pungent and hot ghee alleviates dyspnoea and all respiratory disorders.

सौवर्चलयवक्षारकटुकाव्योषचित्रकैः ॥२५॥
वचाभयाविडङ्गैश्च साधितं श्वासशान्तये ॥
गोपवल्ल्युदके सिद्धं स्यादन्यद्द्विगुणे घृतम् ॥२६॥

Ghee cooked with (the paste of) sauvarcala, yavakṣāra, kaṭukā, trikaṭu, citraka, vacā, harītakī and viḍaṅga (in water) relieves dyspnoea.

Similarly acts another ghṛta processed in double quantity of the decoction of sārivā.

पञ्चैतानि हवींष्याहुर्भिषजः श्वासकासयोः ॥

These five ghṛtas are recommended by physicians in dyspnoea and cough.

Pañcaitāni havīṃṣi–five ghṛtas–*hiṃsrādi, śṛṅgyādi, suvahādi, sauvarcalādi* and *gopavallyādi.*

तालीशतामलक्युग्राजीवन्तीकुष्ठसैन्धवैः ॥२७॥
बिल्वपुष्करभूतीकसौवर्चलकणाग्निभिः ॥
पथ्यातेजोवतीयुक्तैः सर्पिर्जलचतुर्गुणम् ॥२८॥
हिङ्गुपादयुतं सिद्धं सर्वश्वासहरं परम् ॥
वासाघृतं षट्पलं वा घृतं चात्र हितं भवेत् ॥२९॥

Ghee cooked with (the paste of) tālīśa, tāmalakī, vacā, jīvantī, kuṣṭha, saindhava, bilva, puṣkaramūla, rohiṣa, sauvarcala, pippalī, citraka, harītakī and tejovatī–each one part, hiṅgu one-fourth part in water four times is an excellent remedy for all types of dyspnoea.

Vāsāghṛta or ṣaṭpala ghṛta is also useful.

Vāsāghṛta mentioned under raktapitta is beneficial in predominance of pitta while *ṣaṭpala ghṛta* mentioned under vātavyādhi is efficacious in that of vāta.

तैलं दशगुणे सिद्धं भृङ्गराजरसे शुभे ॥
सेव्यमानं यथान्यायं श्वासकासौ व्यपोहति ॥३०॥

Oil cooked with ten times juice of bhṛṅgarāja and used judiciously alleviates dyspnoea and cough.

फलाम्ला विष्किररसाः स्निग्धाः प्रव्यक्तसैन्धवाः ॥
एणादीनां शिरोभिर्वा कौलत्था वा सुसंस्कृताः ॥३१॥
हन्युः श्वासं च कासं च संस्कृतानि पयांसि च ॥

Unctuous meat-soups of scatterers or heads of black deer etc. soured with fruits and added prominently with salt or processed soups of kulattha or milk processed (with pañcamūla etc.) alleviate dyspnoea and cough.

तिमिरस्य च बीजानि कर्कटाख्या च चूर्णिता ॥३२॥
दुरालभाऽथ पिप्पल्यः कटुकाख्या हरीतकी ॥
श्वाविन्मयूररोमाणि कोला मागधिकाकणाः ॥३३॥
भार्गीत्वक् शृङ्गवेरं च शर्करा शल्लकाङ्गजम् ॥
नृत्तकौण्डकबीजानि चूर्णितानि तु केवलम् ॥३४॥

पञ्च श्लोकार्धिकास्त्वेते लेहा ये सम्यगीरिताः ॥
सर्पिर्मधुभ्यां ते लेह्याः कासश्वासार्दितैर्नरैः ॥३५॥

1. Seeds of timira and powdered karkaṭaśṛṅgī;

2. Durālabhā, pippalī, kaṭukā and harītakī;

3. Hairs of hodgson's porcupine and peacock, cavya and seeds of pippalī;

4. Bhārgī (bark), śuṇṭhī, śarkarā and bristles of Indian porcupine;

5. Powder of nṛttakauṇḍaka seeds alone—

These five mentioned in half verses should be licked with ghee and honey by those suffering from cough and dyspnoea.

Some read '*karkaṭākhyaśca*' in place of '*karkaṭākhyā ca*'; '*śallakā gajam*' in palce of '*śallakāṅgajam*' and '*nīcaiḥkadambabījāni*' instead of '*nṛttakauṇḍakabījāni*'.

सप्तच्छदस्य पुष्पाणि पिप्पलीश्चापि मस्तुना ॥
पिबेत् संचूर्ण्य मधुना धानाश्चाप्यथ भक्षयेत् ॥३६॥

One should drink powder of the flowers of saptaparṇa and pippalī with curd-water mixed with honey. He should also eat roasted grains.

Some relate '*madhunā*' with '*dhānāḥ*'.

अर्काङ्कुरैर्भावितानां यवानां साध्वनेकशः ॥
तर्पणं वा पिबेदेषां सक्षौद्रं श्वासपीडितः ॥३७॥
शिरीषकदलीकुन्दपुष्पं मागधिकायुतम् ॥
तण्डुलाम्बुयुतं पीत्वा जयेच्छ्वासानशेषतः ॥३८॥

Or the patient of dyspnoea should take saturating drink mixed with honey or barley impregnated with decoction of the leaf-buds of arka.

Flowers of śirīṣa, kadalī and kunda mixed with pippalī and taken with rice-water overcomes all types of dyspnoea.

कोलमज्जां तालमूलमृष्यचर्ममसीमपि ॥
लिह्यात् क्षौद्रेण भार्गीं वा सर्पिर्मधुसमायुताम् ॥३९॥
नीचैःकदम्बबीजं वा सक्षौद्रं तण्डुलाम्बुना ॥

One should lick kernel of badara, tāla (root) and ash of the skin of ṛṣya with honey; or bhārgī with ghee and honey; or seeds of smaller kadamba mixed with honey along with rice-water.

Some read '*tālamūlīm*' in place of '*tālamūlam*'. Others read '*nīpaṃ kadambaṃ raktaṃ ca tat pītaṃ taṇḍulāmbunā*'.

द्राक्षां हरीतकीं कृष्णां कर्कटाख्यां दुरालभाम् ॥४०॥
सर्पिर्मधुभ्यां विलिहन् हन्ति श्वासान् सुदारुणान् ॥

One who licks drākṣā, harītakī, pippalī, karkaṭaśṛṅgī and durālabhā with ghee and honey gets rid of severe types of dyspnoea.

हरिद्रां मरिचं द्राक्षां गुडं रास्नां कणां शटीम् ॥४१॥
लिह्यात्तैलेन तुल्यानि श्वासार्तो हितभोजनः ॥

The patient of dyspnoea should lick haridrā, marica, drākṣā, jaggery, rāsnā, pippalī and śaṭī each in equal quantity with oil keeping on wholesome diet.

गवां पुरीषस्वरसं मधुसर्पिःकणायुतम् ॥४२॥
लिह्याच्छ्वासेषु कासेषु वाजिनां वा शकृद्रसम् ॥

One should lick cow-dung juice and pippalī mixed with honey and ghee or juice of horse's faeces and pippalī mixed with honey and ghee in dyspnoea and cough.

पाण्डुरोगेषु शोथेषु ये योगाः संप्रकीर्तिताः ॥४३॥
श्वासकासापहास्तेऽपि कासघ्ना ये च कीर्तिताः ॥

Formulations which are mentioned under pāṇḍuroga, oedema and cough are also useful in dyspnoea and cough.

Some do not read this verse.

भार्गीत्वक् त्र्यूषणं तैलं हरिद्रां कटुरोहिणीम् ॥४४॥
पिप्पलीं मरिचं चण्डां गोशकृद्रसमेव च ॥

Bhārgī (bark), trikaṭu, oil, haridrā, kaṭukā, pippalī, marica, caṇḍā and cowdung juice should be licked.

तलकोटस्य बीजेषु पचेदुत्कारिकां शुभाम् ॥४५॥
सेव्यमाना निहन्त्येषा श्वासानाशु सुदुस्तरान् ॥

Utkārikā (a semisolid sweet preparation) should be prepared with seeds of aṅkoṭa. Regular use of this alleviates even severe types of dyspnoea shortly.

Some take this formulation as beginning from '*bhārgītvak*' in the above verse.

पुराणसर्पिः पिप्पल्यः कौलत्था जाङ्गला रसाः ॥४६॥
सुरा सौवीरकं हिङ्गु मातुलुङ्गरसो मधु ॥
द्राक्षामलकबिल्वानि शस्तानि श्वासिहिक्किनाम् ॥४७॥

Old ghee, pippalī, kulattha soup, meat-soup of wild animals, wine, sauvīraka, hiṅgu, juice of mātuluṅga, honey, drākṣā, āmalaka and bilva–these are wholesome for the patient of dyspnoea and hiccough.

श्वासहिक्कापरिगतं स्निग्धैः स्वेदैरुपाचरेत् ॥
आक्तं लवणतैलाभ्यां तैरस्य ग्रथितः कफः ॥४८॥
खस्थो विलयनं याति मारुतश्च प्रशाम्यति ॥

The patient of dyspnoea and hiccough should be anointed with sesamum oil mixed with rocksalt followed by unctuous sudation. Thus densified kapha gets liquified in its passage and vāyu is pacified.

स्विन्नं ज्ञात्वा ततश्चैव भोजयित्वा रसौदनम् ॥४९॥
वातश्लेष्मविबन्धे वा भिषग् धूमं प्रयोजयेत् ॥
मनःशिलादेवदारुहरिद्राच्छदनामिषैः ॥५०॥
लाक्षोरुबूकमूलैश्च कृत्वा वर्तीर्विधानतः ॥
सर्पिर्यवमधूच्छिष्टशालनिर्यासजं तथा ॥५१॥

In case of retention of vāta and kapha, the physician should sudate the patient and then feed him with meat-soup and boiled rice. Thereafter he should apply smoking with wicks made properly of realgar, devadāru, haridrā, patra, guggulu, lākṣā and eraṇḍa root.

Similarly, smoke of ghee, barley, bee-wax and exudation of śāla should be used.

शृङ्गबालखुरस्नायुत्वक् समस्तं गवामपि ॥
तुरुष्कशल्लकीनां च गुग्गुलोः पद्मकस्य च ॥५२॥

For smoking, horn, hairs, hoof, ligaments and skin–all these of cow should be used.

Smoke of turuṣka, śallakī, guggulu and padmaka should also be used.

एते सर्वे ससर्पिष्का धूमाः कार्या विजानता ॥

All these should be used with ghee for smoking.

बलीयसि कफग्रस्ते वमनं सविरेचनम् ॥५३॥

If there is predominance of kapha and the patient is strong (mild) emesis and purgation should be administered.

दुर्बले चैव रूक्षे च तर्पणं हितमुच्यते ॥
जाङ्गलोरभ्रजैर्मांसैरानूपैर्वा सुसंस्कृतैः ॥५४॥

In case the patient is debilitated and rough, he should be saturated with processed meat of wild or marshy animals and sheep.

निदिग्धिकां चामलकप्रमाणां
हिङ्ग्वर्धयुक्तां मधुना सुयुक्ताम् ॥
लिहन्नरः श्वासनिपीडितो हि
श्वासं जयत्येव बलात्त्र्यहेण ॥५५॥

One suffering from dyspnoea overpowers dyspnoea within three days by licking (paste of) kaṇṭakārī equal to one āmalaka fruit (5 gm.) mixed with one-half quantity of hiṅgu and honey.

यथाऽग्निरिद्धः पवनानुविद्धो
वज्रं यथा वा सुरराजमुक्तम् ॥
रोगास्तथैते खलु दुर्निवाराः
श्वासश्च कासश्च विलम्बिका च ॥५६॥

As is fire inflamed by wind and thunderbolt thrown by King of gods, so are the diseases–dyspnoea, cough and vilambikā difficult to eliminate.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे श्वासप्रतिषेधो नाम (त्रयोदशोऽध्यायः, आदितः) एकपञ्चाशत्तमोऽध्यायः ॥५१॥

Thus ends the fifty first chapter on treatment of śvāsa (dyspnoea) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

द्विपञ्चाशत्तमोऽध्यायः
Chapter LII

अथातः कासप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of kāsa (cough).

As propounded by Lord Dhanvantari.

उक्ता ये हेतवो नृणां रोगयोः श्वासहिक्कयोः ॥
कासस्यापि च विज्ञेयास्त एवोत्पत्तिहेतवः ॥३॥

Etiological factors which are mentioned for dyspnoea and hiccough should also be known as originating cause for cough.

धूमोपघाताद्रजसस्तथैव
व्यायामरूक्षान्ननिषेवणाच्च ॥
विमार्गगत्वादपि भोजनस्य
वेगावरोधात् क्षवथोस्तथैव ॥४॥
प्राणो ह्युदानानुगतः प्रदुष्टः
संभिन्नकांस्यस्वनतुल्यघोषः ॥
निरेति वक्त्रात् सहसा सदोषः
कासः स विद्वद्भिरुदाहृतस्तु ॥५॥

By inhaling destressing smoke and dust, excessive use of physical exercise and rough food, entry of food into wrong passage, suppression of urges and sneezing, vitiated prāṇa associated with udāna gets out of mouth with force and in abnormal way producing sound like that of cracked utensil of bell metal. It is known as '*kāsa*' (cough) by the learned.

स वातपित्तप्रभवः कफाच्च
क्षतात्तथाऽन्यः क्षयजोऽपरश्च ॥

पञ्चप्रकारः कथितो भिषग्भि-
र्विवर्धितो यक्ष्मविकारकृत् स्यात् ॥६॥

It is said by physician as of five types–due to vāta, pitta, kapha, injury and wasting. If advanced, it causes consumption.

भविष्यतस्तस्य तु कण्ठकण्डू-
र्भोज्योपरोधो गलतालुलेपः ॥
स्वशब्दवैषम्यमरोचकोऽग्नि-
सादश्च लिङ्गानि भवन्त्यमूनि ॥७॥

Itching in throat, obstructition in deglutition, pasting in throat and palate, abnormality in voice, anorexia and diminution of digestive fire–these are its premonitory symptoms.

हृच्छङ्खमूर्धोदरपार्श्वशूली
क्षामाननः क्षीणबलस्वरौजाः ॥
प्रसक्तमन्तःकफमीरणेन
कासेत्तु शुष्कं स्वरभेदयुक्तः ॥८॥

In vātika cough, the patient has pain in cardiac region, temples, abdomen and sides; shrunken face; depleted strength, voice and ojas and coughs dry repeatedly and kapha remaining inside due to vāyu with hoarseness of voice.

उरोविदाहज्वरवक्त्रशोषै-
रभ्यर्दितस्तिक्तमुखस्तृषार्तः ॥
पित्तेन पीतानि वमेत् कटुनि
कासेत् स पाण्डुः परिदह्यमानः ॥९॥

The patient of paittika cough gets afflicted with burning sensation in chest, fever and dryness of mouth; has bitterness in mouth and excessive thirst. He vomits yellow and pungent material and coughs with pallor and burning sensaiton.

प्रलिप्यमानेन मुखेन सीदन्
शिरोरुजार्तः कफपूर्णदेहः ॥
अभक्तरुग्गौरवसादयुक्तः
कासेत ना सान्द्रकफं कफेन ॥१०॥

In cough caused by kapha, mouth is pasted (with mucus) and the patient has malaise, headache, body full of kapha, anorexia, heaviness and lassitude and while coughing expels thick sputum.

वक्षोऽतिमात्रं विहतं तु यस्य
व्यायामभाराध्ययनाभिघातैः ॥
विश्लिष्टवक्षाः स नरः सरक्तं
ष्ठीवत्यभीक्ष्णं क्षतजं तमाहुः ॥११॥
स गात्रशूलज्वरदाहमोहान्
प्राणक्षयं चोपलभेत कासी ॥

If chest is injured excessively by physical exercise, load-carrying, reading and trauma, the patient, having disruption in chest, spits with blood repeatedly. It is known as '*kṣataja*' (that caused by injury). The patient suffers, apart from cough, from body-ache, fever, burning sensation, fainting and lastly dies.

The difference between *uraḥkṣata* ar d *kṣataja kāsa* is that in the former haemoptysis is from the very beginning while in the latter there is dry cough first and then haemoptysis; moreover, body-ache etc. symptoms arise in the very beginning in *uraḥkṣata* while in *kṣataja kāsa* they appear later in the stage of incurability.

शुष्यन् विनिष्ठीवति दुर्बलस्तु
प्रक्षीणमांसो रुधिरं सपूयम् ॥१२॥
ससर्वलिङ्गं भृशदुश्चिकित्स्यं
चिकित्सितज्ञाः क्षयजं वदन्ति ॥

The wasting patient, weak and emaciated, spits purulent blood. This is known as '*kṣayaja*' (consumptive or caused by loss of dhātus) having symptoms of all doṣas and highly difficult to cure.

Kṣayajam–caused by deficiency of semen. Though difference between *kṣaya* and *kṣayaja kāsa* is not found, it is held that the symptoms cough, fever etc. present in *kṣaya* are caused by single doṣa whereas in *kṣayaja kāsa* they are caused by all the three doṣas as said in other treatise

"क्षये कासादिकं लिङ्गमेकदोषकृतं मतम्। तदेव तत्कृते कासे सर्वदोषान्वितं बुधैः॥" इति॥

वृद्धत्वमासाद्य भवेत्तु यो वै
याप्यं तमाहुर्भिषजस्तु कासम् ॥१३॥

Cough which arises in old age is said as palliable.

श‍ृङ्गीवचाकट्फलकत्तृणाब्द-
धान्याभयाभार्ग्यमराह्वविश्वम् ॥
उष्णाम्बुना हिङ्गुयुतं तु पीत्वा
बद्धास्यमप्याशु जहाति कासम् ॥१४॥

Śṛṅgī, vacā, kaṭphala, kattṛṇa, mustā, dhānyaka, harītakī, bhārgī, devadāru and śuṇṭhī mixed with hiṅgu should be taken with hot water. It controls cough even if chronic.

This formulation is *kaṭphalādi* minus madhu and parpaṭa.

फलत्रिकव्योषविडङ्गश‍ृङ्गी-
रास्नावचापद्मकदेवकाष्ठैः ॥
लेहः समैः क्षौद्रसिताघृताक्तः
कासं निहन्यादचिरादुदीर्णम् ॥१५॥

Triphalā, trikaṭu, viḍaṅga, śṛṅgī, rāsnā, vacā, padmaka and devadāru–each in equal quantity mixed with honey, sugar and ghṛta and taken as electuary checks severe cough shortly.

पथ्यां सितामामलकानि लाजां
समागधीं चापि विचूर्ण्य शुण्ठीम् ॥
सर्पिर्मधुभ्यां विलिहीत कासी
ससैन्धवां वोष्णजलेन कृष्णाम् ॥१६॥

The patient of cough should lick powder of harītakī, śarkarā, āmalaka, parched paddy, pippalī and śuṇṭhī mixed with ghee and honey or should take pippalī mixed with rocksalt with warm water.

खादेद्गुडं नागरपिप्पलीभ्यां
द्राक्षां च सर्पिर्मधुनाऽवलिह्यात् ॥
द्राक्षां सितां मागधिकां च तुल्यां
सश‍ृङ्गवेरं मधुकं तुगां च ॥१७॥
लिह्याद्घृतक्षौद्रयुतां समांशां
सितोपलां वा मरिचांशयुक्ताम् ॥
धात्रीकणाविश्वसितोपलाश्च
संचूर्ण्य मण्डेन पिबेच्च दध्नः ॥१८॥

1. Jaggery mixed with śuṇṭhī and pippalī should be taken.

2. (paste of) drākṣā should be licked with ghee and honey.

3. Drākṣā, śarkarā and pippalī–each in equal quantity should be used.

4. Madhuyaṣṭī, śuṇṭhī and vaṃśalocana in equal quantity should be licked with ghee and honey.

5. Or sugarcandy mixed with marica should be taken with ghee and honey.

6. Powder of āmalaka, pippalī, śuṇṭhī and sugarcandy should be taken with curd-water.

हरेणुकां मागधिकां च तुल्यां
दध्ना पिबेत् कासगदाभिभूतः ॥
उभे हरिद्रे सुरदारु शुण्ठीं
गायत्रिसारं च पिबेत् समांशम् ॥१९॥
बस्तस्य मूत्रेण, सुखाम्बुना वा
दन्तीं द्रवन्तीं च सतिल्वकाख्याम् ॥
भृष्टानि सर्पींष्यथ बादराणि
खादेत् पलाशानि ससैन्धवानि ॥२०॥

One suffering from cough should drink hareṅukā and pippalī in equal quantity with curd.

Both types of haridrā (haridrā and dāruharidrā), devadāru, śuṇṭhī, khadira (heart-wood)–each in equal quantity should be taken with goat's urine.

Or dantī, dravantī and tilvaka should be taken with warm water.

Fried ghee and badara leaves with rocksalt should be used.

कोलप्रमाणं प्रपिबेद्धि हिङ्गु
सौवीरकेणाम्लरसेन वाऽपि ॥

Hiṅgu in dose of one kola (5 gm.) should be taken with sour gruel or sour fruit juice.

Some read '*sauvīrakeṇāpi samātuluṅgam*'.

क्षौद्रेण लिह्यान्मरिचानि वाऽपि,
भार्गीवचाहिङ्गुकृता च वर्तिः ॥२१॥
धूमे प्रशस्ता घृतसंप्रयुक्ता
वेणुत्वगेलालवणैः कृता वा ॥

Or one should lick marica with honey.

Wick made of bhārgī, vacā and hiṅgu and lubricated with ghee is recommended for smoking or the same made of bamboo bark, elā and saindhava.

मुस्तेङ्गुदीत्वङ्मधुकाह्वमांसी-
मनःशिलालैश्छगलाम्बुपिष्टैः ॥२२॥
विधाय वर्तीश्च पयोऽनुपानं
धूमं पिबेद्वातबलासकासी ॥

The patient of cough caused by vāta and kapha should smoke with wicks prepared of mustā, iṅgudī bark, madhuka, māṃsī, realgar and orpiment pounded with goat's urine.

पिबेच्च सीधुं मरिचान्वितं वा
तेनाशु कासं जयति प्रसह्य ॥२३॥

Or one should drink sīdhu mixed with marica by which he subdues cough.

द्राक्षाम्बुमञ्जिष्ठपुराह्वयाभिः
क्षीरं शृतं माक्षिकसंप्रयुक्तम् ॥
निदिग्धिकानागरपिप्पलीभिः
खादेच्च मुद्गान्मधुना सुसिद्धान् ॥२४॥

Milk boiled with drākṣā, bālaka, mañjiṣṭhā and śallakī and added with honey is useful.

Some read '*mañjiṣṭhaśuṇṭhījalagostanībhiḥ kṣīraṃ ghṛtaṃ mākṣikasaṃyutaṃ vā*'.

Cooked green gram mixed with (powder of) kaṇṭakārī, śuṇṭhī and pippalī should be used with honey.

उत्कारिकां सर्पिषि नागराढ्यां
पक्त्वा समूलैस्त्रुटिकोलपत्रैः ॥
एभिर्निषेवेत कृतां च पेयां
तन्वीं सुशीतां मधुना विमिश्राम् ॥२५॥

Utkārikā cooked in ghee with plenty of śuṇṭhī, pippalīmūla, elā and leaves of badara is useful.

Thin liquid gruel prepared with the above drugs, well cooled and mixed with honey, should be used.

Some read '*vaṭakolapatraiḥ*' in place of '*truṭikolapatraiḥ*'.

यत् प्लीह्नि सर्पिर्विहितं षडङ्गं
तद्वातकासं जयति प्रसह्य ॥
विदारिगन्धादिकृतं घृतं वा
रसेन वा वासकजेन पक्वम् ॥२६॥

Ṣaṭpala ghṛta which is prescribed for splenomegaly overcomes vātika cough. Similarly acts ghṛta cooked with vidārigandhādi drugs or the juice of vāsaka.

विरेचनं स्नैहिकमत्र चोक्त-
मास्थापनं चाप्यनुवासनं च ॥
धूमं पिबेत् स्नैहिकमप्रमत्तः
पिबेत् सुखोष्णं घृतमेव चात्र ॥२७॥
हिता यवाग्वश्च रसेषु सिद्धाः
पयांसि लेहाः सघृतास्तथैव ॥

Here (in vātika cough) unctuous purgation, non-unctuous and unctuous enema are indicated. The patient should use unctuous smoke carefully and should drink lukewarm ghee; gruels cooked with meat-soups; milks and electuaries with ghṛtas are also beneficial.

प्रच्छर्दनं कायशिरोविरेका-
स्तथैव धूमाः कवलग्रहाश्च ॥२८॥
उष्णाश्च लेहाः कटुका निहन्युः
कफं विशेषेण विशोषणं च ॥
कटुत्रिकं चापि वदन्ति पथ्यं,
घृतं कृमिघ्नस्वरसे विपक्वम् ॥२९॥
निर्गुण्डिपत्रस्वरसे च पक्वं
सर्पिः कफोत्थं विनिहन्ति कासम् ॥
पाठाविडव्योषविडङ्गसिन्धु-
त्रिकण्टरास्नाहुतभुग्बलाभिः ॥३०॥
शृङ्गीवचाम्भोधरदेवदारु-
दुरालभाभार्ग्यभयाशटीभिः ॥
सम्यग्विपक्वं द्विगुणेन सर्पि-
र्निदिग्धिकायाः स्वरसेन चैतत् ॥३१॥

श्वासाग्निसादस्वरभेदभिन्ना-
न्निहन्त्युदीर्णानपि पञ्च कासान् ॥

Emesis, purgation, head-evacuation, smoking, gargles, hot and pungent electuaries and particularly desaturation decrease kapha. Trikaṭu is also wholesome.

Ghṛta cooked in juice (or decoction) of viḍaṅga or nirguṇḍī leaves alleviates cough caused by kapha.

Ghee prepared with (the paste of) pāṭhā, vida, trikaṭu, viḍaṅga, saindhava, gokṣura, rāsnā, citraka, balā, śṛṅgī, vacā, mustā, devadāru, durālabhā, bhārgī, harītakī and śaṭī along with double quantity of the decoction of kaṇṭakārī alleviates five types of cough, even if aggravated, attended with dyspnoea, diminished digestion and hoarseness of voice.

विदारिगन्धोत्पलसारिवादीन्
निष्क्वाथ्य वर्गं मधुरं च कृत्स्नम् ॥३२॥
घृतं पचेदिक्षुरसाम्बुदुग्धैः
काकोलिवर्गे च सशर्करं तत् ॥
प्रातः पिबेत् पित्तकृते च कासे
रतिप्रसूते क्षतजे च कासे ॥३३॥

Ghee should be cooked with decoction of vidārigandhādi, utpalādi, sārivādi and sweet (kākolyādi) drugs, sugarcane juice, water and milk along with (the paste of) kākolyadi drugs. It should be taken added with sugar in morning in cases of cough caused by pitta, excessive sex and injury.

The quantity of all liquids should be equal to that of ghṛta.

खर्जूरभार्गीमगधाप्रियाल-
मधूलिकैलामलकैः समांशैः ॥
चूर्णं सिताक्षौद्रघृतप्रगाढं
त्रीन् हन्ति कासानुपयुज्यमानम् ॥३४॥

Powder of kharjūra, bhārgī, pippalī, priyāla, madhūlikā, elā and āmalaka–each in equal quantity–mixed with plenty of sugar, honey and ghee removes three types of cough (those caused by pitta, kṣata and kṣaya) by regular use.

Mention of kṣataja and kṣayaja types along with paittika one indicates similarity in their management.

रक्ताहरिद्राञ्जनवह्निपाठा-
मूर्वोपकुल्या विलिहेत् समांशाः ॥
क्षौद्रेण कासे क्षतजे क्षयोत्थे
पिबेद्घृतं चेक्षुरसे विपक्वम् ॥३५॥

Mañjiṣṭhā, haridrā, añjana, ajamodā, pāṭhā, mūrvā and pippalī–all in equal quantity should be licked in cases of cough caused by injury and wasting. Or one should drink ghee cooked in sugarcane juice.

'*Ca*' implies paittika cough.

चूर्णं पिबेदामलकस्य वाऽपि
क्षीरेण पक्वं सघृतं हिताशी ॥

Āmalaka powder cooked with ghee should be taken with milk keeping on wholesome diet.

चूर्णानि गोधूमयवोद्भवानि
काकोलिवर्गश्च कृतः सुसूक्ष्मः ॥३६॥
कासेषु पेयस्त्रिषु कासवद्भिः
क्षीरेण सक्षौद्रघृतेन वाऽपि ॥

Fine powder of wheat, barley and kākolyādi drugs should be used together with milk added with honey and ghee in these three types of cough.

Others interpret three powders separately with three vehicles in three types of cough.

गुडोदकं वा क्वथितं पिबेद्धि
क्षौद्रेण शीतं मरिचोपदंशम् ॥३७॥

Cooked jaggery-water when cooled should be mixed with honey and drunk while eating marica.

Jaggery-water should be prepared by the method of cold infusion and then cooled slightly.

प्रस्थत्रयेणामलकीरसस्य
शुद्धस्य दत्त्वाऽर्धतुलां गुडस्य ॥
चूर्णीकृतैर्ग्रन्थिकचव्यजीर-
व्योषेभकृष्णाहपुषाजमोदैः ॥३८॥

विडङ्गसिन्धुत्रिफलायवानी-
पाठाग्निधान्यैश्च पिचुप्रमाणैः ॥
दत्त्वा त्रिवृच्चूर्णपलानि चाष्टा-
वष्टौ च तैलस्य पचेद्यथावत् ॥३९॥
तं भक्षयेदक्षफलप्रमाणं
यथेष्टचेष्टस्त्रिसुगन्धियुक्तम् ॥
अनेन सर्वे ग्रहणीविकाराः
सश्वासकासस्वरभेदशोथाः ॥४०॥
शाम्यन्ति चायं चिरमन्तरग्ने-
र्हतस्य पुंस्त्वस्य च वृद्धिहेतुः ॥
स्त्रीणां च वन्ध्यामयनाशनः स्यात्
कल्याणको नाम गुडः प्रतीतः ॥४१॥

Pure jaggery half tulā (2 kg.) should be cooked with āmalaka juice three prastha (1.92 litres) along with powders of pippalīmūla, cavya, jīraka, trikaṭu, gajapippalī, hapuṣā, ajamodā, viḍaṅga, saindhava, triphalā, yavānī, pāṭhā, citraka and dhānyaka–each one karṣa (10 gm.) and added with trivṛt powder eight pala (320 gm.) and oil in the same quantity.

This should be mixed with trijāta and taken in dose of one karṣa (10 gm.) with free movements. By this all disorders of grahaṇī, dyspnoea, cough, hoarseness of voice and oedema are controlled. It promotes digestive power and virility diminished since long and also removes sterility in women. This '*kalyāṇaka guḍa*' is significant by providing well-being.

द्विपञ्चमूलेभकणात्मगुप्ता-
भार्गीशटीपुष्करमूलविश्वान् ॥
पाठामृताग्रन्थिकशङ्खपुष्पी-
रास्नाग्न्यपामार्गबलायवासान् ॥४२॥
द्विपालिकान् न्यस्य यवाढकं च
हरीतकीनां च शतं गुरूणाम् ॥
द्रोणे जलस्याढकसंयुते च
क्वाथे कृते पूतचतुर्थभागे ॥४३॥

पचेत्तुलां शुद्धगुडस्य दत्त्वा
पृथक् च तैलात् कुडवं घृताच्च ॥
चूर्णं च तावन्मगधोद्भवाया
देयं च तस्मिन्मधु सिद्धशीते ॥४४॥
रसायनात् कर्षमतो विलिह्या-
द्द्वे चाभये नित्यमथाशु हन्यात् ॥
तद्राजयक्ष्मग्रहणीप्रदोष-
शोफाग्निमान्द्यस्वरभेदकासान् ॥४५॥
पाण्ड्वामयश्वासशिरोविकारान्
हृद्रोगहिक्काविषमज्वरांश्च ॥
मेधाबलोत्साहमतिप्रदं च
चकार चैतद्भगवानगस्त्यः ॥४६॥

Daśamūla, gajapippalī, kapikacchū, bhārgī, śaṭī, puṣkaramūla, śuṇṭhī, pāṭhā, guḍūcī, pippalīmūla, śaṅkhapuṣpī, rāsnā, citraka, apāmārga, balā, yavāsa–each two pala (80 gm.), barley one āḍhaka (2.56 kg.) and mature harītakī fruits one hundred (in number) should be boiled in water one droṇa and one āḍhaka (12.8 kg.) reduced to one-fourth. This decoction should be strained and then cooked with pure jaggery one tulā (4 kg.), oil and ghee each 160 gm.; when well cooled pippalī powder 160 gm. and honey (320 gm.) should be added. Out of this rasāyana formulation, 10 gm. should be licked daily along with two harītakī fruits. It alleviates consumption, grahaṇī disorder, oedema, diminution of digestive fire, hoarseness of voice, cough, pāṇḍuroga, dyspnoea, diseases of head and heart, hiccough and intermittent fever. It promotes intellect, strength, energy and thinking power. This is formulated by Lord Agastya.

कुलीरशुक्तीचटकैणलावा-
न्निष्क्वाथ्य वर्गं मधुरं च कृत्स्नम् ॥
पचेद्घृतं तत्तु निषेव्यमाणं
हन्यात् क्षतोत्थं क्षयजं च कासम् ॥४७॥

Ghee should be cooked in decoction of crab, oyster shell, sparrow, black deer and quail and also of the entire sweet (kākolyādi) group of drugs. Regular use of this alleviates cough caused by injury and wasting.

'*Ca*' implies paittika cough.

शतावरीनागबलाविपक्वं
घृतं विधेयं च हिताय कासिनाम् ॥४८॥

Ghee cooked with śatāvarī and nāgabalā should be prescribed for the patients of cough.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे कासप्रतिषेधो नाम (चतुर्दशोऽध्यायः, आदितः) द्विपञ्चाशत्तमोऽध्यायः ॥५२॥

Thus ends the fifty second chapter on treatment of kāsa (cough) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

त्रिपञ्चाशत्तमोऽध्यायः
Chapter LIII

अथातः स्वरभेदप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of svarabheda (hoarseness of voice).

As propounded by Lord Dhanvantari.

अत्युच्चभाषणविषाध्ययनातिगीत-
शीतादिभिः प्रकुपिताः पवनादयस्तु ॥
स्रोतःसु ते स्वरवहेषु गताः प्रतिष्ठां
हन्युः स्वरं, भवति चापि हि षड्विधः सः ॥३॥

Vāta etc. aggravated by too loud speaking, poison, reading, excessive singing, cold etc. get located in sound-carrying channels and thus impair the voice. It is of six types.

'*Ādi*' in '*śīta*' include etiological factors aggravating pitta and kapha though vāyu has chief role in causation; *ṣaḍvidhāḥ*–of six types such as due to vāta, pitta and kapha separately, the three doṣas jointly, by medas and by wasting.

वातेन कृष्णनयनाननमूत्रवर्चा
भिन्नं शनैर्वदति गद्गदवत् स्वरं च ॥

In vātika type, the patient develops black hue in eyes, face, urine and stool and speaks slowly with broken and muffled voice.

Some read as '*gardabhavat svaraṃ ca*'.

पित्तेन पीतवदनाक्षिपुरीषमूत्रो
ब्रूयाद्गलेन परिदाहसमन्वितेन ॥४॥

In paittika type, there is yellowness in face, eyes, stool and urine and the patient experiences burning sensation in throat while speaking.

कृच्छ्रात् कफेन सततं कफरुद्धकण्ठो
मन्दं शनैर्वदति चापि दिवा विशेषः ॥

Due to kapha, throat is always obstructed by mucus and as such the patient speaks with difficulty, slowly and with feeble voice particularly in day.

सर्वात्मके भवति सर्वविकारसंप-
दव्यक्तता च वचसस्तमसाध्यमाहुः ॥५॥

In sannipātaja type, symptoms of all doṣas are present and speech becomes indistinct. It is incurable.

धूप्येत वाक् क्षयकृते क्षयमाप्नुयाच्च
वागेष चा (वा)पि हतवाक् परिवर्जनीयः ॥

In that caused by wasting, the patient feels fuming while speaking and loses speech. It should be discarded if speech is lost completely.

अन्तर्गलं स्वरमलक्ष्यपदं चिरेण
मेदश्चयाद्वदति दिग्धगलौष्ठतालुः ॥६॥

Due to increase of medas, the patient speaks with effort within throat with indistinet words and with throat, lips and palate coated (with medas).

क्षीणस्य वृद्धस्य कृशस्य चापि
चिरोत्थितो यश्च सहोपजातः ॥
मेदस्विनः सर्वसमुद्भवश्च
स्वरामयो यो न स सिद्धिमेति ॥७॥

The disorder of voice, which arises in wasted, old and lean persons, is chronic, congenital caused by all doṣas and in obese persons, is not curable.

स्निग्धान् स्वरातुरनरानपकृष्टदोषान्
न्यायेन तान् वमनरेचनबस्तिभिश्च ॥
नस्यावपीडमुखधावनधूमलेहैः
संपादयेच्च विविधैः कवलग्रहैश्च ॥८॥

The patient of *svarabheda* (hoarseness of voice) should be uncted and then evacuated, according to prescribed method, with emesis, purgation and enema. When his doṣas are eliminated, he should be managed with snuff, pressing snuff, mouth-wash, smoking, electuary and various types of gargle.

य: श्वासकासविधिरादित एव चोक्त-
स्तं चाप्यशेषमवतारयितुं यतेत ॥
वैशेषिकं च विधिमूर्ध्वमतो वदामि
तं वै स्वरातुरहितं निखिलं निबोध ॥९॥

The entire management prescribed for dyspnoea and cough should be applied here.

The specific measures are described hereafter for the well-being of the patients of the disorder of voice, please listen.

स्वरोपघातेऽनिलजे भुक्तोपरि घृतं पिबेत् ॥
कासमर्दकवार्ताकमार्कवस्वरसे शृतम् ॥१०॥
पीतं घृतं हन्त्यनिलं सिद्धमार्तगले रसे ॥

In vātika type of hoarseness of voice, one should drink, after meal, ghee cooked with kāsamarda, vārtāka and bhṛṅgarāja.

Intake of ghee cooked with juice of ārtagala pacifies vāta.

यवक्षाराजमोदाभ्यां चित्रकामलकेषु वा ॥११॥
देवदार्वग्निकाभ्यां वा सिद्धमाजं समाक्षिकम् ॥

Or goat's ghee cooked with 1. yavakṣāra and ajamodā or 2. citraka and āmalaka or 3. devadāru and ajamodā mixed with honey is useful.

सुखोदकानुपानो वा ससर्पिष्को गुडौदनः ॥१२॥

Or boiled rice prepared with jaggery and mixed with ghee should be taken with post-drink of warm water.

क्षीरानुपानं पित्ते तु पिबेत् सर्पिरतन्द्रितः ॥
अश्नीयाच्च ससर्पिष्कं यष्टीमधुकपायसम् ॥१३॥

The careful patient should drink ghee with post-drink of milk.

He should also eat pāyasa (milk-rice) prepared with yaṣṭīmadhu and mixed with ghee.

लिह्यान्मधुरकाणां वा चूर्णं मधुघृताप्लुतम् ॥
शतावरीचूर्णयोगं बलाचूर्णमथापि वा ॥१४॥

Or he should lick powder of sweet (kākolyādi) drugs mixed with plentiful honey and ghee. Similarly, powder of śatāvarī or balā may be used.

पिबेत् कटूनि मूत्रेण कफजे स्वरसंक्षये ॥
लिह्याद्वा मधुतैलाभ्यां भुक्त्वा खादेत् कटूनि वा ॥१५॥

In hoarseness of voice caused by kapha, pungent drugs should be taken with cow's urine; or they should be licked with honey and oil or should be chewed after meals.

स्वरोपघाते मेदोजे कफवद्विधिरिष्यते ॥

The case of the hoarseness of voice caused by medas should be managed like the kaphaja type.

सर्वजे क्षयजे चापि प्रत्याख्यायाचरेत् क्रियाम् ॥१६॥

In that caused by all doṣas and wasting, the case should be taken up after declaring its incurability.

शर्करामधुमिश्राणि शृतानि मधुरैः सह ॥
पिबेत् पयांसि यस्योच्चैर्वदतोऽभिहतः स्वरः ॥१७॥

One whose voice is impaired due to loud speaking should drink milk processed with sweet (kākolyādi) drugs and mixed with sugar and honey.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे स्वरभेदप्रतिषेधो नाम (पञ्चदशोऽध्यायः, आदितः) त्रिपञ्चाशत्तमोऽध्यायः ॥५३॥

Thus ends the fifty third chapter on treatment of svarabheda (hoarseness of voice) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

चतुःपञ्चाशत्तमोऽध्यायः
Chapter LIV

अथातः कृमिरोगप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of kṛmiroga (infestation of worms).

As propounded by Lord Dhanvantari.

अजीर्णाध्यशनासात्म्यविरुद्धमलिनाशनैः ॥
अव्यायामदिवास्वप्नगुर्वतिस्निग्धशीतलैः ॥३॥
माषपिष्टान्नविदलबिसशालूकशेरुकैः ॥
पर्णशाकसुराशुक्तदधिक्षीरगुडेक्षुभिः ॥४॥
पललानूपपिशितपिण्याकपृथुकादिभिः ॥
स्वाद्वम्लद्रवपानैश्च श्लेष्मा पित्तं च कुप्यति ॥५॥
कृमीन् बहुविधाकारान् करोति विविधाश्रयान् ॥
आमपक्वाशये तेषां कफविड्जन्मनां पुनः
धमन्यां रक्तजानां च प्रसवः प्रायशः स्मृतः ॥६॥

Due to indigestion, eating during indigestion, taking unsuitable, incompatible and dirty food; lack of physical exercise, day-sleep; intake of heavy, too unctuous and cold items, black gram, edibles of rice-flour, pulses, stem and root of lotus, kaśeruka, leafy vegetables, wine, vinegar, curd, milk, jaggery, sugarcane, paste of sesamum, meat of marshy animals, oil cake, flattened rice etc. and also sweet and sour drinks kapha and pitta get aggravated and give rise to worms of various shapes and in various locations. Generally, those arising from kapha and faeces are located in āmāśaya and pakvāśaya while those originating from blood are found in blood vessels.

Some do not read the etiological factors, 'ajirṇādhyaśana' etc. Others, however, read the following verse instead of the above—

"अजीर्णभोजी मधुराम्लनित्यो द्रवप्रियः पिष्टगुडोपभोक्ता। व्यायामजातानि च वर्ज्यमानः स्वप्नादिवान् वै लभते क्रिमीन्ना।।"इति।

विंशतेः कृमिजातीनां त्रिविधः संभवः स्मृतः ॥
पुरीषकफरक्तानि, तासां वक्ष्यामि विस्तरम् ॥७॥

Of twenty types of worms, there are three originating sources-faeces, kapha and blood. Their details will be described.

The etiological factors aggravate doṣas which, in turn, produce worms after being located in faeces etc.

अजवा विजवाः किप्याश्चिप्या गण्डूपदास्तथा ॥
चूरवो द्विमुखाश्चैव ज्ञेयाः सप्त पुरीषजाः ॥८॥

Ajava, vijava, kipya, cipya, gaṇḍūpada, cūru and dvimukha–these seven originate from faeces.

श्वेताः सूक्ष्मास्तुदन्त्येते गुदं प्रतिसरन्ति च ॥
तेषामेवापरे पुच्छैः पृथवश्च भवन्ति हि ॥९॥
शूलाग्निमान्द्यपाण्डुत्वविष्टम्भबलसंक्षयाः ॥
प्रसेकारुचिहृद्रोगविड्भेदास्तु पुरीषजैः ॥१०॥

These worms are white and minute and move towards anus and cause pricking pain; out of them, some are large and tailed.

Faecal worms produce colic, sluggish digestion, pallor, wind formation, debility, salivation, anorexia, heart disease and diarrhoea.

रक्ता गण्डूपदा दीर्घा गुदकण्डूनिपातिनः ॥
शूलाटोपशकृद्भेदपक्तिनाशकराश्च ते ॥११॥

Gaṇḍūpada (round worms) are reddish, long and fall out while producing itching in anus. They also cause colic, gurgling sound, diarrhoea and loss of digestive power.

दर्भपुष्पा महापुष्पाः प्रलूनाश्चिपिटास्तथा ॥
पिपीलिका दारुणाश्च कफकोपसमुद्भवाः ॥१२॥

Darbhapuṣpa, mahāpuṣpa, pralūna, cipiṭa, pipīlika and dāruṇa–these (six) arise from aggravation of kapha.

रोमशा रोममूर्धानः सपुच्छाः श्यावमण्डलाः ॥
रूढधान्याङ्कुराकाराः शुक्लास्ते तनवस्तथा ॥१३॥
मज्जादा नेत्रलेढारस्तालुश्रोत्रभुजस्तथा ॥
शिरोहृद्रोगवमथुप्रतिश्यायकराश्च ते ॥१४॥

They are hairy, have hairs on head, tail, dark patches and are of the shape of the sprouts of germinated cereals, white and thin.

They eat bone-marrow, lick eyes and are nourished on palate and ears. They produce diseases of head and heart, vomiting and coryza.

केशरोमनखादाश्च दन्तादाः किक्किशास्तथा ॥
कुष्ठजाः सपरीसर्पा ज्ञेयाः शोणितसंभवाः ॥१५॥

Keśāda, romāda, nakhāda, dantāda, kikkiśa, kuṣṭhaja and parīsarpa–these seven are worms originating from blood.

ते सरक्ताश्च कृष्णाश्च स्निग्धाश्च पृथवस्तथा ॥
रक्ताधिष्ठानजान् प्रायो विकारान् जनयन्ति ते ॥१६॥

They are reddish, black, glossy and large and produce disorders located in blood.

Disorders located in blood such as kuṣṭha, erysipelas, boils etc.

माषपिष्टान्नविदलपर्णशाकैः पुरीषजाः ॥
मांसमाषगुडक्षीरदधितैलैः कफोद्भवाः ॥१७॥
विरुद्धाजीर्णशाकाद्यैः शोणितोत्था भवन्ति हि ॥

Faecal worms are caused by black gram, edibles of rice-flour, pulses and leafy vegetables; *mucous worms* are caused by meat, black gram, jaggery, milk, curd and oil and *haematogenous worms* are caused by incompatible food, eating during indigestion, leafy vegetables etc.

ज्वरो विवर्णता शूलं हृद्रोगः सदनं भ्रमः ॥१८॥
भक्तद्वेषोऽतिसारश्च संजातकृमिलक्षणम् ॥

Fever, abnormal complexion, colic, cardiac pain, malaise, giddiness, aversion to food and diarrhoea–this is the feature of that infested with worm.

दृश्यास्त्रयोदशाद्यास्तु कृमीणां परिकीर्त्तिताः ॥१९॥
केशादाद्यास्त्वदृश्यास्ते, द्वावाद्यौ परिवर्जयेत् ॥

Out of these worms, the first thirteen are visible while keśāda etc. are invisible; (in the latter group) the first two (keśāda and romāda) should be rejected.

एषामन्यतमं ज्ञात्वा जिघांसुः स्निग्धमातुरम् ॥२०॥
सुरसादिविपक्वेन सर्पिषा वान्तमादितः ॥
विरेचयेत्तीक्ष्णतरैर्योगै-

In order to destroy one of them, the patient having been uncted with ghee cooked with surasādi drugs, should be given emesis first and then purgation with more drastic formulations.

रास्थापयेच्च तम् ॥२१॥
यवकोलकुलत्थानां सुरसादेर्गणस्य च ॥
विडङ्गस्नेहयुक्तेन क्वाथेन लवणेन च ॥२२॥

Now non-unctuous enema should be applied to him with decoction of yava, kola and kulattha and also of surasādi drugs mixed with oil processed with viḍaṅga and rocksalt.

'*Ca*' indicates that paste of surasādi drugs should also be added thereto.

प्रत्यागते निरूहे तु नरं स्नातं सुखाम्बुना ॥
युञ्ज्यात् कृमिघ्नैरशनैस्ततः शीघ्रं भिषग्वरः ॥२३॥
स्नेहेनोक्तेन चैनं तु योजयेत् स्नेहबस्तिना ॥

When non-unctuous enema has come back, the patient should be bathed with warm water and fed with anthelmintic food items and then, without delay, the physician should administer unctuous enema with the above oil.

ततः शिरीषकिणिहीरसं क्षौद्रयुतं पिबेत् ॥२४॥
केवूकस्वरसं वाऽपि पूर्ववत्तीक्ष्णभोजनः ॥
पलाशबीजस्वरसं कल्कं वा तण्डुलाम्बुना ॥२५॥

The patient should drink juice of śirīṣa and kiṇihī mixed with honey. Or juice of kevuka should be taken as before (with honey) keeping on diet consisting of irritant items.

Or he should use decoction or paste of palāśa seeds with rice-water.

पारिभद्रकपत्राणां क्षौद्रेण स्वरसं पिबेत् ॥
पत्तूरस्वरसं वाऽपि पिबेद्वा सुरसादिजम् ॥२६॥

Or he should drink juice of pāribhadra leaves or pattūra or surasādi drugs mixed with honey.

लिह्यादश्वशकृच्चूर्णं वैडङ्गं वा समाक्षिकम् ॥

One should lick powdered faeces of horse or powder of viḍaṅga with honey.

Some read '*baiḍālam*' in place of '*vaiḍaṅgam*' meaning 'powder of cat's faeces'.

पत्रैर्मूषिकपर्ण्या वा सुपिष्टैः पिष्टमिश्रितैः ॥२७॥
खादेत् पूपलिकाः पक्त्वा धान्याम्लं च पिबेदनु ॥

Or cakes cooked with well pounded leaves of mūṣikaparṇī mixed with (barley) flour should be eaten followed by intake of sour gruel.

सुरसादिगणे पक्वं तैलं वा पानमिष्यते ॥२८॥
विडङ्गचूर्णयुक्तैर्वा पिष्टैर्भक्ष्यांस्तु कारयेत् ॥
तत्कषायप्रपीतानां तिलानां स्नेहमेव वा ॥२९॥

Intake of oil cooked with surasādi drugs is useful. Edibles prepared of flour (of barley etc.) mixed with viḍaṅga powder should also be used. Or simply oil of sesamum impregnated with its (viḍaṅga) decoction should be administered.

श्वाविधः शकृतश्चूर्णं सप्तकृत्वः सुभावितम् ॥
विडङ्गानां कषायेण त्रैफलेन तथैव च ॥३०॥
क्षौद्रेण लीढ्वाऽनुपिबेद्रसमामलकोद्भवम् ॥
अक्षाभयारसं वाऽपि विधिरेषोऽयसामपि ॥३१॥

Powdered faeces of hodgson's porcupine impregnated seven times with decoction of viḍaṅga and triphalā should be licked with honey followed by intake of the juice of āmalaka or bibhītaka or harītakī.

The same method should be adopted for the use of metals.

Ayasām–of metals–tin, lead, copper, silver and iron.

पूतीकस्वरसं वाऽपि पिबेद्वा मधुना सह ॥
पिबेद्वा पिप्पलीमूलमजामूत्रेण संयुतम् ॥३२॥
सप्तरात्रं पिबेद्घृष्टं त्रपु वा दधिमस्तुना ॥

Juice of cirabilva with honey or pippalīmūla with goat's urine should be taken. Or tin rubbed with curd-water should be taken (with the same) for a week.

पुरीषजान् कफोत्थांश्च हन्यादेवं कृमीन् भिषक् ॥३३॥

In this way, the physician should eliminate worms originated in faeces and kapha.

शिरोहृद्घ्राणकर्णाक्षिसंश्रितांश्च पृथग्विधान् ॥
विशेषेणाञ्जनैर्नस्यैरवपीडैश्च साधयेत् ॥३४॥

The other types of worms located in head, heart, nose, ear and eye should be managed particularly with collyrium, snuffs and pressed snuffs.

शकृद्रसं तुरङ्गस्य सुशुष्कं भावयेदति ॥
निष्क्वाथेन विडङ्गानां चूर्णं प्रधमनं तु तत् ॥३५॥

Faeces of horse should be impegnated, after drying it well, many times with decoction of vidanga and then powdered. It works as blowing snuff.

अयश्चूर्णान्यनेनैव विधिना योजयेद्भिषक् ॥
सकांस्यनीलं तैलं च नस्यं स्यात्सुरसादिके ॥३६॥

The physician should apply metallic powders by the same procedure. Besides, oil cooked with surasādi drugs and added with blue wiping of bell metal should be used as snuff.

इन्द्रलुप्तविधिश्चापि विधेयो रोमभोजिषु ॥
दन्तादानां समुद्दिष्टं विधानं मुखरोगिकम् ॥३७॥
रक्तजानां प्रतीकारं कुर्यात् कुष्ठचिकित्सिते ॥
सुरसादिं तु सर्वेषु सर्वथैवोपयोजयेत् ॥३८॥

In case of romāda worms (worms eating away hairs), measure prescribed for alopecia should be adopted.

For dantāda worms (worms eating away teeth), measures as prescribed for mouth diseases should be applied.

Those located in blood should be managed with the measures mentioned under treatment of kuṣṭha.

However, in all types of worms, surasādi drugs should be used in all ways.

Sarvathā–in all ways such as food, drinks, bath etc.

प्रव्यक्ततिक्तकटुकं भोजनं च हितं भवेत् ॥
कुलत्थक्षारसंसृष्टं क्षारपानं च पूजितम् ॥३९॥

Food consisting of items prominently bitter and pungent is wholesome.

Intake of yavakṣāra mixed with alkali-water of kulattha is also recommended.

Some read '*viḍaṅgakṣāra*' in place of '*kulatthakṣāra*'.

क्षीराणि मांसानि घृतानि चैव
दधीनि शाकानि च पर्णवन्ति ॥
समासतोऽम्लान्मधुरान् हिमांश्च
कृमीन् जिघांसुः परिवर्जयेत्तु ॥४०॥

If one wants to get rid of worms he should avoid, briefly, milk, meat, ghṛta, curd, leafy vegetables, sours, sweets and cold things.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे कृमिरोगप्रतिषेधो नाम (षोडशोऽध्यायः, आदितः) चतुःपञ्चाशत्तमोऽध्यायः ॥५४॥

Thus ends the fifty fourth chapter on treatment of kṛmiroga (infestation of worms) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

पञ्चपञ्चाशत्तमोऽध्यायः
Chapter LV

अथात उदावर्तप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of udāvarta.

As propounded by Lord Dhanvantari.

'*Udāvarta*' is so called as movement (āvarta) of wind, faeces, urine etc. becomes upwards (*ut*). Others, however, take it as formation of faeces into scabula by vāyu.

अधश्चोर्ध्वं च भावानां प्रवृत्तानां स्वभावतः ॥
न वेगान् धारयेत् प्राज्ञो वातादीनां जिजीविषुः ॥३॥

The wise who wants to live should not suppress the urges of entities moved naturally upwards and downwards.

Adhobhāvāḥ—entities moving downwards, urine etc.; *ūrdhvabhāvāḥ*—entities moving upwards, eructation etc. Some read '*prāptān*' in place of '*prājño*'.

वातविण्मूत्रजृम्भाश्रुक्षवोद्गारवमीन्द्रियैः ॥
व्याहन्यमानैरुदितैरुदावर्तो निरुच्यते ॥४॥
क्षुत्तृष्णाश्वासनिद्राणामुदावर्तो विधारणात् ॥

Udāvarta takes place by suppressing arisen urges of flatus, faeces, urine, yawning, flow of tears, sneezing, eructation, vomiting and (ejaculation of) semen.

Udāvarta is also caused by holding up of hunger, thirst, breath and sleep.

Some read as follows—

"वातविण्मूत्रजृम्भाश्रुक्षवोद्गारवमीन्द्रियैः। क्षुत्तृष्णाश्वासनिद्राणां धृत्योदावर्तसंभवः॥" इति॥

In cases of suppresion of the flow of tears etc. when vāyu reaches abdomen and apāna is aggravated then udāvarta takes place.

तस्याभिधास्ये व्यासेन लक्षणं च चिकित्सितम् ॥५॥

Hereaafter I shall describe separately their features and treatment.

त्रयोदशविधश्चासौ भिन्न एतैस्तु कारणैः ॥
अपथ्यभोजनाच्चापि वक्ष्यते च तथाऽपरः ॥६॥

According to these causes, udāvarta is of thirteen types. There is also another one due to unwholesome eating.

आध्मानशूलौ हृदयोपरोधं
शिरोरुजं श्वासमतीव हिक्काम् ॥
कासप्रतिश्यायगलग्रहांश्च
बलासपित्तप्रसरं च घोरम् ॥७॥
कुर्यादपानोऽभिहतः स्वमार्गे
हन्यात् पुरीषं मुखतः क्षिपेद्वा ॥

If apāna is obstructed in its passage, it causes loss of faeces or defaecation through mouth (reverse peristalsis); moreover, it produces flatulence, colic, obstruction in cardiac region, headache, severe dyspnoea, hiccough, cough, coryza, obstruction in throat and terrible spread of kapha and pitta.

आटोपशूलौ परिकर्तनं च
सङ्गः पुरीषस्य तथोर्ध्ववातः ॥८॥
पुरीषमास्यादपि वा निरेति
पुरीषवेगेऽभिहते नरस्य ॥

On suppression of the urge of defaecation, there appear abdominal distension, colic, cutting pain, retention of faeces, upward movement of vāta (excessive belching) or faeces come out of mouth.

'*Ca*' implies cramps in calf etc.

मूत्रस्य वेगेऽभिहते नरस्तु
कृच्छ्रेण मूत्रं कुरुतेऽल्पमल्पम् ॥९॥
मेढ्रे गुदे वङ्क्षणबस्तिमुष्क-
नाभिप्रदेशेष्वथवाऽपि मूर्ध्नि ॥
आनद्धबस्तिश्च भवन्ति तीव्राः
शूलाश्च शूलैरिव भिन्नमूर्तेः ॥१०॥

If urge of urination is suppressed, the person passes scanty urine with difficulty with distension of urinary bladder and attended with intense pain in

penis, anus, groin, pelvis, scrotum and umbilical region or head as if the body is being torn with spikes.

मन्यागलस्तम्भशिरोविकारा
जृम्भोपघातात् पवनात्मकाः स्युः ॥
श्रोत्राननघ्राणविलोचनोत्था
भवन्ति तीव्राश्च तथा विकाराः ॥११॥

By suppression of yawning, sides of neck and throat get stiffened and head diseases along with other vātika disorders arise. Severe disease of ear, mouth, nose and eye are also produced.

आनन्दजं शोकसमुद्भवं वा
नेत्रोदकं प्राप्तममुञ्चतो हि ॥
शिरोगुरुत्वं नयनामयाश्च
भवन्ति तीव्राः सह पीनसेन ॥१२॥

One who withholds the flow of tears either from pleasure or grief suffers from heaviness of head, severe eye diseases and coryza.

भवन्ति गाढं क्षवथोर्विघाता-
च्छिरोक्षिनासाश्रवणेषु रोगाः ॥
कण्ठास्यपूर्णत्वमतीव तोदः
कूजश्च वायोरुत वाऽप्रवृत्तिः ॥१३॥

Suppression of sneezing causes severe disorders of head, eye, nose and ears, filling of throat and mouth, excessive pricking pain, cooing and obstruction in breath.

उद्गारवेगेऽभिहते भवन्ति
घोरा विकाराः पवनप्रसूताः ॥

By suppression of the urge of eructation, severe disorders caused by vāta take place.

छर्देर्विघातेन भवेच्च कुष्ठं
येनैव दोषेण विदग्धमन्नम् ॥१४॥

By suppressing vomiting, kuṣṭha arises with predominance of doṣa by which food is vitiated.

मूत्राशये पायुनि मुष्कयोश्च
शोफो रुजो मूत्रविनिग्रहश्च ॥
शुक्राश्मरी तत्स्रवणं भवेद्वा
ते ते विकारा विहते तु शुक्रे ॥१५॥

Swelling and pain in urinary bladder, anus and testicles, retention of urine, seminal calculus or discharge of the same (semen) and other related disorders appear on suppression of semen.

तन्द्राङ्गमर्दारुचिविभ्रमाः स्युः
क्षुधोऽभिघातात् कृशता च दृष्टेः ॥

On holding up hunger, there are drowsiness, body-ache, anorexia, giddiness and weakness of vision.

कण्ठास्यशोषः श्रवणावरोध–
स्तृष्णाभिघाताद्धृदये व्यथा च ॥१६॥

Dryness in throat and mouth, deafness and cardiac pain arise on suppression of thirst.

श्रान्तस्य निःश्वासविनिग्रहेण
हृद्रोगमोहावथवाऽपि गुल्मः ॥

By holding breath after exertion, cardiac disorder, mental confusion or gulma takes place.

जृम्भाऽङ्गमर्दोऽङ्गशिरोक्षिजाड्यं
निद्राभिघातादथवाऽपि तन्द्रा ॥१७॥

Yawning, bodyache, dullness in limbs, head and eyes or drowsiness appears on suppression of sleep.

तृष्णार्दितं परिक्लिष्टं क्षीणं शूलैरभिद्रुतम् ॥
शकृद्वमन्तं मतिमानुदावर्तिनमुत्सृजेत् ॥१८॥

The wise should discard the patient of udāvarta who is afflicted with thirst, exeessively depressed, emaciated, suffering from pain and vomiting faecal matter.

सर्वेष्वेतेषु विधिवदुदावर्तेषु कृत्स्नशः ॥
वायोः क्रिया विधातव्याः स्वमार्गप्रतिपत्तये ॥१९॥

सामान्यतः, पृथक्त्वेन क्रियां भूयो निबोध मे ॥

Generally in all these types of udāvarta all measures, in prescribed order, for vāyu should be adopted in order to restore it to its normal channel.

Further listen about thier treatment separately.

Some read '*navasu*' in place of '*sarveṣu*' but it is not correct because in other four types too these are applicable because of aggravation of vāta.

आस्थापनं मारुतजे स्निग्धस्विन्ने विशिष्यते ॥२०॥

In udāvarta caused by (suppression of) flatus, non-unctuous enema, after unction and sudation, is specifically useful.

Non-unctuous enema should be prepared with purgative and vāta-alleviating drugs.

पुरीषजे तु कर्तव्यो विधिरानाहिको भवेत् ॥

In that caused by (suppression of) faeces, measures prescribed for ānāha (hardness of bowels) should be adopted.

Ānāhiko vidhiḥ–phalavarti etc. mentioned under vātavyādhi or to be mentioned under visūcikā. '*Tu*' implies other remedies to carry faeces in their passage.

सौवर्चलाढ्यां मदिरां मूत्रे त्वभिहते पिबेत् ॥२१॥
एलां वाऽप्यथ मद्येन क्षीरं वाऽपि पिबेन्नरः ॥
धात्रीफलानां स्वरसं सजलं वा पिबेत्त्र्यहम् ॥२२॥
रसमश्वपुरीषस्य गर्दभस्याथवा पिबेत् ॥
मांसोपदंशं मधु वा पिबेद्वा सीधु गौडिकम् ॥२३॥
भद्रदारु घनं मूर्वा हरिद्रा मधुकं तथा ॥
कोलप्रमाणानि पिबेदान्तरिक्षेण वारिणा ॥२४॥
दुःस्पर्शास्वरसं वाऽपि कषायं कुङ्कुमस्य च ॥
एर्वारुबीजं तोयेन पिबेद्वाऽलवणीकृतम् ॥२५॥
पञ्चमूलीशृतं क्षीरं द्राक्षारसमथापि वा ॥
योगांश्च वितरेदत्र पूर्वोक्तानश्मरीभिदः ॥२६॥
मूत्रकृच्छ्रक्रमं चापि कुर्यान्निरवशेषतः ॥
भूयो वक्ष्यामि योगान् यान् मूत्राघातोपशान्तये ॥२७॥

In suppression of urine, one should take wine added plentifully with sauvarcala or elā with wine or simply milk; or juice of āmalaka fruits mixed with

water should be taken for three days.

Or the juice of the faeces of horse or ass should be drunk; or grape–wine or sīdhu made of jaggery should be taken while eating meat; devadāru, mustā, mūrvā, haridrā and madhuka in dose of 5 gm. should be taken with rain-water.

The patient should take juice of durālabhā and extract of kuṃkuma, or should take seeds of eravāru (snake cucumber) mixed with a bit of salt with water; or milk boiled with laghu pañcamūla or grape juice.

In this case, the lithontriptic formulations mentioned before should be given and measures prescribed for dysuria and those for retention of urine to be said further, should be employed fully.

स्नेहैः स्वेदैरुदावर्तं जृम्भाजं समुपाचरेत् ॥

Udāvarta casued by yawning should be managed with methods of unction and sudation.

अश्रुमोक्षोऽश्रुजे कार्यः स्निग्धस्विन्नस्य देहिनः ॥२८॥

In suppression of flow of tears, the patient should be uncted and sudated and then flow of tears should be stimulated (by applying irritant collyrium etc.).

तीक्ष्णाञ्जनावपीडाभ्यां तीक्ष्णगन्धोपशिङ्घनैः ॥
वर्तिप्रयोगैरथवा क्षवसक्तिं प्रवर्तयेत् ॥२९॥

In case of suppression of sneezing, it should be induced by application of irritant collyrium, pressed snuff, inhalation of irritant odour or of (smoking) wick.

Application of irritant inhalations such as powder of marica etc.; elided '*ādi*' includes gazing at the sun etc.; some relate '*tīkṣṇāñjanāvapīḍābhyām*' with udāvarta caused by suppression of the flow of tears.

उद्गारजे क्रमोपेतं स्नैहिकं धूममाचरेत् ॥
सुरां सौवर्चलवतीं बीजपूररसान्विताम् ॥ ३०॥

In that caused by (suppression of) eructation, one should apply unctuous smoking with prescribed order and also wine mixed with bījapūra juice and added with sauvarcala.

छर्द्याघातं यथादोषं सम्यक् स्नेहादिभिर्जयेत् ॥
सक्षारलवणोपेतमभ्यङ्गं चात्र दापयेत् ॥३१॥

Suppression of vomiting should be controlled with unction etc. according to doṣa. Massage should be done (with ghee) mixed with a bit to yavakṣāra and saindhava.

Ādi implies emesis etc. though in other treatises oily massage is prescribed; massage with ghee should be preferred according tradition of elders; *ca* includes exercise, fasting etc.

बस्तिशुद्धिकरावापं चतुर्गुणजलं पयः ॥
आवारिनाशात् क्वथितं पीतवन्तं प्रकामतः ॥
रमयेयुः प्रिया नार्यः शुक्रोदावर्तिनं नरम् ॥३२॥

Patient of the suppression of semen should be advised to drink, upto full satisfaction, milk boiled with four times water added with diuretic drugs and then, with their own initiative, the favourite women should approach him for sex.

Bastiśuddhikarāvāpam–diuretic durgs such as kūṣmāṇḍa, tṛṇapañcamūla etc. should be added in the quantity one-eighth the milk; cock etc. should also be included, as in other treatises, by elided *ca*.

क्षुद्विघाते हितं स्निग्धमुष्णमल्पं च भोजनम् ॥

In suppression of hunger, unctuous and warm food in small quantity is wholesome.

Ca implies laghu (light) as well.

तृष्णाघाते पिबेन्मन्थं यवागूं वाऽपि शीतलाम् ॥३३॥

In suppression of thirst, one should take churned drink or cold liquid gruel.

Āpi implies use of cold water for dipping bath and drinking.

भोज्यो रसेन विश्रान्तः श्रमश्वासातुरो नरः ॥

The patient suffering from dysnoea due to exertion should be given rest and fed with meat-soup.

निद्राघाते पिबेत् क्षीरं स्वप्याच्चेष्टकथा नरः ॥३४॥

In suppression of sleep, one should drink milk, go to sleep and listen favourite stories.

आध्मानाद्येषु रोगेषु यथास्वं प्रयतेत हि ॥
यच्च यत्र भवेत्प्राप्तं तच्च तस्मिन् प्रयोजयेत् ॥३५॥

Complications, flatulence etc., should be managed with respective measures according to condition.

वायुः कोष्ठानुगो रूक्षैः कषायकटुतिक्तकैः ॥
भोजनैः कुपितः सद्य उदावर्तं करोति हि ॥३६॥
वातमूत्रपुरीषासृक्कफमेदोवहानि वै ॥
स्रोतांस्युदावर्तयति पुरीषं चातिवर्तयेत् ॥३७॥
ततो हृद्बस्तिशूलार्तो गौरवारुचिपीडितः ॥
वातमूत्रपुरीषाणि कृच्छ्रेण कुरुते नरः ॥३८॥
श्वासकासप्रतिश्यायदाहमोहवमिज्वरान् ॥
तृष्णाहिक्काशिरोरोगमनःश्रवणविभ्रमान् ॥३९॥
लभते च बहूनन्यान् विकारान् वातकोपजान् ॥

When (apāna) vāyu in abdomen is aggravated by rough, astringent, pungent and bitter food, it produces udāvarta immediately due to which the channels carrying flatus, urine, faeces, blood, kapha and medas function in reverse direction and the faeces are hardened too much. Consequently the person, suffering from pain in cardiac and pelvic region, heaviness and anorexia, passes flatus, urine and stool with difficulty; besides, he gets many other disorders caused by aggravation of vāta such as dyspnoea, coryza, cough, burning sensation, mental confusion, vomiting, fever, thirst, hiccough, head-disease and abnormalities of mind and ears.

तं तैललवणाभ्यक्तं स्निग्धं स्विन्नं निरूहयेत् ॥४०॥
दोषतो भिन्नवर्चस्कं भुक्तं चाप्यनुवासयेत् ॥

One should apply non-unctuous enema after the patient is massaged with salty oil, uncted and sudated; thereafter, when the faeces are eliminated, he should be fed and subjected to unctuous enema according to doṣa.

न चेच्छान्तिं व्रजत्येवमुदावर्तः सुदारुणः ॥४१॥
अथैनं बहुशः स्विन्नं युञ्ज्यात् स्नेहविरेचनैः ॥

If too severe udāvarta does not subside in this way, he should be (uncted and) sudated repeatedly and then given oily purgative (castor oil etc.).

पाययेत त्रिवृत्पीलुयवानीरम्लपाचनैः ॥४२॥
हिङ्गुकुष्ठवचास्वर्जिविडङ्गं वा द्विरुत्तरम् ॥
योगावेतावुदावर्तं शूलं चानिलजं हतः ॥४३॥

One should administer 1. trivṛt, pīlu and yavānī with sour gruel mixed with digestives or 2. hiṅgu, kuṣṭha, vacā, svarji and viḍaṅga–successively in double quantity.

These two formulations remove udāvarta and vātika colic.

Some read '*yavāgūm*' in place of '*yavānīḥ;*' others, however, read, '*amlapānakaiḥ*' in place of '*amlapācanaiḥ*'.

देवदार्वग्निकौ कुष्ठं शुण्ठीं पथ्यां पलङ्कषाम् ॥
पौष्कराणि च मूलानि तोयस्यार्धाढके पचेत् ॥४४॥
पादावशिष्टं तत् पीतमुदावर्तमपोहति ॥

Devadāru, ajamodā, kuṣṭha, śuṇṭhī, harītakī, guggulu and puṣkaramūla should be cooked in water half āḍhaka (1.28 litres) reduced to one-fourth. Use of this decoction alleviates udāvarta.

मूलकं शुष्कमार्द्रं च वर्षाभूः पञ्चमूलकम् ॥४५॥
आरेवतफलं चाप्सु पक्त्वा तेन घृतं पचेत् ॥
तत् पीयमानं शास्त्युग्रमुदावर्तमशेषतः ॥४६॥

Intake of ghee cooked with decoction of dried radish, śuṇṭhī, punarnavā, pañcamūla (bṛhat) and fruits of āragvadha subsides severe udāvarta completely.

वचामतिविषां कुष्ठं यवक्षारं हरीतकीम् ॥
कृष्णां निर्दहनीं चापि पिबेदुष्णेन वारिणा ॥४७॥

The patient should use (powder of) vacā, ativiṣā, kuṣṭha, yavakṣāra, harītakī, pippalī and agnimantha with hot water.

इक्ष्वाकुमूलं मदनं विशल्यातिविषे वचाम् ॥
कुष्ठं किण्वाग्निकौ चैव पिबेत्तुल्यानि पूर्ववत् ॥४८॥
मूत्रेण देवदार्वग्नित्रिफलाबृहतीः पिबेत् ॥

(Powder of) kaṭutumbī root, madana, viśalyā, ativiṣā, vacā, kuṣṭha, yeast, ajamodā–in equal parts–should be taken as above (with hot water).

Devadāru, citraka, triphalā and bṛhatī should be taken with cow's urine.

यवप्रस्थं फलैः सार्धं कण्टकार्या जलाढके ॥४९॥
पक्त्वाऽर्धप्रस्थशेषं तु पिबेद्धिङ्गुसमन्वितम् ॥

Barley and fruits of kāṇṭakārī, in equal quantity, one prastha (640 gm.) should be boiled in water one āḍhaka (2.56 litres) reduced to half prastha (320 ml.) This should be taken after adding hiṅgu.

Some read '*yavaprasthaṃ pale dve ca kaṇṭakāryāḥ*'.

मदनालाबुबीजानि पिप्पलीं सनिदिग्धिकाम् ॥५०॥
संचूर्ण्य प्रधमेन्नाड्या विशत्येतद्यथा गुदम् ॥

Powder of the seeds of madana and alābu, pippalī and kaṇṭakārī should be blown with a pipe into the anus so that it reaches inside.

चूर्णं निकुम्भकम्पिल्लश्यामेक्ष्वाक्वग्निकोद्भवम् ॥५१॥
कृतवेधनमागध्योर्लवणानां च साधयेत् ॥
गवां मूत्रेण ता वर्तीः कारयेत्तु गुदानुगाः ॥
सद्यःशर्मकरावेतौ योगावमृतसंमतौ ॥५२॥

Powder of dantī, kampilla, śyāmā (trivṛt), kaṭutumbī, ajamodā, kṛtavedhana, pippalī and salts should be cooked in cow's urine and made into suppositories to be inserted into the anus.

The above two formulations provide instant relief and are like ambrosia.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे उदावर्तप्रतिषेधो नाम (सप्तदशोऽध्यायः, आदितः) पञ्चपञ्चाशत्तमोऽध्यायः॥५५॥

Thus ends the fifty fifth chapter on treatment of udāvarta under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

षट्पञ्चाशत्तमोऽध्यायः
Chapter LVI

अथातो विसूचिकाप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of visūcikā.

As propounded by Lord Dhanvantari.

Hare '*ādi*' is elided which includes *alasaka* and *vilambikā*.

अजीर्णमामं विष्टब्धं विदग्धं च यदीरितम् ॥
विसूच्यलसकौ तस्माद्भवेच्चापि विलम्बिका ॥३॥

Āma, *vidagdha* and *viṣṭabdha*–these three types of indigestion which are mentioned earler give rise to *visūcikā*, *alasaka* and *vilambikā*.

Separate mention of vilambikā indicates its incurability while the other two are curable with difficulty.

सूचीभिरिव गात्राणि तुदन् संतिष्ठतेऽनिलः ॥
यस्याजीर्णेन सा वैद्यैरुच्यते ति विसूचिका ॥४॥

As, due to indigestion, vāyu stays producing pricking pain in body, it is called as '*visūcikā*' by physicians.

Some read '*bhindan*' in place of '*tudan*'.

न तां परिमिताहारा लभन्ते विदितागमाः ॥
मूढास्तामजितात्मानो लभन्ते कलुषाशयाः ॥५॥

Those who take measured diet and know the rules doe not fall prey to this. On the contrary, the foolish, unrestrained and those with vitiated viscera get affected thereby.

Some read '*aśanalolupāḥ*' in place of '*kaluṣāśayāḥ*'.

मूर्च्छातिसारौ वमथुः पिपासा
शूलं भ्रमोद्वेष्टनजृम्भदाहाः ॥
वैवर्ण्यकम्पौ हृदये रुजश्च
भवन्ति तस्यां शिरसश्च भेदः ॥६॥

Symptoms of visūcika are–fainting, diarrhoea, vomiting, thirst, colic, giddiness, cramps, yawning, burning sensation, discoloration, trembling, pain in cardiac region and headache.

कुक्षिरानह्यतेऽत्यर्थं प्रताम्यति विकूजति ॥
निरुद्धो मारुतश्चापि कुक्षौ विपरिधावति ॥७॥
वातवर्चोनिरोधश्च कुक्षौ यस्य भृशं भवेत् ॥
तस्यालसकमाचष्टे तृष्णोद्गारावरोधकौ ॥८॥

Abdomen is distended excessively, the paitent feels darkness and makes cooing sounds, obstructed vāyu moves fastly all over the abdomen, there is excessive retention of flatus and faeces and also thirst and obstruction to eructation–this is the feature of *alasaka*.

दुष्टं तु भुक्तं कफमारुताभ्यां
प्रवर्तते नोर्ध्वमधश्च यस्य ॥
विलम्बिकां तां भृशदुश्चिकित्स्या-
माचक्षते शास्त्रविदः पुराणाः ॥९॥

If food vitiated by kapha and vāyu moves neither upwards nor downwards the senior scholars call it 'vilambikā '–a disease very difficult to cure.

Some read '*līnam*' in place of '*duṣṭam*'. This very vilambikā is known as 'daṇḍālasaka' in other treatise.

यत्रस्थमामं विरुजेत्तमेव देशं विशेषेण विकारजातैः ॥
दोषेण येनावततं स्वलिङ्गैस्तं लक्षयेदामसमुद्भवैश्च ॥१०॥

Āma affects the site of its location particularly with disorders which may be observed with the signs and symptoms of doṣa which pervades and of āma itself.

यः श्यावदन्तौष्ठनखोऽल्पसंज्ञ-
श्छर्द्यर्दितोऽभ्यन्तरयातनेत्रः ॥
क्षामस्वरः सर्वविमुक्तसन्धि-
र्यायान्नरः सोऽपुनरागमाय ॥११॥

The patient with blackish teeth, lips and nail, little consciousness, excessive vomiting, sunken eyes, feeble voice and looseness in all joints departs with no return e.g. dies.

साध्यासु पाष्णर्योर्दहनं प्रशस्त-
मग्निप्रतापो वमनं च तीक्ष्णम् ॥
पक्वे ततोऽन्ने तु विलङ्घनं स्यात्
संपाचनं चापि विरेचनं च ॥१२॥

If the case is curable, cauterization in both heels should be applied and also exposure to fire and drastic emesis. When food moves on for digestion, fasting, digestion and purgation should be prescribed.

Cauterization–is meant for restoring consciousness and checking diarrhoea; exposure to heat–for digestion of āma; drastic emesis–to expel poisoned food; *saṃpācanam*–digestive with sudation etc., purgation–with phalavarti etc. which should be applied in condition of viṣṭambha (formation of wind). Some read '*vānte tato'nne tu vilaṅghanaṃ syāt saṃpācanaṃ recanadīpane ca*;' others read '*pakṣe tato' nye tu*' and interpret that purgation should be given after a fortnight.

विशुद्धदेहस्य हि सद्य एव
मूर्च्छातिसारादिरुपैति शान्तिम् ॥

Thus after evacuation, fainting, diarrhoea etc. subside immediately.

आस्थापनं चापि वदन्ति पथ्यं
सर्वासु योगानपरान्निबोध ॥१३॥

Non-unctuous enema is also useful in all cases.

Now listen about the other formulations.

पथ्यावचाहिङ्गुकलिङ्गगृञ्ज-
सौवर्चलैः सातिविषैश्च चूर्णम् ॥
सुखाम्बुपीतं विनिहन्त्यजीर्णं
शूलं विसूचीमरुचिं च सद्यः ॥१४॥

Powder of harītakī, vacā, hiṅgu, indrayava, gṛñjana, sauvarcala and ativiṣā taken with warm water cures indigestion, colic, visūcikā and anorexia shortly.

Ajīrṇam–later stage of āma and not acute indigestion as drug is contra–indicated therein; similarly in visūcikā also.

क्षारागदं वा लवणं विडं वा
गुडप्रगाढानथ सर्षपान् वा ॥
अम्लेन वा सैन्धवहिङ्गुयुक्तौ
सबीजपूरौ सधृतौ त्रिवर्गौ ॥१५॥
कटुत्रिकं वा लवणैरुपेतं
पिबेत् स्नुहीक्षीरविमिश्रितं तु ॥
कल्याणकं वा लवणं पिबेत्तु
यदुक्तमादावनिलामयेषु ॥१६॥

Kṣārāgada or viḍa salt or mustard seeds mixed with plenty of jaggery should be taken or triphalā and trikaṭu in equal quantity mixed with bījapūra, saindhava and hiṅgu should be taken with sour gruel.

Or trikaṭu mixed with salt and latex of snuhī should be taken (with sour gruel); or kalyāṇaka lavaṇa which is described under vātavyādhi, should be used (with sour gruel).

Kṣārāgadam–mentioned under the chapter on dundubhisvanīya (Ka.ch. 6). Some read '*saśākabījau*' in place of '*sabījapūrau*'; others read '*āmeṣvanilāmayeṣu*' and interpret 'in āmavāta'.

कृष्णाजमोदक्षवकाणि वाऽपि
तुल्यौ पिबेद्वा मगधानिकुम्भौ ॥
दन्तीयुतं वा मगधोद्भवानां
कल्कं पिबेत् कोषवतीरसेन ॥१७॥
उष्णाभिरद्भिर्मगधोद्भवानां
कल्कं पिबेन्नागरकल्कयुक्तम् ॥

Or one should take pippalī, ajamodā and kṣavaka; or pippalī and dantī in equal quantity; or paste of pippalī mixed with dantī should be taken with juice of kośātakī; or paste of pippalī mixed with the same of śuṇṭhī should be taken with hot water.

In first two formulations '*amlena*' is related, thus they are to be taken with sour gruel. Some read '*kṣavakāgnikān vā*'.

व्योषं करञ्जस्य फलं हरिद्रे
मूलं समं चाप्यथ मातुलुङ्ग्याः ॥१८॥

छायाविशुष्का गुटिकाः कृतास्ता
हन्युर्विसूचीं नयनाञ्जनेन ॥

Trikaṭu, karañja (seed), haridrā, dāruharidrā and mātuluṅga (root)–each in equal quantity–are (pounded and) made into pills dried in shade. These applied as collyrium to eyes cure visūcikā.

The word *'visūcī'* here means the symptoms like dullness, headache etc. or visūcikā itself on which it acts specifically.

सुवामितं साधुविरेचितं वा
सुलङ्घितं वा मनुजं विदित्वा ॥१९॥
पेयादिभिर्दीपनपाचनीयैः
सम्यक्क्षुधार्तं समुपक्रमेत ॥

When the patient is vomited, purgated or lightened properly and has good appetite, he should be managed with liquid gruel etc. mixed with appetisers and digestives.

Some read here the following two formulations—

"कुष्ठं चागुरु पत्रं च रास्नाशिग्रुवचात्वचम्। पिष्टमम्लेन तच्छ्रेष्ठं विसूच्यामङ्गमर्दनम्।। चित्रकं पूतिपिण्याकं कुष्ठं भल्लातकानि च। द्वौ क्षारौ सैन्धवं चैव शुक्लं तैलं विपाचयेत्।। एतदुद्वर्तनं कुर्यात् प्रदेहं वा विचक्षण:।"इति।।

but they should not be read as they are not seen in similar treatises.

आमं शकृद्वा निचितं क्रमेण
भूयो विबद्धं विगुणानिलेन ॥२०॥
प्रवर्तमानं न यथास्वमेनं
विकारमानाहमुदाहरन्ति ॥

Āma or faeces gradually accumulated and further obstructed by vāyu adopts faulty course and as such does not move along their respective passage. This disorder is known as *'ānāha'* (hardness of bowels).

Some take *'āma'* as qualifying *'śakṛt'* but it is not correct because āma alone too causes ānāha as said–*'ānāhe tvāmasaṃbhūte viḍudbhūte'pi vā bhiṣak'*.

तस्मिन् भवन्त्यामसमुद्भवे तु
तृष्णाप्रतिश्यायशिरोविदाहाः ॥२१॥

आमाशये शूलमथो गुरुत्वं
हृल्लास उद्गारविघातनं च ॥

In *ānāha* caused by āma, the symptoms are as follows–thirst, coryza, burning sensation in head, pain and heaviness in stomach, nausea and obstruction to eructation.

Some read '*hṛtstambha*' in place of '*hṛllāsa*'; some interpret '*āmasamudbhave*' as '*āmāśayasamudbhave*' (located in stomach) which has the same idea.

स्तम्भः कटीपृष्ठपुरीषमूत्रे
शूलोऽथ मूर्च्छा स शकृद्वमेच्च ॥२२॥
श्वासश्च पक्वाशयजे भवन्ति
लिङ्गानि चात्रालसकोद्भवानि ॥

Stiffness in waist and back, retention of faeces and urine, colic, fainting, vomiting of faecal matter, dyspnoea and symptoms of alasaka–these are found in *ānāha* caused by faeces (and located in pakvāśaya).

आमोद्भवे वान्तमुपक्रमेत
संसर्गभक्तक्रमदीपनीयैः ॥२३॥
अथेतरं यो न शकृद्वमेत्त-
मामं जयेत् स्वेदनपाचनीयैः ॥

In that caused by āma, the patient, after emesis, should be managed with the course of diet (gruel etc.) processed with appetising (pippalyādi) drugs.

In the other one (caused by faeces) in which there is no vomiting of faecal mater, āma should be treated with sudation and digestives.

The case with vomiting of faecal matter is incurable and as such should not be treated; Kārttikakuṇḍa reads '*svedya yathāvidhānam*' in place of '*svedanapācanīyaiḥ*'.

विसूचिकायां परिकीर्तितानि
द्रव्याणि वैरेचनिकानि यानि ॥२४॥
तान्येव वर्तीर्विरचेद्विचूर्ण्य
महिष्यजावीभगवां तु मूत्रैः ॥
स्विन्नस्य पायौ विनिवेश्य ताश्च
चूर्णानि चैषां प्रधमेत्तु नाड्या ॥२५॥

Purgative drugs which are mentioned in visūcikā should be powdered and then cooked with urines of buffalo, goat, sheep, elephant and cow and made into suppositories. These should be introduced into the anus of the sudated patient and their powder should also be blown inside with a pipe.

मूत्रेषु संसाध्य यथाविधानं
द्रव्याणि यान्यूर्ध्वमधश्च यान्ति ॥
क्वाथेन तेनाशु निरूहयेच्च
मूत्रार्धयुक्तेन समाक्षिकेण ॥२६॥
त्रिभण्डियुक्तं लवणप्रकुञ्चं
दत्त्वा विरिक्तक्रममाचरेच्च ॥

Non-unctuous enema should be given with decoction of emetic and purgative drugs boiled in urine, by the prescribed method, added with half urine, honey, trivṛt and salt one pala (40 gm.) followed by dietary regimen as after purgation.

This enema should be applied after digestion and not in the stage of āma.

एष्वेव तैलेन च साधितेन
प्राप्तं यदि स्यादनुवासयेच्च ॥२७॥

In favourable condition, unctuous enema should also be given with oil cooked with the above drugs.

Prāptam–Prāptakālam–in favourable condition; unctuous enema should be given when āma is ripened, non-unctuous enema is applied properly and still there is aggravation of vāta.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे विसूचिकाप्रतिषेधो नाम (अष्टादशोऽध्यायः, आदितः) षट्पञ्चाशत्तमोऽध्यायः ॥५६॥

Thus ends the fifty sixth chapter on treatment of visūcikā under Kāyacikitsātantra in uttaratantra of Suśrutasaṃhitā.

सप्तपञ्चाशत्तमोऽध्यायः
Chapter LVII

अथातोऽरोचकप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of arocaka (anorexia).

As propounded by Lord Dhanvantari.

दोषैः पृथक् सह च चित्तविपर्ययाच्च
भक्तायनेषु हृदि चावतते प्रगाढम् ॥
नान्ने रुचिर्भवति तं भिषजो विकारं
भक्तोपघातमिह पञ्चविधं वदन्ति ॥३॥

If food-carrying channels and heart are affected deeply by doṣas, separately as well as jointly, and due to strong emotions, one loses relish in food. Physicians call this disorder as '*bhaktopaghāta*' or '*aruci*' (anorexia) of five types.

Bhaktāyaneṣu–food-carrying channels; it also implies tongue; *arocaka*, *abhaktacchanda* and *annadveṣa* are synonymous; however, some take them as different as Vṛddha Bhoja says—

"प्रक्षिप्तं तु मुखे चान्नं जन्तोर्न स्वदते मुहुः। अरोचकः स विज्ञेयो, भक्तद्वेषमतः शृणु।। चिन्तयित्वा तु मनसा दृष्ट्वा श्रुत्वाऽपि भोजनम्। द्वेषमायाति यज्जन्तुर्भक्तद्वेषः स उच्यते।। यस्य नान्ने भवेच्छ्रद्धा सोऽभक्तच्छन्द उच्यते।।"इत्यादि।।

हृच्छूलपीडनयुतं विरसाननत्वं
वातात्मके भवति लिङ्गमरोचके तु ॥

In vātika anorexia, there is abnormal taste in mouth accompanied by pain and pressing in cardiac region.

हृद्दाहचोषबहुता मुखतिक्तता च
मूर्च्छा सतृड् भवति पित्तकृते तथैव ॥४॥

Excessive burning sensation and sucking pain in cardiac region, bitterness in mouth, fainting and thirst–these are symptoms of anorexia caused by pitta.

कण्डूगुरुत्वकफसंस्रवसादतन्द्राः
श्लेष्मात्मके मधुरमास्यमरोचके तु ॥

In anorexia caused by kapha, mouth is sweet along with other symptoms such as itching, heaviness, salivation, malaise and drowsiness.

Some read '*kaṇṭhasādā*' in place of '*sādatandrā*'.

सर्वात्मके पवनपित्तकफा बहूनि
रूपाण्यथास्य हृदये समुदीरयन्ति ॥५॥

In that caused by all doṣas jointly, they produce a number of symptoms in patient's heart.

संरागशोकभयविप्लुतचेतसस्तु
चिन्ताकृतो भवति सोऽशुचिदर्शनाच्च ॥

The fifth one (psychic) due to disturbance of mind arises by lust, grief, fear, anxiety and disgusting sight.

वाते वचाम्बुवमनं कृतवान् पिबेच्च
स्नेहैः सुराभिरथवोष्णजलेन चूर्णम् ॥६॥
कृष्णाविडङ्गयवभस्महरेणुभार्गी-
रास्नैलहिङ्गुलवणोत्तमनागराणाम् ॥

In vātika type, the patient should be made to vomit with decoction of vacā and then should take powder of pippalī, viḍaṅga, yavakṣāra, hareṇu, bhārgī, rāsnā, elā, hiṅgu, saindhava and śuṇṭhī with sneha or wine or hot water.

पित्ते गुडाम्बुमधुरैर्वमनं प्रशस्तं
स्नेहः ससैन्धवसितामधुसर्पिरिष्टः ॥७॥

In pitta, emesis should be given with jaggery–water and sweet (kākolyādi) drugs followed by sneha consisting of ghee mixed with rocksalt, sugar and honey.

निम्बाम्बुवामितवतः कफजेऽनुपानें
राजद्रुमाम्बु मधुना तु सदीप्यकं स्यात् ॥

चूर्णं यदुक्तमथवाऽनिलजे तदेव

In kaphaja anorexia, vomiting should be induced with decoction of nimba and then decoction of āragvadha mixed with honey and ajamodā should be given as post-drink. Or the powder mentioned under vātika type should be given.

सर्वैश्च सर्वकृतमेवमुपक्रमेत ॥८॥

Anorexia caused by all doṣas should be managed by the measures prescribed for all.

द्राक्षापटोलविडवेत्रकरीरनिम्ब-
मूर्वाभयाक्षबदरामलकेन्द्रवृक्षैः ॥
बीजैः करञ्जनृपवृक्षभवैश्च पिष्टै-
र्लेहं पचेत् सुरभिमूत्रयुतं यथावत् ॥९॥
मुस्तां वचां त्रिकटुकं रजनीद्वयं च
भार्गीं च कुष्ठमथ निर्दहनीं च पिष्ट्वा ॥
मूत्रेऽविजे, द्विरदमूत्रयुते पचेद्वा
पाठां तुगामतिविषां रजनीं च मुख्याम् ॥१०॥
मण्डूकिमर्कममृतां च सलाङ्गलाख्यां
मूत्रे पचेत्तु महिषस्य विधानविद्वा ॥
एतान्न सन्ति चतुरो लिहतस्तु लेहान्
गुल्मारुचिश्वसनकण्ठहृदामयाश्च ॥११॥

1. Drākṣā, paṭola, viḍa, vetra, karīra, nimba, mūrvā, harītakī, bibhītaka, badara, āmalaka, kuṭaja, seeds of karañja and āragvadha is cooked with cow's urine by prescribed method until it becomes an electuary.

2. Mustā, vacā, trikaṭu, haridrā, dāruharidrā, bhārgī, kuṣṭha and citraka– these are pounded and cooked with sheep's urine into electuary.

3. Pāṭhā, tugākṣīrī, ativiṣā and haridrā are cooked with elephant's urine.

4. Maṇḍūkaparṇī, arka, guḍūcī and kalihārī are cooked with buffalo's urine.

If one licks these four electuaries gulma, anorexia and disorders of respiration, and heart are alleviated.

Quantity of urine should be four times the paste of drugs; some read as '*etān na santi caturo'bhyastaśca*' while others read as '*etān vadanti bhiṣajaścaturaśca lehān gulmāruśvasanakaṇṭhahṛdāmayeṣu*'.

सात्म्यान् स्वदेशरचितान् विविधांश्च भक्ष्यान्
पानानि मूलफलषाडवरागयोगान् ॥
अद्याद्रसांश्च विविधान् विविधैः प्रकारै-
र्भुञ्जीत चापि लघुरूक्षमनःसुखानि ॥१२॥

The patient should take various types of suitable country made edibles, drinks, roots, fruits, ṣāḍavas and pickles. He should also take different types of meat-soup in various ways and take food light, rough and pleasant.

आस्थापनं विधिवदत्र विरेचनं च
कुर्यान्मृदूनि शिरसश्च विरेचनानि ॥

Non-unctuous enema, purgation and mild head–evacuation should also be applied by prescribed method.

त्रीण्यूषणानि रजनीत्रिफलायुतानि
चूर्णीकृतानि यवशूकविमिश्रितानि ॥१३॥
क्षौद्रायुतानि वितरेन्मुखबोधनार्थ-
मन्थानि तिक्तकटुकानि च भेषजानि ॥

Trikaṭu, haridrā and triphalā powdered and mixed with yavakṣāra and honey should be given to arouse taste in mouth and also other bitter and pungent drugs.

मुस्तादिराजतरुवर्गदशाङ्गसिद्धैः
क्वाथैर्जयेन्मधुयुतैर्विविधैश्च लेहैः ॥१४॥
मूत्रासवैर्गुडकृतैश्च तथा त्वरिष्टैः
क्षारासवैश्च मधुमाधवतुल्यगन्धैः ॥

The disorder should be subdued by the use of decoctions of mustādi, āragvadhadi and daśamūla drugs mixed with honey and made into various types of electuary.

Mūtrāsava, ariṣṭas prepared with jaggery and kṣārāsava having aroma of honey and wine made thereof should also be used.

स्यादेष एव कफवातहते विधिश्च
शान्तिं गते हुतभुजि प्रशमाय तस्य ॥१५॥

The same procedure be adopted to alleviate the disorder if digestive fire is deranged by kapha and vāta.

इच्छाभिघातभयशोकहतेऽन्तरग्नौ
भावान् भवाय वितरेत् खलु शक्यरूपान् ॥
अर्थेषु चाप्यपचितेषु पुनर्भवाय
पौराणिकैः श्रुतिशतैरनुमानयेत्तम् ॥१६॥
दैन्यं गते मनसि बोधनमत्र शस्तं
यद्यत् प्रियं तदुपसेव्यमरोचके तु ॥१७॥

In case digestive fire is diminished due to non-fulfilment of desire, fear and grief, one should provide the things, whatever possible, for recovery while about them which are out of reach, the experts in purāṇas (old stories) should console the patient with several anecdotes. In anorexia, mind should be stimulated if depressed and whatever is favourite should be used.

Some do not read this.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रेऽरोचकप्रतिषेधो नाम (एकोनविंशोऽध्यायः, आदितः) सप्तपञ्चाशत्तमोऽध्यायः ॥५७॥

Thus ends the fifty seventh chapter on treatment of arocaka (anorexia) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

अष्टपञ्चाशत्तमोऽध्यायः
Chapter LVIII

अथातो मूत्राघातप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of mūtrāghāta (retention of urine).

As propounded by Lord Dhanvantari.

Mūtrāghāta–retention of or obstruction in urine; some take *'āghāta'* as 'vitiation' and not obstruction as in *mūtraśukra* and *mūtrasāda* there is not obstruction.

वातकुण्डलिकाऽष्ठीला वातबस्तिस्तथैव च ॥
मूत्रातीतः सजठरो मूत्रोत्सङ्गः क्षयस्तथा ॥३॥
मूत्रग्रन्थिर्मूत्रशुक्रमुष्णवातस्तथैव च ॥
मूत्रौकसादौ द्वौ चापि रोगा द्वादश कीर्तिताः ॥४॥

This is of twelve types–a. vātakuṇḍalikā, 2. aṣṭhīlā, 3. vātabasti, 4. mūtrātīta, 5. mūtrajaṭhara, 6. mūtrotsaṅga, 7. mūtrakṣaya, 8. mūtragranthi, 9. mūtraśukra, 10. uṣṇavāta and 11-12. two types of mūtraukasāda.

रौक्ष्याद्वेगविघाताद्वा वायुरन्तरमाश्रितः ॥
मूत्रं चरति संगृह्य विगुणः कुण्डलीकृतः ॥५॥
सृजेदल्पाल्पमथवा सरुजस्कं शनैः शनैः ॥
वातकुण्डलिकां तं तु व्याधिं विद्यात् सुदारुणम् ॥६॥

Vāyu vitiated due to roughness or suppression of urge, gets located inside (the urinary bladder) and involving urine moves round about because of which the patient passes urine slowly, in small quantity and with pain. This severe disorder is known as *vātakuṇḍalikā.*

Some read *'mūtramalpālpamathavā sarujaṃ saṃpravartate'*. In all types of retention of urine generally vāyu verily is the causative factor.

शकृन्मार्गस्य बस्तेश्च वायुरन्तरमाश्रितः ॥
अष्ठीलावद्घनं ग्रन्थिं करोत्यचलमुन्नतम् ॥७॥
विण्मूत्रानिलसङ्गश्च तत्राध्मानं च जायते ॥
वेदना च परा बस्तौ वाताष्ठीलेति तां विदुः ॥८॥

Vāyu located in the region between rectum and urinary bladder produces dense, fixed and raised stone-like glandular swelling which, in turn, causes retention of faeces, urine and flatus, distension and excruciating pain in urinary bladder. This is known as '*vatasthilā.*'

वेगं विधारयेद्यस्तु मूत्रस्याकुशलो नरः ॥
निरुणद्धि मुखं तस्य बस्तेर्बस्तिगतोऽनिलः ॥९॥
मूत्रसङ्गो भवेत्तेन बस्तिकुक्षिनिपीडितः ॥
वातबस्तिः स विज्ञेयो व्याधिः कृच्छ्रप्रसाधनः ॥१०॥

If unusise preson holds the urgr of urination, vāyu situated in urinary bladder of structs its opening which results in relention of urnine with severe pain in urinary bladder. This is known as '*vātabasti*' a disease difficult to cure.

वेगं सन्धार्य मूत्रस्य यो भूयः स्रष्टुमिच्छति ।
तस्य नाभ्येति यदि वा कथञ्चित्संप्रवर्तते ॥११॥
प्रवाहतो मन्दरुजमल्पमल्पं पुनः पुनः ॥
मूत्रातीतं तु तं विद्यान्मूत्रवेगविघातजम् ॥१२॥

One who, after supressing the urge of urination, again wants to pass urine, it does not come out or, if passed anyhow on straining, is with mild pain, in small quantity and repeated flow. This is known as '*mūtrātīta*' caused by suppression of the urge of urination.

मूत्रस्य विहते वेगे तदुदावर्तहेतुना ॥
अपानः कुपितो वायुरुदरं पूरयेद्भृशम् ॥१३॥
नाभेरधस्तादाध्मानं जनयेत्तीव्रवेदनम् ॥
तं मूत्रजठरं विद्यादधःस्रोतोनिरोधनम् ॥१४॥

On suppression of the urge of urination, because of the upward movement, apāna vāyu gets aggravated and fills up the abdomen and thus produces severely painful distension below umbilicus. This is known as '*mūtrajaṭhara*' which obstructs the downward passage (of urine and faeces).

Some read as '*adhobastinirodhajam*'.

बस्तौ वाऽप्यथवा नाले मणौ वा यस्य देहिनः ॥
मूत्रं प्रवृत्तं सज्जेत सरक्तं वा प्रवाहतः ॥१५॥
स्रवेच्छनैरल्पमल्पं सरुजं वाऽथ नीरुजम् ॥
विगुणानिलजो व्याधिः स मूत्रोत्सङ्गसंज्ञितः ॥१६॥

If urine, while in flow, sticks in urinary bladder or urethra or glans penis or on straining passes slowly with blood in small quantity, with or without pain, the disorder is known as '*mūtrotsaṅga*' caused by abnormal vāyu.

रूक्षस्य क्लान्तदेहस्य बस्तिस्थौ पित्तमारुतौ ॥
सदाहवेदनं कृच्छ्रं कुर्यातां मूत्रसंक्षयम् ॥१७॥

When, in rough and exhausted person, pitta and vāta are located in urinary bladder, they cause '*mūtrakṣaya*'–a troublesome disorder with burning sensation and pain.

अभ्यन्तरे बस्तिमुखे वृत्तोऽल्पः स्थिर एव च ॥
वेदनावानति सदा मूत्रमार्गनिरोधनः ॥१८॥
जायते सहसा यस्य ग्रन्थिरश्मरिलक्षणः ॥
स मूत्रग्रन्थिरित्येवमुच्यते वेदनादिभिः ॥१९॥

Inside the opening of urinary bladder, a round, small, fixed and severely painful cyst appears suddenly obstructing the urinary passage and having features of calculus in terms of pain etc. It is known as 'mūtragranthi'.

Mūtragranthi–resembles aśmarī only in terms of pain etc. and not in location etc. This is the difference between the two; the other difference is that in aśmarī there is no causation of blood whereas in mūtragranthi it is there as said in other treatise—

"रक्तं वातकफाद्दुष्टं बस्तिद्वारे सुदारुणम्। ग्रन्थिं कुर्यात् स कृच्छ्रेण सृजेन्मूत्रं तदावृतम्॥ अश्मरीसमशूलं तं मूत्रग्रन्थिं प्रचक्षते॥"इति॥

Here pitta is the causative factor due to association of the causes of uṣṇavāta.

प्रत्युपस्थितमूत्रस्तु मैथुनं योऽभिनन्दति ॥
तस्य मूत्रयुतं रेतः सहसा संप्रवर्तते ॥२०॥
पुरस्ताद्वाऽपि मूत्रस्य पश्चाद्वाऽपि कदाचन ॥
भस्मोदकप्रतीकाशं मूत्रशुक्रं तदुच्यते ॥२१॥

If one, during urge of urination, performs sexual intercourse, his semen is discharged suddenly with urine either before or after urination, like ashy water. It is known as '*mūtraśukra*'.

व्यायामाध्वातपैः पित्तं बस्तिं प्राप्यानिलावृतम् ॥
बस्तिं मेढ्रं गुदं चैव प्रदहन् स्रावयेदधः ॥२२॥
मूत्रं हारिद्रमथवा सरक्तं रक्तमेव वा ॥
कृच्छ्रात् प्रवर्तते जन्तोरुष्णवातं वदन्ति तम् ॥२३॥

Due to physical exercise, travelling on foot and exposure to the sun, pitta covered with vāta causes burning sensation in bladder, penis and anus during micturition; the urine of turmeric colour (deep yellow), reddish or red comes out with difficulty. This is known as '*uṣṇavāta*'.

विशदं पीतकं मूत्रं सदाहं बहलं तथा ॥
शुष्कं भवति यच्चापि रोचनाचूर्णसन्निभम् ॥२४॥
मूत्रौकसादं तं विद्याद्रोगं पित्तकृतं बुधः ॥
पिच्छिलं संहतं श्वेतं तथा कृच्छ्रप्रवर्तनम् ॥२५॥
शुष्कं भवति यच्चापि शङ्खचूर्णप्रपाण्डुरम् ॥
मूत्रौकसादं तं विद्यादामयं द्वादशं कफात् ॥२६॥

When urine is clear, yellow and thick with burning sensation and, on drying, becomes like powdered gorocana it is known as '*mūtraukasāda*' caused by pitta.

When urine is slimy, concentrated, white, passed with difficulty and, on drying, becomes pale like powdered conch-shell, it is '*mūtraukasāda*' caused by kapha and is the twelfth type of mūtrāghāta.

Vāgbhaṭa (AH.Ni. 9.38-39) has deseribed both types in one as '*mūtrasāda*'.

कषायकल्कसर्पींषि भक्ष्यान् लेहान् पयांसि च ॥
क्षारमद्यासवस्वेदान् बस्तींश्चोत्तरसंज्ञितान् ॥२७॥
विदध्यान्मतिमांस्तत्र विधिं चाश्मरिनाशनम् ॥

(In treatment of retention of urine) the wise should apply decoctieons, pastes, ghṛtas, edibles, electuaries, milks, alkali, wine, āsavas, sudation, urethral douches and other procedures which remove calculus.

In all types of retention of urine, generally vāyu is the causative factor and pitta and kapha collaborate as covering agents. Because of this, here general treatment is

mentioned which should be applied after considering doṣa, drugs and disease carefully that is why the epithet '*matimān*'.

मूत्रोदावर्तयोगांश्च कार्त्स्न्येनात्र प्रयोजयेत् ॥२८॥

Formulations applicable in *mūtrodāvarta* should be used fully.

कल्कमेर्वारुबीजानामक्षमात्रं ससैन्धवम् ॥
धान्याम्लयुक्तं पीत्वैव मूत्रकृच्छ्रात् प्रमुच्यते ॥२९॥

By taking paste of the seeds of ervāru (snake cucumber) 10 gm. mixed with rocksalt along with sour gruel, one becomes free from mūtrakṛcchra (dysuria).

सुरां सौवर्चलवतीं मूत्रकृच्छ्री पिबेन्नरः ॥
मधु मांसोपदंशं वा पिबेद्वाऽप्यथ गौडिकम् ॥३०॥

One suffering from dysuria should take wine mixed with sauvarcala or wine made of honey or jaggery should be taken while eating meat.

पिबेत् कुङ्कुमकर्षं वा मधूदकसमायुतम् ॥
रात्रिपर्युषितं प्रातस्तथा सुखमवाप्नुयात् ॥३१॥

The patient should drink in morning 10 gm. kuṅkuma (saffron) kept in honey–water overnight, thus he gets relief.

दाडिमाम्लां युतां मुख्यामेलाजीरकनागरैः ॥
पीत्वा सुरां सलवणां मूत्रकृच्छ्रात् प्रमुच्यते ॥३२॥

One is freed from dysuria by taking chief wine (made of flour) soured with pomegranate and mixed with elā, jīraka, śuṇṭhī and salt.

पृथक्पर्ण्यादिवर्गस्य मूलं गोक्षुरकस्य च ॥
अर्धप्रस्थेन तोयस्य पचेत् क्षीरचतुर्गुणम् ॥३३॥
क्षीरावशिष्टं तच्छीतं सिताक्षौद्रयुतं पिबेत् ॥
नरो मारुतपित्तोत्थमूत्राघातनिवारणम् ॥३४॥

Roots of vidārigandhādi drugs and gokṣura should be cooked in water half prastha (320 ml.) with four times milk reduced to milk only. When cooled well, it should be taken after adding sugar and honey. It alleviates retention of urine caused by vāta and pitta.

निष्पीड्य वाससा सम्यग्वर्चो रासभवाजिनोः ॥
रसस्य कुडवं तस्य पिबेन्मूत्ररुजापहम् ॥३५॥

Intake of the juice of the faeces of ass and horse strained well through a piece of cloth in dose of one kuḍava (160 ml.) removes disorders of urine.

मुस्ताभयादेवदारुमूर्वाणां मधुकस्य च ॥
पिबेदक्षसमं कल्कं मूत्रदोषनिवारणम् ॥३६॥

Paste of mustā, harītakī, devadāru, mūrvā and madhuka should be taken in dose of 10 gm. to remove disorders of urine.

अभयामलकाक्षाणां कल्कं बदरसंमितम् ॥
अम्भसाऽलवणोपेतं पिबेन्मूत्ररुजापहम् ॥३७॥

Paste of harītakī, āmalaka and bibhītaka (triphalā) equal to one badara (5 gm.) mixed with a bit of rocksalt should be taken with water. It removes disorders of urine.

उदुम्बरसमं कल्कं द्राक्षाया जलसंयुतम् ॥
पिबेत् पर्युषितं रात्रौ शीतं मूत्ररुजापहम् ॥३८॥

Paste of drākṣā 10 gm. kept in water overnight and well cooled should be used. It removes the painful disorders of urine.

निदिग्धिकायाः स्वरसं पिबेत् कुडवसंमितम् ॥
मूत्रदोषहरं कल्यमथवा क्षौद्रसंयुतम् ॥३९॥
प्रपीड्यामलकानां तु रसं कुडवसंमितम् ॥
पीत्वाऽगदी भवेज्जन्तुर्मूत्रदोषरुजातुरः ॥४०॥

One should take juice of kaṇṭakārī 160 ml. in morning which eliminates disorders of urine.

Or one becomes free from the disease and pain in urine if he takes strained juice of āmalaka 160 ml. mixed with honey.

धात्रीफलरसेनैवं सूक्ष्मैलां वा पिबेन्नरः ॥

In the same way, (powder of) elā should be taken with juice of āmalaka.

पिष्ट्वाऽथवा सुशीतेन शालितण्डुलवारिणा ॥४१॥
तालस्य तरुणं मूलं त्रपुसस्य रसं तथा ॥
श्वेतं कर्कटकं चैव प्रातस्तु पयसा पिबेत् ॥४२॥

Or pounded fresh root of tāla should be taken with well cooled śāli rice–wate; or juice of trapusa or white trapusa mixed with milk should be taken in morning.

श्रृतं वा मधुरैः क्षीरं सर्पिर्मिश्रं पिबेन्नरः ॥
मूत्रदोषविशुद्ध्यर्थं तथैवाश्मरिनाशनम् ॥४३॥

If one drinks milk cooked with sweet drugs and mixed with ghee, it eliminates disorder of urine and destroys calculus.

This formulation is mostly used in mūtraśukra.

बलाश्वदंष्ट्राक्रौञ्चास्थिकोकिलाक्षकतण्डुलान् ॥
शतपर्वकमूलं च देवदारु सचित्रकम् ॥४४॥
अक्षबीजं च सुरया कल्कीकृत्य पिबेन्नरः॥
मूत्रदोषविशुद्ध्यर्थं तथैवाश्मरिनाशनम् ॥४५॥

Balā, gokṣura, seeds of krauñca (krauñcādana) and kokilākṣa, root of śataparvaka, devadāru, citraka and kernel of bibhītaka–these should be pounded and taken with beer. It eliminates disorders of urine and destroys calculus.

Some take it as four formulations according to Bhoja but it is not correct as not approved by elders.

Ḍalhaṇa interprets 'krauñcāsthi' as 'bones of krauñca (a bird)'.

पाटलाक्षारमाहृत्य सप्तकृत्वः परिस्रुतम् ॥
पिबेन्मूत्रविकारघ्नं संसृष्टं तैलमात्रया ॥४६॥

Ash of pāṭalā decanted seven times and mixed with a bit of oil should be taken to remove disorders of urine.

नलाश्मभेददर्भेक्षुत्रपुसैर्वारुबीजकान् ॥
क्षीरे परिश्रृतान् तत्र पिबेत् सर्पिःसमायुतान् ॥४७॥

One should drink nala, pāṣāṇabheda, darbha, ikṣu and seeds of trpusa and ervāru boiled in milk and mixed with ghee.

Ḍalhaṇa takes 'bījaka' as 'asana' but Kārttikakuṇḍa interprets it as 'seeds'. I have followed the latter as it seems more appropriate.

पाटल्या यावशूकाच्च पारिभद्रात्तिलादपि ॥
क्षारोदकेन मतिमान् त्वगेलोषणचूर्णकम् ॥४८॥
पिबेद्गुडेन मिश्रं वा लिह्याल्लेहान् पृथक् पृथक् ॥

The wise should drink powder of tvak, elā and pippalī with alkali-water of pāṭali, awns of barley, pāribhadra and tila or should take these separately as electuaries mixed with jaggery.

Kārttikakuṇḍa reads '*tvageloṣaṇasaṃyutam*' and interprets that the powder of drugs, from pāṭali to tila, should be taken with alkali-water of muṣkaka or electuaries made of them mixed with tvak, elā and pippalī and jaggery should be licked as said by Viśvāmitra—

''पाटल्या: पारिभद्राद्वा तिलाद्वाऽपि यवाग्रजात्। कणैलात्वग्युतं चूर्णं मुष्ककक्षारवारिणा।। पिबेद्गुडेन मिश्रं वा लिह्याल्लेहान् पृथक् पृथक्''—इति। 'गतिमान्' इत्यत्र 'मदिरां'।।इति।।

अत ऊर्ध्वं प्रवक्ष्यामि मूत्रदोषे क्रमं हितम् ।।४९।।
स्नेहस्वेदोपपन्नानां हितं तेषु विरेचनम् ।।
ततः संशुद्धदेहानां हिताश्चोत्तरबस्तयः ।।५०।।

Hereafter I shall describe procedures useful in disorders of urine—

After unction and sudation, purgation should be given and thereafter when body is cleansed urethral douches should be applied.

Some read '*snehavirecana*' in place of '*teṣu virecanam*'. Kārttikakuṇḍa does not read this text as it is already coverd by 'kaṣāyakalkasarpīṃṣi' (V. 27) but Jejjata reads it to emphasise that the above formulations should be used after evacuation of the body. That is why I have also included it.

स्त्रीणामतिप्रसङ्गेन शोणितं यस्य दृश्यते ।।
मैथुनोपरमस्तस्य बृंहणश्च विधिः स्मृतः ।।५१।।

If there is haemorrhage through urethra due to excessive sexual intercourse, the patient should abstain from it and promotive measures be employed.

This too is not read by Kārttikakuṇḍa while Jejjata reads it.

ताम्रचूडवसा तैलं हितं चोत्तरबस्तिषु ।।
विधानं तस्य पूर्वं हि व्यासतः परिकीर्तितम् ।।५२।।

Cock's fat and oil are useful for urethral douche the procedure of which has already been described before in detail.

क्षौद्रार्धपात्रं दत्त्वा च पात्रं तु क्षीरसर्पिषः ।।
शर्करायाश्च चूर्णं च द्राक्षाचूर्णं च तत्समम् ।।५३।।
स्वयङ्गुप्ताफलं चैव तथैवेक्षुरकस्य च ।।
पिप्पलीचूर्णसंयुक्तमर्धभागं प्रकल्पयेत् ।।५४।।
तदैकध्यं समानीय खजेनाभिप्रमन्थयेत् ।।
ततः पाणितलं चूर्णं लीढ्वा क्षीरं ततः पिबेत् ।।५५।।

एतत् सर्पिः प्रयुञ्जानः शुद्धदेहो नरः सदा ॥
मूत्रदोषाञ्जयेत् सर्वानन्ययोगैः सुदुर्जयान् ॥५६॥
जयेच्छोणितदोषांश्च वन्ध्या गर्भं लभेत च ॥
नारी चैतत् प्रयुञ्जाना योनिदोषात् प्रमुच्यते ॥५७॥

Honey 1.28 kg., ghee extracted of milk 2.56 kg., powder of śarkarā and drākṣā equal to that, kapikacchū seeds, ikṣuraka seeds and pippalī half of that–these together should be churned with a stick out of which a handful should be licked followed by drink of milk. If a person uses this ghṛta after cleansing his body, he overcomes all disorders of urine difficult to be cured by other recipes. It also cures disorders of (menstrual) blood, sterility and diseases of genital tract in women.

Pāṇitalam–handful, others take it as one karṣa (10 gm.).

बला कोलास्थि मधुकं श्वदंष्ट्राऽथ शतावरी ॥
मृणालं च कशेरुश्च बीजानीक्षुरकस्य च ॥५८॥
सहस्त्रवीर्याऽशुमती पयस्या सह कालया ॥
शृगालविन्नाऽतिबला बृंहणीयो गणस्तथा ॥५९॥
एतानि समभागानि मतिमान् सह साधयेत् ॥
चतुर्गुणेन पयसा गुडस्य तुलया सह ॥६०॥
द्रोणावशिष्टं तत् पूतं पचेत्तेन घृताढकम् ॥
तत् सिद्धं कलशे स्थाप्यं क्षौद्रप्रस्थेन संयुतम् ॥६१॥
सर्पिरेतत् प्रयुञ्जानो मूत्रदोषात् प्रयुच्यते ॥
तुगाक्षीर्याश्च चूर्णानि शर्करायास्तथैव च ॥६२॥
क्षौद्रेण तुल्यान्यालोड्य प्रशस्तेऽहनि लेहयेत् ॥
तस्य खादेद्यथाशक्ति मात्रां क्षीरं ततः पिबेत् ॥६३॥
शुक्रदोषाञ्जयेन्मर्त्यः प्राश्य सम्यक् सुयन्त्रितः ॥
व्यवायक्षीणरेतास्तु सद्यः संलभते सुखम् ॥६४॥
ओजस्वी बलवान्मर्त्यः पिबन्नेव च हृष्यति ॥

Balā, kernel of badara, madhuka, gokṣura, śatāvarī, mṛṇāla, kaśeru, ikṣuraka seeds, sahasravīryā, śālaparṇī, payasyā, kālā, pṛśniparṇī, atibalā and bṛṃhaṇīya gaṇa (kākolyādi group minus guḍūcī)–these should be cooked in four times milk with jaggery one tulā (4 kg.) reduced to one droṇa (10.24 litre). Now it should

be strained and ghee one āḍhaka (2.56 kg.) should be cooked therewith. When prepared, it shoud be kept in a jar after mixing honey one prastha 640 gm.). By the use of this ghee, one becomes free from disordes of urine.

Now powder of vāṃśalocana and sugar equal to honey should be added and made into electuary. This should be taken in dose according to strength followed by drink of milk. By taking this with observance of restrictions one overcomes the defects of semen and replenishes it lost by indulgence in sex quickly; the person, just after taking it, becomes full of ojas and stength and gets exhilarated.

This is *balāghṛta* without paste.

चित्रकः सारिवा चैव बला कालानुसारिवा ।।६५।।
द्राक्षा विशाला पिप्पल्यस्तथा चित्रफला भवेत् ।।
तथैव मधुकं पथ्यां दद्यादामलकानि च ।।६६।।
घृताढकं पचेदेभिः कल्कैः कर्षसमन्वितैः ।।
क्षीरद्रोणे जलद्रोणे तत्सिद्धमवतारयेत् ।।६७।।
शीतं परिस्रुतं चैव शर्कराप्रस्थसंयुतम् ।।
तुगाक्षीर्याश्च तत् सर्वं मतिमान् परिमिश्रयेत् ।।६८।।
ततो मितं पिबेत्काले यथादोषं यथाबलम् ।।
वातरेताः श्लेष्मरेताः पित्तरेतास्तु यो भवेत् ।।६९।।
रक्तरेता ग्रन्थिरेताः पिबेदिच्छन्नरोगताम् ।।
जीवनीयं च वृष्यं च सर्पिरेतद्बलावहम् ।।७०।।
प्रज्ञाहितं च धन्यं च सर्वरोगापहं शिवम् ।।
सर्पिरेतत् प्रयुञ्जाना स्त्री गर्भं लभतेऽचिरात् ।।७१।।
असृग्दोषाञ्जयेच्चापि योनिदोषांश्च संहतान् ।।
मूत्रदोषेषु सर्वेषु कुर्यादेतच्चिकित्सितम् ।।७२।।

Citraka, sārivā, balā, kālānusārivā, drākṣā, viśālā, pippalī, indravāruṇī, madhuka, harītakī and āmalaka each 10 gm.–with the paste of these ghee 2.56 kg. should be cooked along with milk and water one droṇa (10.24 litre) each and when prepared should be brought down; when cooled and strained sugar and vaṃśalocana each 640 gm. should be mixed thereto. It should be used in appropriate dose and time according to doṣa and strength.

One desiring recovery from disorders of semen vitiated by vāta, pitta, kapha and rakta and of knotty character should use it. This ghee is vitaliser, aphrodisiac, strengthening, intellect–promoting, auspiciuous and alleviates all diseases. By using this ghee woman conceives shortly, it also overcomes disorders of (menstrual) blood and female genital tract. This treatment should be applied in all disorders of urine.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे मूत्राघातप्रतिषेधो नाम (विंशोऽध्यायः, आदितः) अष्टपञ्चाशत्तमोऽध्यायः ॥५८॥

Thus ends of fifty eighth chapter on treatment of mūtrāghāta (retention of urine) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

❖

एकोनषष्टितमोऽध्यायः

Chapter LIX

अथातो मूत्रकृच्छ्रप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of mūtrakṛcchra (dysuria).

As propounded by Lord Dhanvantari.

some read this chapter as '*mūtropaghātapratiṣedham*' while others '*mūtradoṣapratiṣedham*' both with the same idea; some do not read this chapter as dysuria is already mentioned under aśmarī, mūtrāghāta, udāvarta etc.

वातेन पित्तेन कफेन सर्वै-
स्तथाऽभिघातैः शकृदश्मरीभ्याम् ॥
तथाऽपरः शर्करया सुकष्टो
मूत्रोपघातः कथितोऽष्टमस्तु ॥३॥

Mūtropaghāta or *mūtrakṛcchra* (dysuria) is of eight types–those due to vāta, pitta, kapha and sannipāta, trauma, suppression of faeces, calculus and due to gravels which is the eighth one and very troublesome.

Some read the latter half '*śukrodbhavaṃ śarkarayā ca kaṣṭaṃ mūtrasya kṛcchraṃ pravadanti tajjñāḥ*' but it is unauthoritative.

अल्पमल्पं समुत्पीड्य मुष्कमेहनबस्तिभिः ॥
फलद्भिरिव कृच्छ्रेण वाताघातेन मेहति ॥४॥

The patient of vātika dysuria passes urine with difficulty and in small quantity repeatedly pressing on and causing tearing pain in scrotum, penis and bladder.

हारिद्रमुष्णं रक्तं वा मुष्कमेहनबस्तिभिः॥
अग्निना दह्यमानाभैः पित्ताघातेन मेहति ॥५॥

In dysuria caused by pitta, urine is passed deep yellow or red and hot with semen, burning sensation in scrotum, penis and bladder as they are being burnt by fire.

स्निग्धं शुक्लमनुष्णं च मुष्कमेहनबस्तिभिः ॥
संहृष्टरोमा गुरुभिः श्लेष्माघातेन मेहति ॥६॥

In dysuria caused by kapha, one passes unctuous, white and slightly hot urine with horripilaiton and heaviness in scrotum, penis and bladder.

दाहशीतरुजाविष्टो नानावर्णं मुहुर्मुहुः ॥
ताम्यमानस्तु कृच्छ्रेण सन्निपातेन मेहति ॥७॥

Due to three doṣas combined, the patient has burning sensation, chill and pain, feels darkness and passes urine of various colours repeatedly and with difficulty.

मूत्रवाहिषु शल्येन क्षतेष्वभिहतेषु च ॥
स्रोतःसु मूत्राघातस्तु जायते भृशवेदनः ॥८॥
वातबस्तेस्तु तुल्यानि तस्य लिङ्गानि लक्षयेत् ॥

If urinary channels are traumatised and injured by some foreign body, dysuria arises with severe pain. It has features like those of vātabasti.

शकृतस्तु प्रतीघाताद्वायुर्विगुणतां गतः ॥९॥
आध्मानं च सशूलं च मूत्रसङ्गं करोति हि ॥

By suppression of faeces, vāyu gets aggravated and causes flatulence, colic and retention of urine.

अश्मरीहेतुकः पूर्वं मूत्राघात उदाहृतः ॥१०॥

Retention of urine due to calculus is already described earlier.

अश्मरी शर्करा चैव तुल्ये संभवलक्षणैः ॥
शर्कराया विशेषं तु शृणु कीर्तयतो मम ॥११॥
पच्यमानस्य पित्तेन भिद्यमानस्य वायुना ॥
श्लेष्मणोऽवयवा भिन्नाः शर्करा इति संज्ञिताः ॥१२॥
हृत्पीडा वेपथुः शूलं कुक्षौ वह्निः सुदुर्बलः ॥
ताभिर्भवति मूर्च्छा च मूत्राघातश्च दारुणः ॥१३॥
मूत्रवेगनिरस्तासु तासु शाम्यति वेदना ॥
यावदन्या पुनर्नैति गुडिका स्रोतसो मुखम् ॥१४॥
शर्करासंभवस्यैतन्मूत्राघातस्य लक्षणम् ॥

Calculus and gravels are similar in origin and symptoms, now listen about the specific features of gravels.

Disintegrated particles of kapha having been transformed by pitta and torn by vāyu are known as '*śarkarā*' (gravels). They produce cardiac pain, shaking, colic, excessive diminition of digestive fire, fainting and severe dysuria. When gravels flow out with urine, pain subsides until some other gravel obstrucs the opening of the passage. This is the feature of dysuria caused by gravels.

चिकित्सितमथैतेषामष्टानामपि वक्ष्यते ॥१५॥

Now treatment of all these eight types would be described.

अश्मरीं च समाश्रित्य यदुक्तं प्रसमीक्ष्य तत् ॥
यथादोषं प्रयुञ्जीत स्नेहादिमपि च क्रमम् ॥१६॥

Whetever is said on calculus, that should be applied according to doṣa after careful consideration and also the procedures of unction etc.

Ca implies treatment prescribed for retention of urine.

श्वदंष्ट्राऽश्मभिदौ कुम्भीं हपुषां कण्टकारिकाम् ॥
बलां शतावरीं रास्नां वरुणं गिरिकर्णिकाम् ॥१७॥
तथा विदारिगन्धादिं संहृत्य त्रैवृतं पचेत् ॥
तैलं घृतं वा तत् पेयं तेन वाऽप्यनुवासनम् ॥१८॥
दद्यादुत्तरबस्तिं च वातकृच्छ्रोपशान्तये ॥

Gokṣura, pāṣāṇabheda, kumbhī, hapuṣā, kaṇṭakārī, balā, śatāvarī, rāsnā, varuṇa, girikarṇikā and vidārigandhādi durgs–with these oil or ghee mixed with other three fats should be cooked. It should be used for internal administration or applied as unctuous enema or urethral douche for treatment of vātika dysuria.

Traivṛtam–oil mixed with ghee, muscle-fat and marrow. The option of ghee or oil is in relation to suitability or severity of vāta etc.

श्वदंष्ट्रास्वरसे तैलं सगुडक्षीरनागरम् ॥१९॥
पक्त्वा तत् पूर्ववद्योज्यं तत्रानिलरुजापहम् ॥

Similarly should be used oil cooked in decoction of gokṣura with jaggery and śuṇṭhī (as paste) along with milk. It relieves vātika dusyria.

Pūrvavat–similarly, as intake, unctuous enema and urethral douches.

'Guḍākṣīra' (latex of snuhī) is more appropriate as jaggery does not fit into paste drugs. In that case, the reading should be *'saguḍākṣīra'* in place of 'saguḍakṣira'.

तृणोत्पलादिकाकोलीन्यग्रोधादिगणैः कृतम् ॥२०॥
पीतं घृतं पित्तकृच्छ्रं नाशयेत् क्षीरमेव वा ॥
दद्यादुत्तरबस्तिं च पित्तकृच्छ्रोपशान्तये ॥२१॥

Drinking ghee or milk processed with tṛṇapañcamūla, utpalādi, kākolyādi and nyagrodhādi drugs allevaites paittika dysuria.

With the same recipes, urethral douche should be applied to relieve dysuria caused by pitta.

एभिरेव कृतः स्नेहस्त्रिविधेष्वपि बस्तिषु ॥
हितं विरेचनं चेक्षुक्षीरद्राक्षारसैर्युतम् ॥२२॥

Sneha processed with the same drugs should be applied in three types of basti–non-unctuous and unctuous enema and urethral douche.

Purgative combined with milk and juices of sugarcane and grapes is also useful.

Some take *'śirobasti'* in place of non-unctuous enema but it is not tenable as not accepted by similar treatise.

सुरसोषकमुस्तादौ वरुणादौ च यत् कृतम् ॥
तैलं तथा यवाग्वादि कफाघाते प्रशस्यते ॥२३॥

In dysuria caused by kapha, oil and gruel etc., processed with surasādi, ūṣakādi, mustādi and varuṇādi drugs are useful.

यथादोषोच्छ्रयं कुर्यादेतानेव च सर्वजे ॥

The same should be applied in that caused by all doṣas according to their predominance.

फल्गुवृश्चीरदर्भाश्मसारचूर्णं च वारिणा ॥२४॥
सुरेक्षुरसदर्भाम्बुपीतं कृच्छ्ररुजापहम् ॥

Powder of kākodumbara, white punarnavā, darbha and aśmasāra (śilājatu) taken with water and wine, sugarcane juice and decoction of darbha, according to doṣa, removes pain of dysuria.

तथाऽभिघातजे कुर्यात् सद्योव्रणचिकित्सितम् ॥२५॥

In dysuria caused by trauma, treatment should be given as in accidental wound.

Elided *ca* implies treatment of vātika dysuria too.

मूत्रकृच्छ्रे शकृज्जाते कार्या वातहरी क्रिया ॥
स्वेदावगाहावभ्यङ्गबस्तिचूर्णक्रियास्तथा ॥२६॥

In case of dysuria caused by (suppression of) faeces vāta–alleviating measures such as sudation, dipping bath, massage, enema and cūrṇakriyā (as mentioned under vātavyādhi) should be applied.

ये त्वन्ये तु तथा कृच्छ्रे तयोः प्रोक्तः क्रियाविधिः॥२७॥

The management of the other two types of dysuria–those caused by calculus and gravels–has already been described earlier.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कायचिकित्सातन्त्रे मूत्रकृच्छ्रप्रतिषेधो नाम (एकविंशतितमोऽध्यायः, आदितः) एकोनषष्टितमोऽध्यायः ॥५९॥

Thus ends the fifty ninth chapter on treatment of mūtrakṛcchra (dysuria) under Kāyacikitsātantra in Uttaratantra of Suśrutasaṃhitā.

BHŪTA-VIDYĀTANTRA

(ON GRAHAS AND MENTAL DISORDERS)

षष्टितमोऽध्यायः
Chapter LX

अथातोऽमानुषोपसर्गप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of amānuṣopasarga (complications created by non-human agents).

As propounded by Lord Dhanvantari.

Amānuṣāḥ–non-human seizing agents gods etc., *upasargāḥ*–complications; others read as '*amānuṣābādha*' and interpret '*amānuṣa*' as 'bhūtas' (grahas) and 'ābādha' as 'pīḍā' (affliction).

निशाचरेभ्यो रक्ष्यस्तु नित्यमेव क्षतातुरः ॥
इति यत् प्रागभिहितं विस्तरस्तस्य वक्ष्यते ॥३॥

That the surgical patient should be protected constantly from night-roamers said earlier would be described in detail now.

Niśācarāḥ–night-rovers, gods etc. seizing agents (grahas).

गुह्यानागतविज्ञानमनवस्थाऽसहिष्णुता ॥
क्रिया वाऽमानुषी यस्मिन् स ग्रहः परिकीर्त्यते ॥४॥

Graha is that which has knowledge of secrets and future events, instability, intolerance and non-human activities.

Ḍalhaṇa reads '*sagrahaḥ*' as adjective of the patient meaning 'accompanied by graha' (grahasahitaḥ) but approprirately it seems to be feature of a graha (seizing agent).

अशुचिं भिन्नमर्यादं क्षतं वा यदि वाऽक्षतम् ॥
हिंस्युर्हिंसाविहारार्थं सत्कारार्थमथापि वा ॥५॥

Grahas inflict the person who is unclean and acts breaking all rules, either injured or not, for sporting in violence or to demand worship.

असङ्ख्येया ग्रहगणा ग्रहाधिपतयस्तु ये ॥
व्यज्यन्ते विविधाकारा भिद्यन्ते ते तथाऽष्टधा ॥६॥

Grahas are innumerable but their lords who appear in various characters are divided into eight groups.

देवास्तथा शत्रुगणाश्च तेषां
गन्धर्वयक्षाः पितरो भुजङ्गाः ॥
रक्षांसि या चापि पिशाचजाति-
रेषोऽष्टको देवगणो ग्रहाख्यः ॥७॥

These are–deva, daitya, gandharva, yakṣa, pitṛ, bhujaṅga (nāga), rakṣas and piśāca.

संतुष्टः शुचिरपि चेष्टगन्धमाल्यो
निस्तन्द्री ह्यवितथसंस्कृतप्रभाषी ॥
तेजस्वी स्थिरनयनो वरप्रदाता
ब्रह्मण्यो भवति नरः स देवजुष्टः ॥८॥

The person invaded by deva-graha is contented, clean, likes perfumes and garlands, has no drowsiness, speaks true and in Sanskrit, is brilliant, with unblinking eyes, grants boons and is devoted to brāhmaṇas.

संस्वेदी द्विजगुरुदेवदोषवक्ता
जिह्माक्षो विगतभयो विमार्गदृष्टिः ॥
सन्तुष्टो भवति न चान्नपानजातै-
र्दुष्टात्मा भवति च देवशत्रुजुष्टः ॥९॥

That invaded by daitya-graha perspires excessively, speaks ill of brāhmaṇas, elders and gods, has crooked eyes, is fearless, atheist, never satisfied with foods and drinks and is wicked.

हृष्टात्मा पुलिनवनान्तरोपसेवी
स्वाचारः प्रियपरिगीतगन्धमाल्यः ॥
नृत्यन् वै प्रहसति चारु चाल्पशब्दं
गन्धर्वग्रहपरिपीडितो मनुष्यः ॥१०॥

The person possessed by gandharva-graha is cheerful, stays on banks of rivers and in forests, has good conduct, likes singing, perfumes and garlands and while dancing laughs merily with little noise.

ताम्राक्षः प्रियतनुरक्तवस्त्रधारी
गम्भीरो द्रुतमतिरल्पवाक् सहिष्णुः ॥
तेजस्वी वदति च किं ददामि कस्मै
यो यक्षग्रहपरिपीडितो मनुष्यः ॥११॥

The person afflicted with yakṣa-graha has coppery eyes, wears chanrming and fine red garments, has serious nature, unstable mind, speaks a little, is tolerant and brilliant and says 'what and to whom should I donate'.

प्रेतेभ्यो विसृजति संस्तरेषु पिण्डान्
शान्तात्मा जलमपि चापसव्यहस्तः ॥
मांसेप्सुस्तिलगुडपायसाभिकाम-
स्तद्भक्तो भवति पितृग्रहाभिभूतः ॥१२॥

One overpowered by pitṛ–graha, offers rice–balls and water on grassy platforms to the deceased with his right hand and calm mind, likes meat and has longing for sesamum, jaggery and pāyasa (milk–rice) keeping on the same diet.

भूमौ यः प्रसरति सर्पवत् कदाचित्
सृक्किण्यौ विलिखति जिह्वया तथैव ॥
निद्रालुर्गुडमधुदुग्धपायसेप्सु-
र्विज्ञेयो भवति भुजङ्गमेन जुष्टः ॥१३॥

One who scrawls on the floor occasionally licking the corners of lips with tongue, is sleepy and likes jaggery, honey, milk and pāyasa (milk-rice) should be known as possessed by bhujaṅgama-graha.

Some read '*prasaktam*' (constantly) in place of '*tathaiva*'.

मांसासृग्विविधसुराविकारलिप्सु-
र्निर्लज्जो भृशमतिनिष्ठुरोऽतिशूरः ॥
क्रोधालुर्विपुलबलो निशाविहारी
शौचद्विड् भवति च रक्षसा गृहीतः ॥१४॥

The person seized by rakṣas likes meat, blood and various types of wine, is shameless, very cruel, brave, wrathful, immensely strong, night-roamer and has aversion to cleanliness.

उद्ध्वस्तः कृशपरुषश्चिरप्रलापी
दुर्गन्धो भृशमशुचिस्तथाऽतिलोलः ॥
बह्वाशी विजनहिमाम्बुरात्रिसेवी
व्याविग्नो भ्रमति रुदन् पिशाचजुष्टः ॥१५॥

One possessed by piśāca is lean, rough, speaks incoherently for long with hands up, with intense foul smell, unclean, unstable, voracious eater, likes lonely place, cold water and night and roams about weeping and agitated.

Some read, '*vyāceṣṭam*' (with abnormal movements) in place of 'vyāvignaḥ'.

स्थूलाक्षस्त्वरितगतिः स्वफेनलेही
निद्रालुः पतति च कम्पते च योऽति ॥
यश्चाद्रिद्विरदनगादिविच्युतः सन्
संसृष्टो न भवति वार्धकेन जुष्टः ॥१६॥

The person possessed by violent graha does not survive if he has swollen eyes, fast movement, licks his own froth, sleeps too much, trembles and falls down and also having slipped down from hill, elephant, tree etc.

देवग्रहाः पौर्णमास्यामसुराः सन्ध्ययोरपि ॥
गन्धर्वाः प्रायशोऽष्टम्यां यक्षाश्च प्रतिपद्यथ ॥१७॥
कृष्णाक्षये च पितरः पञ्चम्यामपि चोरगाः ॥
रक्षांसि निशि पैशाचाश्चतुर्दश्यां विशन्ति च ॥१८॥

Deva–grahas invade on full moon, asuras in dawn and dusk, gandharvas generally on the eighth day, yakṣas on the first day, pitṛs at the end of the dark fortnight, nāgas on the fifth day, rakṣas in night and piśācas invade on the fourteenth day.

दर्पणादीन् यथा छाया शीतोष्णं प्राणिनो यथा ॥
स्वमणिं भास्करस्योस्रा यथा देहं च देहधृक् ॥
विशन्ति च न दृश्यन्ते ग्रहास्तद्वच्छरीरिणम् ॥१९॥

Invasion of grahas in the person is not visible as entry of image into mirror etc, cold and heat into the living beings, of sunrays into the sun-stone and of soul into the body.

तपांसि तीव्राणि तथैव दानं
व्रतानि धर्मो नियमाश्च सत्यम् ॥

गुणास्तथाऽष्टावपि तेषु नित्या
व्यस्ताः समस्ताश्च यथाप्रभावम् ॥२०॥

Austere penance, charity, vows, religious duty, rules of conduct, truthfulness and eight powers of accomplishment are also present in them, separately or collectively, according to influence of the position.

Eight powers of accomplishment–*aṇimā* (minuteness), *laghimā* (lightness), *mahimā* (greatness), *garimā* (heaviness), *prāpti* (attainment), *prākāmya* (fulfilment of desires), *īśitva* (command) and *vaśitva* (control); others, however, take eightfold power as—

"आवेशश्चेतसो ज्ञानमर्थानां छन्दतः क्रिया। दृष्टिः श्रोत्रं स्मृतिः कान्तिरिष्टतश्चाप्यदर्शनम्।।"इति।।

न ते मनुष्यैः सह संविशन्ति
न वा मनुष्यान् क्वचिदाविशन्ति ॥
ये त्वाविशन्तीति वदन्ति मोहा-
त्ते भूतविद्याविषयादपोह्याः ॥२१॥

These grahas do not contact with human being nor do they ever possess them; those who say so due to ignorance are to be thrown out of the ambit of bhūtavidyā.

तेषां ग्रहाणां परिचारका ये
कोटीसहस्रायुतपद्मसंख्याः ॥
असृग्वसामांसभुजः सुभीमा
निशाविहाराश्च तमाविशन्ति ॥२२॥

In fact, they (human beings) are seized by their attendants which are innumerable, thrive on blood, fat and meat; are frightful and night-rovers.

निशाचराणां तेषां हि ये देवगणमाश्रिताः ॥
ते तु तत्सत्त्वसंसर्गाद्विज्ञेयास्तु तदङ्गनाः ॥२३॥

Out of these night-rovers those which are attached to the group of devas resemble them in characters because of their psychic relation.

देवग्रहा इति पुनः प्रोच्यन्ते शुचयश्च ये ॥
देववच्च नमस्यन्ते प्रत्यर्थ्यन्ते च देववत् ॥२४॥

Those which are clean are called as 'devagraha' and also saluted and approached for some grant like gods.

स्वामिशीलक्रियाचाराः क्रम एष सुरादिषु ॥
निर्ऋतेर्या दुहितरस्तासां स प्रसवः स्मृतः ॥२५॥

Behaviour, activities and conduct like those of master–this is the order in god etc. The group of attendants is the progeny of the daughters of Nirṛti, the forefather of rakṣas (hence they do not leave the original traits).

सत्यत्वादपवृत्तेषु वृत्तिस्तेषां गणैः कृता ॥

For livelihood, they are attached by grahas to those who have reverted from truthfulness.

हिंसाविहारा ये केचिद्देवभावमुपाश्रिताः ॥२६॥
भूतानीति कृता संज्ञा तेषां संज्ञाप्रवक्तृभिः ॥

Amongst those sporting in violence, some which attain godliness are termed as '*bhūta*' by terminologists.

ग्रहसंज्ञानि भूतानि यस्माद्वेत्त्यनया भिषक् ॥२७॥
विद्यया भूतविद्यात्वमत एव निरुच्यते ॥

The speciality, *bhūtavidyā*, is so called as physician acquires, through this, knowledge about bhūtas termed as grahas.

तेषां शान्त्यर्थमन्विच्छन् वैद्यस्तु सुसमाहितः ॥२८॥
जपैः सनियमैर्होमैरारभेत चिकित्सितुम् ॥

In order to pacify them, the cautious physician should start treatment with japa (repetition of hymns), niyama (religious rules) and homa (offering in fire).

रक्तानि गन्धमाल्यानि बीजानि मधुसर्पिषी ॥२९॥
भक्ष्याश्च सर्वे सर्वेषां सामान्यो विधिरुच्यते ॥

Generally they all are managed with red fragrant garlands, seeds, honey and ghee and all edibles.

Raktāni gandhamālyāni–red fragrant garlands such as kuṅkuma, red karavīra etc.; *bijāni*–seeds mustard, barley etc.

'Raktāni' may also mean blood.

वस्त्राणि गन्धमाल्यानि मांसानि रुधिराणि च ॥३०॥
यानि येषां यथेष्टानि तानि तेभ्यः प्रदापयेत् ॥

Specially, clothes, garlands of fragrant flowers, meats and blood which are favourite to whom should be offered respectively.

हिंसन्ति मनुजान् येषु प्रायशो दिवसेषु तु ॥३१॥
दिनेषु तेषु देयानि तद्भूतविनिवृत्तये ॥

These should be offered on the days when they often invade the human bengs, to ward off the respective bhūta.

देवग्रहे देवगृहे हुत्वाऽग्निं दापयेद्बलिम् ॥३२॥
कुशस्वस्तिकपूपाज्यच्छत्रपायससंभृतम् ॥

In deva–graha, offering should be made to the consecrated fire in a temple and oblation consisting of kuśa (sacred grass), svastika, pūpa (edible preparations), ghee, honey and pāyasa (milk–rice) should also be offered.

Looking to the context of edibles, '*chatra*' should be taken as 'honey' rather than 'umbrella'.

असुराय यथाकालं विदध्याच्चत्वरादिषु ॥३३॥

For asura, oblation should be offered on crossing etc. at the appropriate time (dusk and dawn).

गन्धर्वस्य गवां मध्ये मद्यमांसाम्बुजाङ्गलम् ॥

Gandharva should be managed with oblation of wine, meat, water and meat of wild animals in the midst of cows.

Others read as '*madyamāṃsāmbujākulam*' 'ambuja' meaning lotus which is much favourite of gandharvas along with other flowers.

हृद्ये वेश्मनि यक्षस्य कुल्माषासृक्सुरादिभिः ॥३४॥
अतिमुक्तककुन्दाब्जैः पुष्पैश्च वितरेद्बलिम् ॥

Oblation to yakṣa should be offered, in a pleasant chamber, with kulmāṣa (an edible made of barley flour), blood, wine etc. and also with flowers of atimuktaka, kunda and lotus.

नद्यां पितृग्रहायेष्टं कुशास्तरणभूषितम् ॥३५॥

For pitṛ-graha, the favourite items (sesamum, jaggery, milk–rice etc.) should be offered embellished with sacred grass in a river.

तत्रैवोपहरेच्चापि नागाय विविधं बलिम् ॥

At the same place (in river), various types of oblations should be offered to nāga.

चतुष्पथे राक्षसस्य भीमेषु गहनेषु वा ॥३६॥

For rakṣas, oblation should be offered on crossing or dense forests.

शून्यागारे पिशाचस्य तीव्रं बलिमुपाहरेत् ॥

Oblation consisting of harsh items should be offered to piśāca in abandoned house.

Harsh items such as raw flesh, animal sacrifice and wine.

पूर्वमाचरितैर्मन्त्रैर्भूतविद्यानिदर्शितैः ॥३७॥
न शक्या बलिभिर्जेतुं योगैस्तान् समुपाचरेत् ॥

Those which can not be subdued by incantations mentioned in treatise of bhūtavidyā and applied traditionally should be managed with drug formulations.

अजर्क्षचर्मरोगाणि शल्यकोलूकयोस्तथा ॥३८॥
हिङ्गु मूत्रं च बस्तस्य धूममस्य प्रयोजयेत् ॥
एतेन शाम्यति क्षिप्रं बलवानपि यो ग्रहः ॥३९॥

Skin and hairs of goat, bear, Indian porcupine and owl, hiṅgu and goat's urine–by fumigating the smoke should be used. This pacifies shortly even powerful graha.

गजाह्वपिप्पलीमूलव्योषामलकसर्षपान् ॥
गोधानकुलमार्जारऋष्यपित्तप्रपेषितान् ॥४०॥
नस्याभ्यञ्जनसेकेषु विदध्याद्योगतत्त्ववित् ॥

The expert of drug formulations should apply gajapippalī, pippalīmūla, trikaṭu, āmalaka and sarṣapa pounded with bile of alligator, mongoose, cat and ṛṣya as snuff, anointment and sprinkling.

Others read as '*nasyābhyañjanayogeṣu*' interpreting 'abhyañjana' as 'añjana' (collyrium).

खराश्वतरोलूककरभश्वशृगालजम् ॥४१॥
पुरीषं गृध्रकाकानां वराहस्य च पेषयेत् ॥
बस्तमूत्रेण तत्सिद्धं तैलं स्यात् पूर्ववद्धितम् ॥४२॥

Oil cooked with faeces of ass, horse, donkey, owl, camel, dog, jackal, vulture, crow and pig pounded with goat's urine is beneficial if used in the ways mentioned above.

शिरीषबीजं लशुनं शुण्ठीं सिद्धार्थकं वचाम् ॥
मञ्जिष्ठां रजनीं कृष्णां बस्तमूत्रेण पेषयेत् ॥४३॥
वर्त्यश्छायाविशुष्कास्ताः सपित्ता नयनाञ्जनम् ॥

Seeds of śirīṣa, laśuna, śuṇṭhī, siddhārtha, vacā, mañjiṣṭhā, haridrā and pippalī pounded with goat's urine, mixed with cow's bile and made into wicks are dried in shade. This should (be rubbed and) used as collyrium in eyes.

नक्तमालफलं व्योषं मूलं श्योनाकबिल्वयोः ॥४४॥
हरिद्रे च कृता वर्त्यः पूर्ववन्नयनाञ्जनम् ॥

Seeds of naktamāla (karañja), trikaṭu, roots of śyonāka and bilva, haridrā and dāruharidrā–these should be made into wicks as said earlier and used as collyrium in eyes.

सैन्धवं कटुकां हिङ्गुं वयःस्थां च वचामपि ॥
बस्तमूत्रेण संपिष्टं मत्यपित्तेन पूर्ववत् ॥४५॥
ये ये ग्रहा न सिध्यन्ति सर्वेषां नयनाञ्जनम् ॥

Saindhava, kaṭukā, hiṅgu, vayaḥsthā (guḍūcī) and vacā should be pounded with goat's urine or fish–bile and prepared as before. This should be used as collyrium in eyes in difficult cases of grahas.

पुराणसर्पिर्लशुनं हिङ्गु सिद्धार्थकं वचा ॥४६॥
गोलोमी चाजलोमी च भूतकेशी जटा तथा ॥
कुक्कुटा सर्पगन्धा च तथा काणविकाणिके ॥४७॥
वज्रप्रोक्ता वयःस्था च शृङ्गी मोहनवल्लिका ॥
अर्कमूलं त्रिकटुकं लता स्रोतोजमञ्जनम् ॥४८॥
नैपाली हरितालं च रक्षोघ्ना ये च कीर्तिताः ॥
सिंहव्याघ्रर्क्षमार्जारद्वीपिवाजिगवां तथा ॥४९॥
श्वाविच्छल्यकगोधानामुष्ट्रस्य नकुलस्य च ॥
विट्त्वग्रोमवसामूत्ररक्तपित्तनखादयः ॥५०॥
अस्मिन् वर्गे भिषक् कुर्यात्तैलानि च घृतानि च ॥
पानाभ्यञ्जननस्येषु तानि योज्यानि जानता ॥५१॥
अवपीडेऽञ्जने चैव विदध्याद्गुटिकीकृतम् ॥
विदधीत परीषेके क्वथितं, चूर्णितं तथा ॥५२॥

उद्धूलने, श्लक्ष्णपिष्टं प्रदेहे चावचारयेत् ॥
एष सर्वविकारांस्तु मानसानपराजितः ॥५३॥
हन्यादल्पेन कालेन स्नेहादिरपि च क्रमः ॥

Old ghee, laśuna, hiṅgu, siddhārthaka, vacā, golomī (dūrvā), ajalomī (śveta dūrva), bhūtakeśī, jaṭāmāṃsī, kukkuṭā (or kukkuṭī), sarpagandhā, kāṇā, vikāṇikā, vajraproktā, vayaḥsthā (guḍūcī), śṛṅgī, mohanavallikā, root of arka, trikaṭu, latā (priyaṅgu), srotoñjana, manaḥśilā, haritāla and other rakṣoghna dravyas; faeces, skin, hairs, fat, urine, blood, bile, nail etc. of lion, tiger, bear, cat, leopard, horse, cow, Hodgson's porcupine, Indian porcupine, alligatior, camel and mongoose–in this group the physician should prepare oils and ghṛtas to be used as intake, massage and snuff; pills (or wicks) for pressed snuff and collyrium, decoction for sprinkling, powder for dusting and pounded finely for use as paste.

This '*aparājita gaṇa*' (invincible group) alleviates all disorders in a short time and so does the course of unction etc. too.

न चाचौक्षं प्रयुञ्जीत प्रयोगं देवताग्रहे ॥५४॥

In case of deva–graha, no impure item should be used in its management.

ऋते पिशाचादन्यत्र प्रतिकूलं न चाचरेत् ॥
वैद्यातुरौ निहन्युस्ते ध्रुवं क्रुद्धा महौजसः ॥५५॥

Except piśāca, no contradictory measure should be employed as infuriated by this the powerful grahas would kill both physician and patient difinitely.

हिताहितीये यच्चोक्तं नित्यमेव समाचरेत् ॥
ततः प्राप्स्यति सिद्धिं च यशश्च विपुलं भिषक् ॥५६॥

One should always apply whatever is said in the chapter on wholesome and unwholesome. Thus the physician would achieve great success and fame.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते भूतविद्यातन्त्रेऽमानुषोपसर्गप्रतिषेधो नाम (प्रथमोऽध्यायः, आदितः) षष्टितमोऽध्यायः ॥६०॥

Thus ends the sixtieth chapter on treatment of amānuṣopasarga (complications created by non-human agents) under Bhūtavidyātantra in Uttaratantra of Suśrutasaṃhitā.

एकषष्टितमोऽध्यायः
Chapter LXI

अथातोऽपस्मारप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of apasmāra (epilepsy).

As propounded by Lord Dhanvantari.

'*Apa*' means 'gamana' (loss), '*smāra*' is 'smaraṇa' (memory), thus *apasmāra* is the disease characterized by loss of memory.

स्मृतिर्भूतार्थविज्ञानमपश्च परिवर्जने ॥
अपस्मार इति प्रोक्तस्ततोऽयं व्याधिरन्तकृत् ॥३॥

'*Smṛti*' (memory) is recollection of past objects or events and '*apa*' means elimination or loss. Thus '*apasmāra*' (epilepsy) is defined (as loss of memory) and this disease leads to death.

मिथ्यातियोगेन्द्रियार्थकर्मणामभिसेवनात् ॥
विरुद्धमलिनाहारविहारकुपितैर्मलैः ॥४॥
वेगनिग्रहशीलानामहिताशुचिभोजिनाम् ॥
रजस्तमोऽभिभूतानां गच्छतां च रजस्वलाम् ॥५॥
तथा कामभयोद्वेगक्रोधशोकादिभिर्भृशम् ॥
चेतस्यभिहते पुंसामपस्मारोऽभिजायते ॥६॥

Doṣas aggravated by faulty and excessive use of sense objects and actions and incompatible and dirty food and activities and also indulgence in lust, fear, agitation, anger, grief etc. in persons who are in habit of suppressing urges, take unwholesome and dirty food, are overpowered by rajas and tamas and perform coitus with menstruating woman affect the mind and cause epilepsy.

Mithyātiyoga–here '*ayoga*' (non-use) is understood; *malaiḥ*–by doṣas–vāta, pitta and kapha and also rajas and tamas.

हृत्कम्पः शून्यता स्वेदो ध्यानं मूर्च्छा प्रमूढता ॥
निद्रानाशश्च तस्मिंस्तु भविष्यति भवन्त्यथ ॥७॥

tremors in cardiac region, vacantness, perspiration, unusual thinking, fainting, dullness and insomnia–these are premonitory symptoms of epilepsy.

संज्ञावहेषु स्रोतःसु दोषव्याप्तेषु मानवः ॥
रजस्तमःपरीतेषु मूढो भ्रान्तेन चेतसा ॥८॥
विक्षिपन् हस्तपादं च विजिह्मभ्रूर्विलोचनः ॥
दन्तान् खादन् वमन् फेनं विवृताक्षः पतेत् क्षितौ ॥९॥
अल्पकालान्तरं चापि पुनः संज्ञां लभेत सः ॥
सोऽपस्मार इति प्रोक्तः

When the channels carrying sensation get dominated by somatic and psychic doṣas, rajas and tamas, the person, due to mental disturbance, gets bewildered, throws his hands and feet at random with crooked brows and abnormal gaze, bites teeth, emits froth and falls down on ground with protruded eyes; after a short period regaining consciousness–this is the feature of epilepsy.

स च दृष्टश्चतुर्विधः ॥१०॥
वातपित्तकफैर्नृणां चतुर्थः सन्निपाततः ॥

That (epilepsy) is of four types–three by vāta, pitta and kapha separately and the fourth one by all doṣas combined.

वेपमानो दशन् दन्तान् श्वसन् फेनं वमन्नपि ॥११॥
यो ब्रूयाद्विकृतं सत्त्वं कृष्णं मामनुधावति ॥
ततो मे चित्तनाशः स्यात् सोऽपस्मारोऽनिलात्मकः ॥१२॥

In vātika epilepsy, the patient trembles, bites teeth, breathes fastly, emits froth and describes that some terrific black creature runs after him and then he loses his consciousness.

The creature is not real but produced by hallucination. In pittaja and kaphaja types too the same may be understood.

तृट्तापस्वेदमूर्च्छार्तो धुन्वन्नङ्गानि विह्वलः ॥
यो ब्रूयाद्विकृतं सत्त्वं पीतं मामनुधावति ॥१३॥
ततो मे चित्तनाशः स्यात् स पित्तभव उच्यते ॥

If the patient is afflicted with thirst, heat, sweating and fainting, throws his limbs with restlessness and says that he loses consciousness after some terrific yellow creature follows him running. It is epilepsy caused by pitta.

शीतहृल्लासनिद्रार्तः पतन् भूमौ वमन् कफम् ॥१४॥
यो ब्रूयाद्विकृतं सत्त्वं शुक्लं मामनुधावति ॥
ततो मे चित्तनाशः स्यात् सोऽपस्मारः कफात्मकः ॥१५॥

One who is afflicted with chill, nausea and sleep, falls on ground emitting froth and says that some terrific white creature follows him running and thereafter he loses consciousness–is a patient of epilepsy caused by kapha.

हृदि तोदस्तृडुत्क्लेदस्त्रिष्वप्येतेषु संख्यया ॥
प्रलापः कूजनं क्लेशः प्रत्येकं तु भवेदिह ॥१६॥

In them, successively there are pricking pain in cardiac region, thirst and nausea while delirium, cooing and distress are found in all.

सर्वलिङ्गसमवायः सर्वदोषप्रकोपजे ॥

All signs and symptoms are found collectively in that caused by aggravation of all doṣas.

अनिमित्तागमाद्व्याधेर्गमनादकृतेऽपि च ॥१७॥
आगमाच्चाप्यपस्मारं वदन्त्यन्ये न दोषजम् ॥
क्रमोपयोगाद्दोषाणां क्षणिकत्वात्तथैव च ॥१८॥
आगमाद्वैश्वरूप्याच्च स तु निर्वर्ण्यते बुधैः ॥
देवे वर्षत्यपि यथा भूमौ बीजानि कानिचित् ॥१९॥
शरदि प्रतिरोहन्ति तथा व्याधिसमुद्भवः ॥
स्थायिनः केचिदल्पेन कालेनाभिप्रवर्धिताः ॥२०॥
दर्शयन्ति विकारांस्तु विश्वरूपात्त्रिसर्गतः ॥
अपस्मारो महाव्याधिस्तस्माद्दोषज एव तु ॥२१॥

In others' view, epilepsy in not caused by doṣa as it appears suddenly without any apparent cause and also subsides on its own without any treatment and also as supported by their scripture.

But the learned hold it as caused by doṣas because of pathogenicity of doṣas in progressive order, acting speedily and momentarily, scriptural evidence and presence of their all signs and symptoms.

As, in spite of raining, some seeds remain dormant under the ground and sprout in autumn, likewise is the origin of the disease. Some doṣas, though permanently exist in the body, are aggravated in a short period and exhibit disorders in various forms by nature.

Hence the great disease, epilepsy, is caused verily by doṣas (and not by bhūtas).

Some read '*vadantyanyonyadoṣajam*' in place of '*vadantyanye na doṣajam*'; others read as '*vadantyanyonyadūṣaṇāt*' interpreting 'by body and mind vitiating each other'.

तस्य कार्यो विधिः सर्वो य उन्मादेषु वक्ष्यते ॥
पुराणसर्पिषः पानमभ्यङ्गश्चैव पूजितः ॥२२॥
उपयोगो ग्रहोक्तानां योगानां तु विशेषतः ॥
ततः सिध्यन्ति ते सर्वे योगैरन्यैश्च साधयेत् ॥

All therapeutic measures which would be described for insanity should be applied, particularly drink of old ghee and massage with the same.

Moreover, formulations prescribed for grahas should be applied in their treatment along with other ones.

शिग्रुकट्वङ्गकिणिहिनिम्बत्वग्रससाधितम् ॥२३॥
चतुर्गुणे गवां मूत्रे तैलमभ्यञ्जने हितम् ॥
गोधानकुलनागानां पृषतर्क्षगवामपि ॥२४॥
पित्तेषु सिद्धं तैलं च पानाभ्यङ्गेषु पूजितम् ॥

Oil cooked with (decoction and paste of) the bark of śigru, aralu, kiṇihī and nimba along with four times cow's urine is useful as massage.

Oil cooked with bile of alligator, mongoose, elephant, spotted deer, bear and cow is recommended as intake and massage.

तीक्ष्णैरुभयतोभागैः शिरश्चापि विशोधयेत् ॥२५॥

Head should also be evacuated with drastic emetics and purgatives.

Some read '*tīkṣṇairubhayatobhāgaiḥ śirasaśca virecanaiḥ*'.

पूजां रुद्रस्य कुर्वीत तद्गणानां च नित्यशः ॥

Worship of Lord Rudra and His attendants should be performed always.

This is applicable if exogenous factor is associated as Caraka has said.

वातिकं बस्तिभिश्चापि पैत्तिकं तु विरेचनैः ॥२६॥
कफजं वमनैर्धीमानपस्मारमुपाचरेत् ॥

The wise should manage vātika, paittika and kaphaja types with enemas, purgation and emesis respectively.

Some read this after pañcagavya ghṛta.

कुलत्थयवकोलानि शणबीजं पलङ्कषाम् ॥२७॥
जटिलां पञ्चमूल्यौ द्वे पथ्यां चोत्क्वाथ्य यत्नतः ॥
बस्तमूत्रयुतं सर्पिः पचेत्तद्वातिके हितम् ॥२८॥

Ghee should be cooked with decoction of kulattha, yava, kola, śaṇa seeds, guggulu, māṃsī, daśamūla and harītakī along with goat's urine. It is useful in vātika epilepsy.

काकोल्यादिप्रतीवापं सिद्धं च प्रथमे गणे ॥
पयोमधुसितायुक्तं घृतं तत् पैत्तिके हितम् ॥२९॥

Ghee cooked with decoction of vidārigandhādi drugs and the paste of kākolyadi drugs and added with milk, honey and sugar is beneficial in paitika epilepsy.

कृष्णावचामुस्तकाद्यैर्युक्तमारग्वधादिके ॥
पक्वं च मूत्रवर्गे तु श्लेष्मापस्मारिणे हितम् ॥३०॥

Ghee cooked with docoction of pippalyādi, vacādi and mustādi drugs and group of urines along with (the paste of) āragvadhādi drugs is useful in epilepsy caused by kapha.

Some take by '*mūtravarga*' urines of goat, sheep and elephants.

सुरद्रुमवचाकुष्ठसिद्धार्थव्योषहिङ्गुभिः ॥
मञ्जिष्ठारजनीयुग्मसमङ्गात्रिफलाम्बुदैः ॥३१॥
करञ्जबीजशैरीषगिरिकर्णीहुताशनैः ॥
सिद्धं सिद्धार्थकं नाम सर्पिर्मूत्रचतुर्गुणम् ॥३२॥
कृमिकुष्ठगरश्वासबलासविषमज्वरान् ॥
सर्वभूतग्रहोन्मादानपस्मारांश्च नाशयेत् ॥३३॥

Devadāru, vacā, kuṣṭha, yellow mustard, trikaṭu, hiṅgu, mañjiṣṭhā, haridrā, dāruharidrā, lajjālu, triphalā, mustā, karañja seeds, śirīṣa, aparājitā and citraka–

with (the pate of) these ghee is cooked with four times urine. This ghṛta known as '*siddhārtaka*' alleviates worms, kuṣṭha, artificial poison, dyspnoea, disorders of kapha, intermittent fevers, all bhūtas, grahas, types of insanity and epilepsy.

दशमूलेन्द्रवृक्षत्वङ्मूर्वाभार्गीफलत्रिकैः ॥
शम्पाकश्रेयसीसप्तपर्णापामार्गफल्गुभिः ॥३४॥
शृतैः कल्कैश्च भूनिम्बपूतीकव्योषचित्रकैः ॥
त्रिवृत्पाठानिशायुग्मसारिवाद्वयपौष्करैः ॥३५॥
कटुकायासदन्त्युग्रानीलिनीक्रिमिशत्रुभिः ॥
सर्पिरेभिश्च गोक्षीरदधिमूत्रशकृद्रसैः ॥३६॥
साधितं पञ्चगव्याख्यं सर्वापस्मारभूतनुत् ॥
चातुर्थकक्षयश्वासानुन्मादांश्च नियच्छति ॥३७॥

Ghee is cooked with decoction of daśamula, kuṭaja (bark), mūrvā, bhārgī, triphalā, āragvadha, gajapippalī, saptaparṇa, apāmārga and kāṣṭhodumbara and the paste of kirātatikta, pūtīka, trikaṭū, citraka, trivṛt, pāṭhā, haridrā, dāruharidrā, sārivā, kṛṣṇa sārivā, puṣkaramūla, kaṭukā, yavāsa, dantī, vacā, nīlinī and viḍaṅga along with cow's milk, curd, urine and dung juice. this *pañcagavya ghṛta* controls all types of epilepsy, bhūtas, quartan fever, wasting, dyspnoea and insanity.

भार्गीशृते पचेत् क्षीरे शालितण्डुलपायसम् ॥
त्र्यहं शुद्धाय तं भोक्तुं वराहायोपकल्पयेत् ॥३८॥
ज्ञात्वा च मधुरीभूतं तं विशस्यान्नमुद्धरेत् ॥
त्रीन् भागांस्तस्य चूर्णस्य किण्वभागेन संसृजेत् ॥३९॥
मण्डोदकार्थे देयश्च भार्गीक्वाथः सुशीतलः ॥
शुद्धे कुम्भे निदध्याच्च संभारं तं सुरां ततः ॥४०॥
जातगन्धां जातरसां पाययेदातुरं भिषक् ॥

Pāyasa (milk-rice) should be cooked of śāli rice in milk processed with bhārgī and should be fed to a pig fasted for three days. When the food is combined with mucus, it should be taken out after killing the animal. Now three parts of this food should be mixed with one part of yeast put in a clean jar for fermentation along with cold decoction of bhārgī. This surā (beer) when prepared, with appropriate aroma and taste, should be administered to the patient.

सिरां विध्येदथ प्रोक्तां मङ्गल्यानि च धारयेत् ॥४१॥

Vein should be punctured as said and auspicious articles should also be worn.

Proktam–as said, veins situated in chest, outer corner of eye and forehead. Some read as '*prāptām*' and interpret as 'those situated in the middle of mandibular joint.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते भूतविद्यातन्त्रे (मानसरोगे) ऽपस्मारप्रतिषेधो नाम (द्वितीयोऽध्यायः, आदितः) एकषष्टितमोऽध्यायः॥६१॥

Thus ends the sixty first chapter on treatment of apasmāra (epilepsy) under Bhūtavidyātantra (Mānasa-roga) in Uttaratantra of Suśrutasaṃhitā.

द्विषष्टितमोऽध्यायः
Chapter LXII

अथात उन्मादप्रतिषेधमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on treatment of unmāda (insanity).

As propounded by Lord Dhanvantari.

मदयन्त्युद्धता दोषा यस्मादुन्मार्गमाश्रिताः ॥
मानसोऽयमतो व्याधिरुन्माद इति कीर्तितः ॥३॥

As doṣas aggravated and adopting abnormal pathway cause mental derangement, this mental disorder is known as '*unmāda*' (insanity).

Some read '*udgatāḥ*' in place of '*uddhatāḥ*'; vitiation of heart and derangement of mind mentioned in other treatise are covered by '*unmārgamāgatāḥ*' and '*madayanti*'; the etiological factors for epilepsy should also be understood in insanity–thus says Jejjaṭa.

एकैकशः समस्तैश्च दोषैरत्यर्थमूर्च्छितैः ॥
मानसेन च दुःखेन स पञ्चविध उच्यते ॥४॥
विषाद्भवति षष्ठश्च यथास्वं तत्र भेषजम् ॥
स चाप्रवृद्धस्तरुणो मदसंज्ञां बिभर्ति च ॥५॥

This (insanity) is of six types–three by severely aggravated doṣas separately, the fourth by all doṣas combined, the fifth one of psychic origin and the sixth one by poison which should be managed with respective remedies.

When the disease is in initial phase and has a few symptoms it is known as '*mada*' (narcosis).

मोहोद्वेगौ स्वनः श्रोत्रे गात्राणामपकर्षणम् ॥
अत्युत्साहोऽरुचिश्चान्ने स्वप्ने कलुषभोजनम् ॥६॥
वायुनोन्मथनं चापि भ्रमश्चक्रगतस्य वा ॥
यस्य स्यादचिरेणैव उन्मादं सोऽधिगच्छति ॥७॥

Mental confusion, excitement, tinnitus, wasting of body parts, over-enthusiasm, anorexia, taking dirty food in dream, adigation as if being churned by strong wind or giddiness as if staying on a wheel–these indicate that the person would get insanity in a short time.

रूक्षच्छविः परुषवाग्धमनीततो वा
शीतातुरः कृशतनुः स्फुरिताङ्गसन्धिः ॥
आस्फोटयत्यटति गायति नृत्यशीलो
विक्रोशति भ्रमति चाप्यनिलप्रकोपात् ॥८॥

In vātika type, the patient has rough hue, harsh voice, prominent veins, feeling of chill, emaciation and twitchings in joints. He cracks, moves constantly, sings, dances, cries and trembles.

तृट्स्वेददाहबहुलो बहुभुग्विनिद्र-
श्छायाहिमानिलजलान्तविहारसेवी ॥
तीक्ष्णो हिमाम्बुनिचयेऽपि स वह्निशङ्की
पित्ताद्दिवा नभसि पश्यति तारकाश्च ॥९॥

The patient of paittika insanity has excessive thirst, sweating and burning sensation, eats a lot, is sleepless, likes shade, cool breeze and sporting in watery places, is harsh, suspects fire even in a store of ice-water and sees stars in sky during day.

छर्द्यग्निसादसदनारुचिकासयुक्तो
योषिद्विविक्तरतिरल्पमतिप्रचारः ॥
निद्रापरोऽल्पकथनोऽल्पभुगुष्णसेवी
रात्रौ भृशं भवति चापि कफप्रकोपात् ॥१०॥

Due to aggravation of kapha the patient suffers from vomiting, poor digestion, malaise, anorexia and cough, likes women and solitude, has dull mental and physical activitiy, is sheepy, speaks and eats little, uses hot things and the trouble aggravates in night.

सर्वात्मके पवनपित्तकफा यथास्वं
संहर्षिता इव च लिङ्गमुदीरयन्ति ॥११॥

In insanity caused by aggregate; vāta, pitta and kapha, as if exhilarated, exhibit their respective signs and symptoms.

Others read like this—

"सर्वात्मके त्रिभिरपि व्यतिमिश्रितानि रूपाणि वातकफपित्तकृतानि विद्यात्। संपूर्णलक्षणमसाध्यमुदाहरन्ति सर्वात्मकं क्वचिदपि प्रवदन्ति साध्यम्।।"इति।।

चौरैर्नरेन्द्रपुरुषैररिभिस्तथाऽन्यै-
र्वित्रासितस्य धनबान्धवसंक्षयाद्वा ॥
गाढं क्षते मनसि च प्रियया रिरंसो-
र्जायेत चोत्कटतरो मनसो विकारः ॥१२॥
चित्रं स जल्पति मनोऽनुगतं विसंज्ञो
गायत्यथो हसति रोदिति मूढसंज्ञः ॥

When mind is wounded deeply by terror of thieves, king's men, enemies and others; or by loss of wealth or kith and kin or futile longing for sex with favourite women, grave derangement of mind takes place.

The patient, in perverted way, expresses his subconscious feeling variously and also sings, laughs and weeps similarly with confused sense.

रक्तेक्षणो हतबलेन्द्रियभाः सुदीनः
श्यावाननो विषकृतेऽथ भवेत् परासुः ॥१३॥

In insanity due to poison, eyes become red, strength, senses and lustre are lost. There is extreme malaise, face darkens and lastly the patient dies.

Others read '*viṣakṛtena bhaved visaṃjñaḥ*' here '*visaṃjñaḥ*' means 'with perverted sense' and '*viṣa*' denotes '*dūṣīviṣa*' (latent poison).

स्निग्धं स्विन्नं तु मनुजमुन्मादार्तं विशोधयेत् ॥
तीक्ष्णैरुभयतोभागैः शिरसश्च विरेचनैः ॥१४॥
विविधैरवपीडैश्च सर्षपस्नेहसंयुतैः ॥
योजयित्वा तु तच्चूर्णं घ्राणे तस्य प्रयोजयेत् ॥१५॥

The patient of insanity, after unction and sudation, should be evacuated with drastic emetics and purgatives and also head evacuatives in forms of various snuffs mixed with mustard oil. These drugs powdered may also be applied to the nose.

By cleansing of heart, bowels, sense-organs and head with emesis etc. mind normalises and regains memory and consciousness and thus insanity gets pacified.

सततं धूपयेच्चैनं श्वगोमांसैः सुपूतिभिः ॥
सर्षपानां च तैलेन नस्याभ्यङ्गौ हितौ सदा ॥१६॥

He should be fumigated constantly with putrified meat of dog and cow. Snuffing and massage with mustard oil are also useful.

दर्शयेदद्भुतान्यस्य, वदेन्नाशं प्रियस्य वा ॥
भीमाकारैर्नरैर्नागैर्दान्तैर्व्यालैश्च निर्विषैः ॥१७॥
भीषयेत्, संयतं पाशैः कशाभिर्वाऽथ ताडयेत् ॥
यन्त्रयित्वा सुगुप्तं वा त्रासयेत्तं तृणाग्निना ॥१८॥
जलेन तर्जयेद्वाऽपि रज्जुघातैर्विभावयेत् ॥
बलवांश्चापि संरक्षेत् जलेऽन्तः परिवासयेत् ॥१९॥
प्रतुदेदारया चैनं मर्माघातं विवर्जयेत् ॥
वेश्मनोऽन्तः प्रविश्यैनं रक्षंस्तद्वेश्म दीपयेत् ॥२०॥
सापिधाने जरत्कूपे सततं वा निवासयेत् ॥

(For shock treatment) the patient should be shown surprising things or should tell him death of his dear one; he should be terrorised by fierce looking men, tamed elephants and poisonless snakes; or should be whipped after tying him with chains; or should be terrified with grassy fire by confining him in a desolate place; or should be frightened with water or hit with rope; some strong person should control him and dip him into water; pricks should be given with awl avoiding injury to vital spots; after putting him into a house that should be ignited providing protection to him or should be kept constantly within a convered and old (waterless) well.

त्र्यहात्त्र्यहाद्यवागूश्च तर्पणान् वा प्रदापयेत् ॥२१॥
केवलानम्बुयुक्तान् वा कुल्माषान् वा बहुश्रुतः ॥
हृद्यं यद्दीपनीयं च तत्पथ्यं तस्य योजयेत् ॥२२॥

The learned physician should provide him with gruels of simply roasted grain flour with water or edibles of barley flour on alternate days. Whatever is beneficial for heart and appetising should be given to him for cleansing the channels.

Hereafter some read *kalyāṇaka ghṛta* but that is not correct as it has already been read under treatment of fever (U. 39.226-36). Others again read *phalaghṛta* which also should not be accepted as discarded by all commentators.

ब्राह्मीमैन्द्रीं विडङ्गानि व्योषं हिङ्गु सुरां जटाम् ॥
विषघ्नीं लशुनं रास्नां विशल्यां सुरसां वचाम् ॥२३॥

ज्योतिष्मतीं नागरं च अनन्तमाभयां तथा ॥
सौराष्ट्रीं च समांशानि गजमूत्रेण पेषयेत् ॥२४॥
छायाविशुष्कास्तद्वर्तीर्योजयेद्भिधिकोविदः ॥
अवपीडेऽञ्जनेऽभ्यङ्गे नस्ये धूमे प्रलेपने ॥२५॥

Brāhmī, aindrī, vidaṅga, trikaṭu, hiṅgu, surā (indravāruṇī), māṃsī, viṣaghnī (haridrā), laśuna, rāsnā, guḍūcī, tulasī, vacā, jyotiṣmatī, śuṇṭhī, anantā (sārivā), harītakī and fuller's earth–all in equal parts should be pounded with elephant's urine and made into wicks dried in shade. The expert physician should use them in pressed snuff, collyrium, anointment, snuff, smoking and paste.

Some read '*nāgavinnām*' in place of '*nāgaraṃ ca*'.

उरोऽपाङ्गललाटेषु सिराश्चास्य विमोक्षयेत् ॥

Veins should also be punctured in chest, temple and forehead.

अपस्मारक्रियां चापि ग्रहोद्दिष्टां च कारयेत् ॥२६॥
शान्तदोषं विशुद्धं च स्नेहबस्तिभिराचरेत् ॥

Besides, procedures prescribed for epilepsy and grahas should also be adopted. When the disorder subsides, the patient should be cleansed (with emesis etc.) and then treated with snehabasti (to prevent recurrence).

उन्मादेषु च सर्वेषु कुर्याच्चित्तप्रसादनम् ॥
मृदुपूर्वां मदेऽप्येवं क्रियां मृद्वीं प्रयोजयेत् ॥२७॥
शोकशल्यं व्यपनयेदुन्मादे पञ्चमे भिषक् ॥
विषजे मृदुपूर्वां च विषघ्नीं कारयेत् क्रियाम् ॥२८॥

In all types of insanity, the patient should be cheered up. In mada (initial phase), mild treatment should be given after mild evacuation. In the fifth type of insanity, the physician should extract the splinter of grief while in that caused by poison measures be employed after mild evacuation.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते भूतविद्यातन्त्रे (मानसरोगे) उन्मादप्रतिषेधो नाम (तृतीयोऽध्यायः, आदितः) द्विषष्टितमोऽध्यायः ॥६२॥

Thus ends the sixty second chapter on treatment of unāmda (insanity) under Bhūtavidyātantra (mānasa-roga) in Uttaratantra of Suśrutasaṃhitā.

TANTRABHŪṢAṆĀDHYĀYA

(EMBELLISHING CHAPTERS)

[illegible]

उन्मादेषु च सर्वेषु कुर्याच्चित्तप्रसादनम् ।
मृदुपूर्वा मदेऽप्येवं क्रिया मृद्वी प्रयोजयेत् ॥८७॥
शोकशल्यं व्यपनयेदुन्मादे पञ्चमे भिषक् ।
विषजे मृदुपूर्वां च विषघ्नीं कारयेत् क्रियाम् ॥८८॥

In all types of insanity, the patient should be cheered up. In mada (initial phase), [illegible] treatment should be given after mild evacuation. In the fifth type of insanity, the physician should extract the splinter of grief while in that caused by poison antidotes be employed after mild evacuation.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते भूतविद्यातन्त्रे (मानसरोगे) उन्मादप्रतिषेधो नाम (प्रथमोऽध्यायः, आदितः) द्विषष्टितमोऽध्यायः ॥६२॥

Thus ends the sixty second chapter on treatment of unmāda (insanity) under Bhūtavidyātantra (mānasa-roga) in Uttaratantra of Suśrutasaṃhitā.

त्रिषष्टितमोऽध्यायः
Chapter LXIII

अथातो रसभेदविकल्पमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on rasabhedavikalpa (permutation of rasas).

As propounded by Lord Dhanvantari.

दोषाणां पञ्चदशधा प्रसरोऽभिहितस्तु यः ॥
त्रिषष्ट्या रसभेदानां तत्प्रयोजनमुच्यते ॥३॥

Spread of doṣas in fifteen ways is mentioned earlier; for the purpose of application according to them, sixty three types of rasa is described.

Pañcadaśadhā–of fifteen types, it implies sixty three types of doṣas; now sixty three types of rasa are being described for application according to them.

अविदग्धा विदग्धाश्च भिद्यन्ते ते त्रिषष्टिधा ॥
रसभेदत्रिषष्टिं तु वीक्ष्य वीक्ष्यावचारेत् ॥४॥

They (doṣas), non-aggravated and aggravated, are divided into sixty three types; after observing them carefully, the sixty three types of rasa should be applied accordingly.

Ḍalhaṇa interprets '*avidagdhāḥ*' and '*vidagdhāḥ*' as 'alone' and 'combined' respectively taking '*vidagdha*' in the sense of 'samyukta' (combined).

एकैकेनानुगमनं भागशो यदुदीरितम् ॥
दोषाणां, तत्र मतिमान् त्रिषष्टिं तु प्रयोजयेत् ॥५॥

The intelligent should use the sixty three types of rasa according to permutation of doṣas.

यथाक्रमप्रवृत्तानां द्विकेषु मधुरो रसः ॥
पञ्चानुक्रमते योगानम्लश्चतुर एव तु ॥६॥

त्रींश्चानुगच्छति रसो लवणः कटुको द्वयम् ॥
तिक्तः कषायमन्वेति ते द्विका दश पञ्च च ॥७॥

तद्यथा–मधुराम्लः १, मधुरलवणः २, मधुरकटुकः ३, मधुरतिक्तः ४, मधुरकषायः ५, एते पञ्चानुक्रान्ता मधुरेण:; अम्ललवणः १, अम्लकटुकः २, अम्लतिक्तः ३, अम्लकषायः ४, एते चत्वारोऽनुक्रान्ता अम्लेन:; लवणकटुकः १, लवणतिक्तः २, लवणकषायः ३, एते त्रयोऽनुक्रान्ता लवणेन:; कटुतिक्तः १, कटुकषायः २, द्वावेतावनुक्रान्तौ कटुकेन:; तिक्तकषायः १ एक एवानुक्रान्तस्तिक्तेन:; एवमेते पञ्चदश द्विकसंयोगा व्याख्याताः ॥८॥

In combinations of two, sweet taste makes five variations; sour four; salty three; pungent two and bitter one. Thus double combinations are fifteen as follows—

1. (1) Sweet-sour
2. (2) Sweet-salty
3. (3) Sweet-pungent
4. (4) Sweet-bitter
5. (5) Sweet-astringent

These five are based on sweet.

6. (1) Sour-salty
7. (2) Sour-pungent
8. (3) Sour-bitter
9. (4) Sour-astringent

These four are based on sour.

10. (1) Salty-pungent
11. (2) Salty-bitter
12. (3) Salty-astringent

These three are based on salty.

13. (1) Pungent-bitter
14. (2) Pungent-astringent

These two are based on pungent.

15. (1) Bitter-astringent

Only one based on bitter.

Thus fifteen combinations of two rasas are described.

Their examples are—

1. fruits of badara, kapittha etc., 2. camel milk, sheep-meat etc., 3. meat of dog, jackal etc., 4. śrīveṣṭaka, sarjarasa etc., 5. oil, dhanvana fruit etc., 6. ūṣaka etc., 7. cukra etc., 8. wine etc., 9. curd of elephant, parrot's meat etc, 10. Tin, lead etc., 11. cow's urine, svarjikā etc., 12. cuttle-fish bone etc., 13. camphor, jātīphala etc., 14. lavalī fruits, ghee of elephant etc. and 15. kernel of bhallātaka, orpiment etc. respectively.

त्रिकान् वक्ष्यामः–

आदौ प्रयुज्यमानस्तु मधुरो दश गच्छति ॥
षडम्लो लवणस्तस्मादर्धमेकं तथा कटुः ॥९॥

तद्यथा–मधुराम्ललवणः १, मधुराम्लकटुकः २, मधुराम्लतिक्तः ३, मधुराम्लकषायः ४, मधुरलवणकटुकः ५, मधुरलवणतिक्तः ६, मधुरलवणकषायः ७, मधुरकटुकतिक्तः ८, मधुरकटुकषायः ९, मधुरतिक्तकषायः १०, एवमेषां दशानां त्रिकसंयोगानामादौ मधुरः प्रयुज्यते; अम्ललवणकटुकः १, अम्ललवणतिक्तः २, अम्ललवणकषायः ३, अम्लकटुतिक्तः ४, अम्लकटुकषायः ५, अम्लतिक्तकषायः ६, एवमेषां षण्णामादावम्लः प्रयुज्यते; लवणकटुतिक्तः १, लवणकटुकषायः २, लवणतिक्तकषायः ३, एवमेषां त्रयाणामादौ लवणः प्रयुज्यते; कटुतिक्तकषायः १, एवमेकस्यादौ कटुकः प्रयुज्यते; एवमेते त्रिकसंयोगा विंशतिर्व्याख्याताः ॥१०॥

Now I shall describe combinations of three rasas. These combinations beginning with sweet are ten, with sour six, with salty three and one with pungent such as—

1. (1) Sweet-sour-salty
2. (2) Sweet-sour-pungent
3. (3) Sweet-sour-bitter
4. (4) Sweet-sour-astringent
5. (5) Sweet-salty-pungent
6. (6) Sweet-salty-bitter
7. (7) Sweet-salty-astringent
8. (8) Sweet-pungent-bitter
9. (9) Sweet-pungent-astringent

10. (10) Sweet-bitter-astringent

Thus these ten combinations of three rasas begin with sweet.

11. (1) Sour-salty-pungent
12. (2) Sour-salty-bitter
13. (3) Sour-salty-astringent
14. (4) Sour-pungent-bitter
15. (5) Sour-pungent-astringent
16. (6) Sour-bitter-astringent

Thus these six combinations begin with sour.

17. (1) Salty-pungent-bitter
18. (2) Salty-pungent-astringent
19. (3) Salty-bitter-astringent

Thus three combinations begin with salty.

20. (1) Pungent-bitter-astringent

Thus one combination begins with pungent.

Thus twenty combinations of three rasas are described.

The examples respetively are—

1. Elephant's meat etc., 2. meat of Indian porcupine etc., 3. beer made of wheat etc., 4. curd-water, buttermilk etc., 5. meat of kāṇa kapota etc., 6. meat of oyster etc.; 7. lotus tuber etc. mixed with jaggery, 8. fruit of ketakī, dry coriander etc., 9. castor oil, alligator's meat etc., 10. guḍūcī, monkey's meat, tuvaraka oil etc., 11. silver, śilājatu etc., 12. elephant's urine etc., 13. elephant's curd etc. mixed with romaka salt, 14. beer etc. flavoured with marica, 15. amlavetasa etc., 16. beer etc. mixed with parrot's meat, 17. sheep's urine etc., 18. bhallātaka mixed with romaka salt, 19. cuttle-fish bone etc. and 20. oil of aguru, devadāru etc.

चतुष्कान् वक्ष्यामः। –

चतुष्करससंयोगान्मधुरो दश गच्छति ॥
चतुरोऽम्लोऽनुगच्छेच्च लवणस्त्वेकमेव तु ॥११॥

मधुराम्ललवणकटुकः १, मधुराम्ललवणतिक्तः २, मधुराम्ललवणकषायः ३, मधुराम्ल–कटुकतिक्तः ४, मधुराम्लकटुकषायः ५, मधुराम्लतिक्तकषायः ६, मधुरलवणकटुतिक्तः ७, मधुरलवणकटुकषायः ८, मधुरलवणतिक्तकषायः ९, मधुरकटुतिक्तकषायः १०, एवमेषां

दशानामादौ मधुरः प्रयुज्यते; अम्ललवणकटुतिक्तः १, अम्ललवणकटुकषायः २, अम्ललवणतिक्तकषायः ३, अम्लकटुतिक्तकषायः ४, एवमेषां चतुर्णामादावम्लः; लवणकटुतिक्तकषायः १, एवमेकस्यादौ लवणः; एवमेते चतुष्करससंयोगाः पञ्चदश कीर्तिताः ॥१२॥

Now combinations of four rasas would be described; with sweet they are ten, with sour four and with salty only one—

1. (1) Sweet-sour-salty-pungent
2. (2) Sweet-sour-salty-bitter
3. (3) Sweet-sour-salty-astringent
4. (4) Sweet-sour-pungent-bitter
5. (5) Sweet-sour-pungent-astringent
6. (6) Sweet-sour-bitter-astringent
7. (7) Sweet-salty-pungent-bitter
8. (8) Sweet-salty-pungent-astringent
9. (9) Sweet-salty-bitter-astringent
10. (10) Sweet-pungent-bitter-astringent

Thus in these ten combinations sweet is used in the beginning.

11. (1) Sour-salty-pungent-bitter
12. (2) Sour-salty-pungent-astringent
13. (3) Sour-salty-bitter-astringent
14. (4) Sour-pungent-bitter-astringent

Thus sour is in beginning of these four combinations.

15. (1) Salty-pungent-bitter-astringent

Thus one combination begins with salty.

Thus these are the fifteen combinations of four rasas.

Their examples are respectively—

1. Śalājatu mixed with cow's urine etc.
2. Cow's urine, milk of one-hoofed animal etc.
3. Buttermilk mixed with rocksalt etc.
4. Beer etc. mixed with garlic
5. Castor oil mixed with sour gruel; śilājatu mixed with khadira

6. Yavāsaśarkarā mixed udumbara etc.

7. Fruit of vārtāka etc.

8. Oil mixed with cow's urine etc.

9. Tila, guggulu etc.

10. Badara etc. mixed with cuttle-fish bone, sugar and citraka.

11. Beer prepared of elephant's curd mixed with sauvarcala etc.

12. Elephant's curd mixed with sauvarcala etc.

13. Parrot's meat mixed with audbhida salt etc.

14. Tender radish, elephant's curd etc.

15. Tender fruit of bilva mixed with romaka salt etc.

पञ्चकान् वक्ष्यामः।—

पञ्चकान् पञ्च मधुर एकमम्लस्तु गच्छति ॥१३॥

मधुराम्ललवणकटुतिक्तः १, मधुराम्ललवणकटुकषायः २, मधुराम्ललवणतिक्तकषायः ३, मधुराम्लकटुतिक्तकषायः ४, मधुरलवणकटुतिक्तकषायः ५, एवमेषां पञ्चानामादौ मधुरः प्रयुज्यते:; अम्ललवणकटुतिक्तकषायः १ एवमेकस्यादावम्लः एतमेते षट् पञ्चकसंयोगा व्याख्याताः ॥१४॥

Hereafter I will describe the combinations of five rasas.

Sweet makes five combinations of five rasas while sour makes only one such as—

1. (1) Sweet-sour-salty-pungent-bitter.

2. (2) Sweet-sour-salty-pungent-astringent.

3. (3) Sweet-sour-salty-bitter-astringent.

4. (4) Sweet-sour-pungent-bitter-astringent.

5. (5) Sweet-salty-pungent-bitter-astringent.

Thus sweet is used in beginning of these five combinations.

6. (1) Sour-salty-pungent-bitter-astringent.

Sour is in beginning of only one combination.

Thus there are six combinaitons of five rasas.

Their examples respectively are as follows—

1. Fried fruit of vārtāka mixed with unripe karamarda etc.

2. Buttermilk mixed with trikaṭu and yavakṣāra etc.

3. Buttermilk mixed with audbhida salt etc.

4. Fruits of harītakī, āmalaka etc.

5. Rasona etc.

6. Nimba mixed with bhallātaka, silver and śilājatu etc.

षट्कमेकं वक्ष्यामः; एकस्तु षट्कसंयोगः-

मधुराम्ललवणकटुतिक्तकषायः; एष एक एव षट्संयोगः ॥१५॥

Now I shall describe the only combination of six rasas.

1. Sweet-sour-salty-pungent-bitter-astringent.

Example is meat of black buck etc.

एकैकश्च षड्रसा भवन्ति- मधुरः १, अम्लः २, लवणः ३, कटुकः ४, तिक्तः ५, कषायः ६, इति॥१६॥

Single rasas are six–1. sweet 2. sour 3. salty 4. pungent 5. bitter and 6. astringent.

Examples are 1. Cow's milk 2. unripe fruit of karamarda etc. 3. romaka etc. salts, 4. cavya etc. 5. nimba, parpaṭa etc. and 6. buds of lotus, nyagrodha etc.

भवति चात्र-

एषा त्रिषष्टिर्व्याख्याता रसानां रसचिन्तकैः ॥
दोषभेदत्रिषष्ट्यां तु प्रयोक्तव्या विचक्षणैः ॥१७॥

Here is the verse—

Thus these sixty three permutations of rasas are described by expert scholars. These should be used by the wise according to sixty three combination of doṣas.

इति सुश्रुतसंहितायामुत्तरतन्त्रे तन्त्रभूषणाध्यायेषु रसभेदविकल्पाध्यायो नाम (प्रथमः, आदितः) त्रिषष्टितमोऽध्यायः ॥६३॥

Thus ends the sixty third chapter on permutation of rasas under embellishing chapters in Uttaratantra of Suśrutasaṃhitā.

चतुःषष्टितमोऽध्यायः
Chapter LXIV

अथातः स्वस्थवृत्तमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on svasthavṛtta (code of healthy conduct).

As propounded by Lord Dhanvantari.

सूत्रस्थाने समुद्दिष्टः स्वस्थो भवति यादृशः ॥
तस्य यद्रक्षणं तद्धि चिकित्सायाः प्रयोजनम् ॥३॥

The definition of '*Svastha*' (the healthy) has been given in Sūrasthāna (15.41). Preservation of that is the object of treatment.

Rakṣaṇam–maintenance of healthy state by preventing disorders. Those who do not read the half verse 'Sūtrasthāna' etc. a repeat the verse containing definition of the healthy here. Some read '*cikitsāyāḥ paraṃ vapuḥ*' in place of '*cikitsāyāḥ prayojanam*'.

तस्य यद्वृत्तमुक्तं हि रक्षणं च मयाऽऽदितः ॥
तस्मिन्नर्थाः समासोक्ता विस्तरेणेह वक्ष्यते ॥४॥

Whatever is said by me earlier about this code (of healthy conduct) and maintenance is only a brief statement there, now it would be described in details.

यस्मिन् यस्मिन्नृतौ ये ये दोषाः कुप्यन्ति देहिनाम् ॥
तेषु तेषु प्रदातव्याः रसास्ते ते विजानता ॥५॥

Doṣas which aggravate in different seasons should be counteracted by applying appropriate substances in resepctive seasons by the learned physicians.

Te te rasāḥ–rasas opposite to doṣa; here '*rasa*' means substances containing rasas because rasa can not be used in abstract way.

प्रक्लिन्नत्वाच्छरीराणां वर्षासु भिषजा खलु ॥
मन्देऽग्नौ कोपमायान्ति सर्वेषां मारुतादयः ॥६॥

तस्मात् क्लेदविशुद्ध्यर्थं दोषसंहरणाय च ॥
कषायतिक्तकटुकै रसैर्युक्तमपद्रवम् ॥७॥
नातिस्निग्धं नातिरूक्षमुष्णं दीपनमेव च ॥
देयमन्नं नृपतये यज्जलं चोक्तमादितः ॥८॥
तप्तावरतमम्भो वा पिबेन्मधुसमायुतम् ॥
अह्नि मेघानिलाविष्टेऽत्यर्थशीताम्बुसङ्कुले ॥९॥
तरुणत्वाद्विदाहं च गच्छन्त्योषधयस्तदा ॥
मतिमांस्तन्निमित्तं च नाति व्यायाममाचरेत् ॥१०॥
अत्यम्बुपानावश्यायग्राम्यधर्मातपांस्त्यजेत् ॥
भूबाष्पपरिहारार्थं शयीत च विहायसि ॥११॥
शीते साग्नौ निवाते च गुरुप्रावरणे गृहे ॥
यायान्नागवधूभिश्च प्रशस्तागुरुभूषितः ॥१२॥
दिवास्वप्नमजीर्णं च वर्जयेत्तत्र यत्नतः ॥

In rainy season, due to excessive moistening of body and consequent sluggishness of digestive power, vāyu etc. get aggravated in all and as such the physician should prescribe diet containing astringent, bitter and pungent items and free from liquids in order to eliminate moisture and alleviate doṣas.

Food neither too unctuous nor too rough, warm and appetising should be served to the king along with water as said earlier (rain-water) or water boiled and then cooled should be taken after mixing honey.

In days pervaded by clouds and winds and full of excessively cold water, plants (as food) due to tenderness undergo acidity during digestion, hence the wise should not take physical exercise excessively.

One should abstain from excessive drinking of water, dews, coitus and the sun. In order to avoid ground humidity one should sleep, heavily covered, in the upper storey in a room cool, with arrangement of fire and free from wind.

One should move out riding elephant and having applied paste of fine aguru. He should also avoid day-sleep and indigestion carefully.

सेव्याः शरदि यत्नेन कषायस्वादुतिक्तकाः ॥१३॥
क्षीरेक्षुविकृतिक्षौद्रशालिमुद्गादिजाङ्गलाः ॥
श्वेतस्रजश्चन्द्रपादाः प्रदोषे लघु चाम्बरम् ॥१४॥

सलिलं च प्रसन्नत्वात् सर्वमेव तदा हितम् ॥
सरःस्वाप्लवनं चैव कमलोत्पलशालिषु ॥१५॥
प्रदोषे शशिनः पादाश्चन्दनं चानुलेपनम् ॥
तिक्तस्य सर्पिषः पानैरसृक्स्रावैश्च युक्तितः ॥१६॥
वर्षासूपचितं पित्तं हरेच्चापि विरेचनैः ॥
नोपेयात्तीक्ष्णमम्लोष्णं क्षारं स्वप्नं दिवाऽऽतपम् ॥१७॥
रात्रौ जागरणं चैव मैथुनं चापि वर्जयेत् ॥
(स्वादुशीतजलं मेध्यं शुचिस्फटिकनिर्मलम् ॥
शरच्चन्द्रांशुनिर्धौतमगस्त्योदयनिर्विषम् ॥१॥
प्रसन्नत्वाच्च सलिलं सर्वमेव तदा हितम् ॥
सचन्दनं सकर्पूरं वासश्चामलिनं लघु ॥२॥
भजेच्च शारदं माल्यं सीधोः पानं च युक्तितः ॥
पित्तप्रशमनं यच्च तच्च सर्वं समाचरेत् ॥३॥)

In autumn season, one should be careful to take substances with astringent, sweet and bitter tastes, milk, sugarcane products, honey, śāli rice, green gram etc. and meat of wild animals.

He should enjoy moon-light wearing white garlands in the early night, the dress should be light and fine.

Then all water is beneficial because of being clear. One may swim in tanks decorated with lotus and lily and apply paste of sandal.

Pitta accumulated in rainy season should be eliminated properly with intake of bitter ghṛtas, blood-letting and purgation.

One should avoid irritant, sour, hot and alkaline (items in food), day-sleep, sun-rays, night-awaking and coitus.

The bracketed verses are not commented upon by Ḍalhaṇa which indicates that either they are not accepted by him or are interpolated, because of this I have left them.

(हेमन्तः शीतलो रूक्षो मन्दसूर्योऽनिलाकुलः ॥
ततस्तु शीतमासाद्य वायुस्तत्र प्रकुप्यति ॥१॥
कोष्ठस्थः शीतसंस्पर्शादन्तःपिण्डीकृतोऽनलः ॥२॥
रसमुच्छोषयत्याशु तस्मात् स्निग्धं तदा हितम् ॥३॥)
हेमन्ते लवणक्षारतिक्ताम्लकटुकोत्कटम् ॥१८॥

ससर्पिस्तैलमहिममशनं हितमुच्यते ॥
तीक्ष्णान्यपि च पानानि पिबेदगुरुभूषितः ॥१९॥
तैलाक्तस्य सुखोष्णे च वारिकोष्ठेऽवगाहनम् ॥
साङ्गारयाने महति कौशेयास्तरणास्तृते ॥२०॥
शयीत शयने तैस्तैर्वृतो गर्भगृहोदरे ॥
स्त्रीः श्लिष्ट्वाऽगुरुधूपाढ्याः पीनोरुजघनस्तनीः ॥२१॥
प्रकामं च निषेवेत मैथुनं तर्पितो नृपः ॥
(मधुरं तिक्तकटुकमम्लं लवणमेव च ॥
अन्नपानं तिलान् माषाञ्छाकानि च दधीनि च ॥१॥
तथेक्षुविकृतीः शालीन् सुगन्धांश्च नवानपि ॥
प्रसहानूपमांसानि क्रव्यादबिलशायिनाम् ॥२॥
औदकानां प्लवानां च पादिनां चोपसेवयेत् ॥
मद्यानि च प्रसन्नानि यच्च किञ्चित् बलप्रदम् ॥३॥
कामतस्तन्निषेवेत पुष्टिमिच्छन् हिमागमे ॥
दिवास्वप्नमजीर्णं च वर्जयेत्तत्र यत्नतः ॥४॥)
एष एव विधिः कार्यः शिशिरे समुदाहृतः ॥२२॥

In hemanta (early winter), food having pronounced salty, alkaline, bitter, sour and pungent items, ghee and oil and in warm state is wholesome. After being pasted with aguru one should take strong drinks; bath should be taken in a tub with warm water after anointing with oil. One should sleep dressed with sufficient warm clothes on a spacious bed laid over with silken bed sheets inside the interior chamber of the house equipped with mobile containers of burning charcoal while embracing tightly the women incensed with aguru and having plump thighs, buttocks and breasts. The king should also perform sexual intercourse at his will after being well satiated (with nourishing food).

In Śiśira (later winter) too, the same regimen should be followed

Why the diet, milk products, sugarcane products etc., prescribed by other texts in early winter has not been given here? true, here the general procedure along with particular diet for pacifying vāta aggravated by coldness of accumulated kapha has been mentioned. The other treatise has prescribed such diet with the idea that if it is not provided to the digestive fire strengthened by outward cold it might cause wasting of dhātus which, in turn, might lead to aggravation of vāta.

(हेमन्तेः निचितः श्लेष्मा शैत्याच्छीतशरीरिणाम् ॥
औष्ण्याद्वसन्ते कुपितः कुरुते च गदान् बहून् ॥१॥
ततोऽम्लमधुरस्निग्धलवणानि गुरूणि च ॥
वर्जयेद्वमनादीनि कर्माण्यपि च कारयेत् ॥२॥
षष्टिकान्नं यवाञ्छीतान् मुद्गान् नीवारकोद्रवान् ॥
लावादिविष्किररसैर्दद्याद्यूषैश्च युक्तितः ॥३॥
पटोलनिम्बवार्ताकतिक्तकैश्च हिमात्यये ॥
सेवेन्मध्वासवारिष्टान् सीधुमाध्वीकमाधवान् ॥४॥
व्यायाममञ्जनं धूमं तीक्ष्णं च कवलग्रहम् ॥
सुखाम्बुना च सर्वार्थान् सेवेत कुसुमागमे ॥५॥)
तीक्ष्णरूक्षकटुक्षारकषायं कोष्णमद्रवम् ॥
यवमुद्गमधुप्रायं वसन्ते भोजनं हितम् ॥२३॥
व्यायामोऽत्र नियुद्धाध्वशिलानिर्घातजो हितः ॥
उत्सादनं तथा स्नानं वनिताः काननानि च ॥२४॥
सेवेत, निर्हरेच्चापि हेमन्तोपचितं कफम् ॥
शिरोविरेकवमननिरूहकवलादिभिः ॥२५॥
वर्जयेन्मधुरस्निग्धदिवास्वप्नगुरुद्रवान् ॥

(Kapha accumulated in early winter, due to coldness gets aggravated in spring due to heat and causes many disorders. Hence sour, sweet, unctuous, salty and heavy items in food should be avoided and evacuative measures emesis etc., should be applied. Ṣaṣṭika rice, barley, green gram, nīvāra and kodo should be eaten with soups of the meat of quail etc. and of paṭola, nimba, vārtāka and other bitter vegetables after the winter has passed (in spring). Honey and different fermented beverages like āsava, ariṣṭa, sīdhu, mādhvīka and mādhava should be used and also physical exercise, collyrium, smoking and irritent gargling. In spring all routine should be followed with warm water).

In spring, food having irritant, rough, pungent, alkaline and astringent items, warm, non-liquid and predominantly with barley, gree gram and honey is useful.

Physical exercise in forms of wrestling, walking on foot and throwing stones is beneficial. One should use anointment and bath and enjoy with women and parks.

Kapha increased during winter should be eliminated with head-evacuation, emesis, non-unctuous enema, gargling etc. Sweet, unctuous, heavy and liquid items in food should be avoided and also day-sleep.

Some read here '*hemante nicitaḥ śleṣmā*' etc. (verses within bracket) which is overlooked by me to avoid enlargement of the text.

व्यायाममुष्णमायासं मैथुनं परिशोषि च ॥२६॥
रसांश्चाग्निगुणोद्रिक्तान् निदाघे परिवर्जयेत् ॥
सरांसि सरितो वापीर्वनानि रुचिराणि च ॥२७॥
चन्दनानि परार्ध्यानि स्त्रजः सकमलोत्पलाः ॥
तालवृन्तानिलान् हारांस्तथा शीतगृहाणि च ॥२८॥
घर्मकाले निषेवेत वासांसि सुलघूनि च ॥
शर्कराखण्डदिग्धानि सुगन्धीनि हिमानि च ॥२९॥
पानकानि च सेवेत मन्थांश्चापि सशर्करान् ॥
भोजनं च हितं शीतं सघृतं मधुरद्रवम् ॥३०॥
शृतेन पयसा रात्रौ शर्करामधुरेण च ॥
प्रत्यग्रकुसुमाकीर्णे शयने हर्म्यसंस्थिते ॥३१॥
शयीत चन्दनार्द्राङ्गः स्पृश्यमानोऽनिलैः सुखैः ॥

Physical exercise, heat, exertion, coitus, drying regimen and rasas of igneous nature (pungent, sour, salty) should be avoided.

In summer, one should enjoy lakes, rivers, staired wells, beautiful garlands, excellent sandal, garlands of lotus and lily, fanning with palm-leaf, necklaces, cool house and light dress. Sweet mantha (lassī), fragrant and cold drinks mixed with sugar should be used. Food should be cold, added with ghee, sweet and with liquids followed by boiled milk sweetened with sugar in night. One should sleep pasted freshly with sandal on bed scattered with fresh flowers situated on the roof of the house enjoying pleasant breeze.

There are so many textual variations which have been avoided here.

तापात्यये हिता नित्यं रसा ये गुरवस्त्रयः ॥३२॥
पयो मांसरसाः कोष्णास्तैलानि च घृतानि च ॥
बृंहणं चापि यत्किञ्चिदभिष्यन्दि तथैव च ॥३३॥
निदाघोपचितं चैव प्रकुप्यन्तं समीरणम् ॥
निहन्यादनिलघ्नेन विधिना विधिकोविदः ॥३४॥

(नदीजलं रूक्षमुष्णामुदमन्थं तथाऽऽतपम् ॥
व्यायामं च दिवास्वप्नं व्यवायं चात्र वर्जयेत् ॥१॥
नवान्नरूक्षशीताम्बुसक्तूंश्चापि विवर्जयेत् ॥
यवषष्टिकगोधूमान् शालींश्चाप्यनवांस्तथा ॥२॥
हर्म्यमध्ये निवाते च भजेच्छय्यां मृदूत्तराम् ॥
सविषप्राणिविण्मूत्रलालादिष्ठीवनादिभिः ॥३॥
समाप्लुतं तदा तोयमान्तरीक्षं विषोपमम् ॥
वायुना विषदुष्टेन प्रावृषेण्येन दूषितम् ॥४॥
तद्धि सर्वोपयोगेषु तस्मिन् काले विवर्जयेत् ॥
अरिष्टासवमैरेयान् सोपदंशांस्तु युक्तितः ॥५॥
पिबेत् प्रावृषि जीर्णांस्तु रात्रौ तानपि वर्जयेत् ॥
निरूहैर्बस्तिभिश्चान्यैस्तथाऽन्यैर्मारुतापहैः ॥
कुपितं शमयेद्वायुं वार्षिकं चाचरेद्विधिम् ॥६॥)

At the end of summer (prāvṛt-early rainy season), the three heavy rasas (sweet, sour and salty), milk, warm meat-soup, oils and ghṛtas should be used regularly and also which promote body-weight and are of oozing nature. Vāyu accumulated in summer and having aggravated should be counteracted by vāta-alleviating measures by the expert.

Here also some read another text (in bracket) which has been avoided by me.

ऋतावृतौ य एतेन विधिना वर्तते नरः ॥
घोरानृतुकृतान् रोगान्नाप्नोति स कदाचन ॥३५॥

One who lives according to this way in every season, never suffers from severe disorders caused by seasonal factor.

अत ऊर्ध्वं द्वादशाशनप्रविचारान् वक्ष्यामः ॥
तत्र शीतोष्णस्निग्धरूक्षद्रवशुष्कैककालिकद्विकालिकौषधयुक्तमात्राहीनदोषप्रशमन-वृत्त्यर्थाः ॥३६॥

Hereafter I shall describe the twelve factors to be considered in relation to food. These are cold, hot, unctuous, rough, liquid, dry, once a day, twice a day, mixed with drug, deficient in quantity, pacifying doṣa and maintenance of body.

तृष्णोष्णमददाहार्तान् रक्तपित्तविषातुरान् ॥
मूर्च्छार्तान् स्त्रीषु क्षीणान् शीतैरन्नैरुपाचरेत् ॥३७॥

Those afflicted with thirst, heat, intoxication and burning sensation; suffering from intrinsic haemorrhage, poisoning and fainting and wasted in women should be managed with cold food (and drinks).

कफवातामयाविष्टान् विरिक्तान् स्नेहपायिनः ॥
अक्लिन्नकायांश्च नरानुष्णैरन्नैरुपाचरेत् ॥३८॥

Those suffering from disorders of kapha and vāta, purgated, drinking sneha and with unmoistened body should be managed with hot food.

वातिकान् रूक्षदेहांश्च व्यवायोपहतांस्तथा ॥
व्यायामिनश्चापि नरान् स्निग्धैरन्नैरुपाचरेत् ॥३९॥

Persons of vāṭika constitution, rough physique, affected by indulgence in sex and performing physical exercise should be served with unctuous food.

मेदसाऽभिपरीतांस्तु स्निग्धान्मेहातुरानपि ॥
कफाभिपन्नदेहांश्च रूक्षैरन्नैरुपाचरेत् ॥४०॥

Rough food should be given to those having obesity, uncted, suffering from prameha and excess of kapha in the body.

Karttika reads '*sthūlān*' in place of '*snigdhān*'.

शुष्कदेहान् पिपासार्तान् दुर्बलानपि च द्रवैः ॥

Liquid diet should be given to the persons with emaciated body, thirst and debility.

प्रक्लिन्नकायान् व्रणिनः शुष्कैर्मेहिन एव च ॥४१॥

Those with excess of fluid (or sloughing) in the body, wounds and prameha should be treated with dry food.

एककालं भवेद्देयो दुर्बलाग्निविवृद्धये ॥

Food should be given once a day in order to improve weak digestive power.

Some read '*durbalāyāgnivṛddhaye*'.

समाग्नये तथाऽऽहारो द्विकालमपि पूजितः ॥४२॥

In case of normal digestion, food may be given twice a day also.

Api indicates 'in proper quantity'.

औषधद्वेषिणे देयस्तथौषधसमायुतः ॥

If the patient has aversion to drug, it should be mixed with food and served.

मन्दाग्नये रोगिणे च मात्राहीनः प्रशस्यते ॥४३॥

Food to the patient with poor digestion or any other disorder should be served in deficient quantity.

यथर्तुदत्तस्त्वाहारो दोषप्रशमनः स्मृतः ॥

Food given according to respective season is known as pacifying doṣa.

अतः परं तु स्वस्थानां वृत्त्यर्थं सर्व एव च ॥
प्रविचारानिमानेवं द्वादशात्र प्रयोजयेत् ॥४४॥

Hereafter food containing all rasas should be given to maintain the body in health.

Thus these twelve factors should be considered while prescribing diet.

अत ऊर्ध्वं दशौषधकालान् वक्ष्यामः ।

तत्राभक्तं प्राग्भक्तमधोभक्तं मध्येभक्तमन्तराभक्तं सभक्तं सामुद्गं मुहुर्मुहुर्ग्रासं ग्रासान्तरं चेति दशौषधकालाः ॥४५॥

Hereafter the times for administration of drug will be described–Abhakta, prāgbhakta, adhobhakta, madhyebhakta, antarābhakta, sabhakta, sāmudga, muhurmuhuḥ, grāsa and grāsāntara–these are the ten times for administration of drug.

Some read *'nirbhaktam'* in place of *'abhaktam'*.

तत्राभक्तं तु यत् केवलमेवौषधमुपयुज्यते ॥४६॥

Abhakta is that when only drug is administered without any food (on empty stomach).

वीर्याधिकं भवति भेषजमन्नहीनं
हन्यात्तथाऽऽमयमसंशयमाशु चैव ॥
तद्बालवृद्धवनितामृदवस्तु पीत्वा
ग्लानिं परां समुपयान्ति बलक्षयं च ॥४७॥

Drug administered on empty stomach becomes highly potent and as such removes the disease undoubtedly and quickly. But the same, in cases of children, old, women and delicate people, causes severe malaise and debility.

प्राग्भक्तं नाम यत् प्राग्भक्तस्योपयुज्यते ॥४८॥

Prāgbhakta is that which is applied before meal.

शीघ्रं विपाकमुपयाति बलं न हिंस्या-
दन्नावृतं न च मुहुर्वदनान्निरेति ॥
प्राग्भक्तसेवितमथौषधमेतदेव
दद्याच्च वृद्धशिशुभीरुकृशाङ्गनाभ्यः ॥४९॥

Drug administered before meal is digested quickly, does not produce debility and being covered by food does not come out of mouth. It is suitable for old, children, timid, emaciated and women.

अधोभक्तं नाम-यदधो भक्तस्येति ॥५०॥

Abhobhakta means that which is given after meal.

मध्येभक्तं नाम-यन्मध्ये भक्तस्य पीयते ॥५१॥

Madhyebhakta is that which is taken in the middle of the meal.

पीतं यदन्नमुपयुज्य तदूर्ध्वकाये
हन्याद्गदान् बहुविधांश्च बलं ददाति ॥
मध्ये तु पीतमपहन्त्यविसारिभावा-
द्ये मध्यदेहमभिभूय भवन्ति रोगाः ॥५२॥

Drug taken after meal alleviates various diseases of upper region and provides strength thereto. That used in the middle, because of non-pervasiveness, removes diseases which are located in mid-portion of the body (koṣṭha = thoraco-abdominal cavity).

अन्तराभक्तं नाम-यदन्तरा पीयते पूर्वापरयोर्भक्तयोः ॥५३॥

Antarābhakta is that whcih is taken between the two (morning and evening) meals.

सभक्तं नाम-यत् सह भक्तेन ॥५४॥

Sabhakta is that which is taken with food.

Sabhaktam–cooked or mixed with food.

पथ्यं सभक्तमबलाबलयोर्हि नित्यं
तद्द्वेषिणामपि तथा शिशुवृद्धयोश्च ॥

हृद्यं मनोबलकरं त्वथ दीपनं च
पथ्यं सदा भवति चान्तरभक्तकं यत् ॥५५॥

Drug mixed with food is wholesome for women, debilitated, those having aversion to drug and also children and old. It is palatable, strengthens mind, stimulates digestive fire and is always beneficial.

सामुद्गं नाम-यद्भक्तस्यादावन्ते च पीयते ॥५६॥
दोषे द्विधा प्रविसृते तु समुद्गसंज्ञ-
माद्यन्तयोर्यदशनस्य निषेव्यते तु ॥५७॥

Sāmudga is that which is taken both before and after meal.

It is useful when doṣa is spread both ways–upwards and downwards.

मुहुर्मुहुर्नाम-सभक्तमभक्तं वा यदौषधं मुहुर्मुहुरुपयुज्यते ॥५८॥
श्वासे मुहुर्मुहुरतिप्रसृते च कासे
हिक्कावमीषु स वदन्त्युपयोज्यमेतत् ॥५९॥

Muhurmuhuḥ is that when drug is administered repeatedly either with or without food.

Repeated administration is recommended in dyspnoea, severe cough, hiccough and vomiting.

ग्रासं तु-यत्पिण्डव्यामिश्रम् ॥६०॥

Grāsa is that which is mixed with morsel of food.

ग्रासान्तरं तु यद्ग्रासान्तरेषु ॥६१॥

Grāsāntara is that which is taken between the morsels.

ग्रासेषु चूर्णमबलाग्निषु दीपनीयं
वाजीकराण्यपि तु योजयितुं यतेत ॥
ग्रासान्तरेषु वितरेद्वमनीयधूमान्
श्वासादिषु प्रथितदृष्टगुणांश्च लेहान् ॥६२॥

In morsels, appetising powder should be given to those with poor digestion and also aphrodisiacs.

Emetic smoking and efficacious electuaries in dyspnoea etc. should be given between morsels.

एवमेते दशौषधकालाः ॥६३॥

Thus these are ten times for administration of drug.

विसृष्टे विण्मूत्रे विशदकरणे देहे च सुलघौ
विशुद्धे चोद्गारे हृदि सुविमले वाते च सरति ॥
तथाऽन्नश्रद्धायां क्लमपरिगमे कुक्षौ च शिथिले
प्रदेयस्त्वाहारो भवति भिषजां कालः स तु मतः ॥६४॥

When faeces and urine are passed out, sensory and motor organs are clear, body is light, eructation is pure, heart is cheerful, flatus is passing, desire for food has appeared, exhaustion has passed off and belly has loosened, food should be served. This is the time for taking food as approved by physicians.

इति सुश्रुतसंहितायामुत्तरतन्त्रे तन्त्रभूषणाध्यायेषु स्वस्थवृत्ताध्यायो नाम (द्वितीयोऽध्यायः, आदितः) चतुःषष्टितमोऽध्यायः ॥६४॥

Thus ends the sixty fourth chapter on svasthavṛtta (code of healthy conduct) under embellishing chapters in Uttaratantra of Suśrutasaṃhitā.

पञ्चषष्टितमोऽध्यायः
Chapter LXV

अथातस्तन्त्रयुक्तिमध्यायं व्याख्यास्यामः ॥१॥

यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on tantrayukti (textual devices).

As propounded by Lord Dhanvantari.

द्वात्रिंशत्तन्त्रयुक्तयो भवन्ति शास्त्रे । तद्यथा– अधिकरणं १, योगः २, पदार्थः ३, हेत्वर्थः ४, उद्देशः ५, निर्देशः ६, उपदेशः ७, अपदेशः ८, प्रदेशः ९, अतिदेशः १०, अपवर्जः ११, वाक्यशेषः १२, अर्थापत्तिः १३, विपर्ययः १४, प्रसङ्गः १५, एकान्तः १६, अनेकान्तः १७, पूर्वपक्षः १८, निर्णयः १९, अनुमतं २०, विधानम् २१, अनागतावेक्षणम् २२,अतिक्रान्तावेक्षणं २३, संशयः २४, व्याख्यानं २५, स्वसंज्ञा २६, निर्वचनं २७, निदर्शनं २८, नियोगः २९, विकल्पः ३०, समुच्चयः ३१, ऊह्यम् ३२, इति ॥३॥

In Suśruta's treatise, there are thirty two textual devices such as 1. adhikaraṇa, 2. yoga, 3. Padārtha, 4. hetvartha, 5. uddeśa, 6. nirdeśa, 7. upadeśa, 8. apadeśa, 9. pradeśa, 10. atideśa, 11. apavarja, 12. vākyaśeṣa, 13. arthāpatti, 14. viparyaya, 15. prasaṅga, 16. ekānta, 17. anekānta, 18. pūrvapakṣa, 19. nirṇaya, 20. anumata, 21. vidhāna, 22. anāgatāvekṣaṇa, 23. atikrāntāvekṣaṇa, 24. saṃśaya, 25. vyākhyāna, 26. svasaṃjñā, 27. nirvacana, 28. nidarśana, 29. niyoga, 30. vikalpa, 31. samuccaya and 32. ūhya.

अत्रासां तन्त्रयुक्तीनां किं प्रयोजनम्? उच्यतेवाक्ययोजनमर्थयोजनं च ॥४॥

Now, what is the purpose of these textual devices? the answer is–connecting the sentences and clarification and appropriation of (hidden) ideas.

In the former category come yoga, uddeśa, nirdeśa etc. while in the latter one are adhikaraṇa, padārtha, ūhya etc.

भवन्ति चात्र श्लोकाः-

असद्वादिप्रयुक्तानां वाक्यानां प्रतिषेधनम् ॥
स्ववाक्यसिद्धिरपि च क्रियते तन्त्रयुक्तितः ॥५॥
व्यक्ता नोक्तास्तु ये ह्यर्था लीना ये चाप्यनिर्मलाः ॥
लेशोक्ता ये च केचित्स्युस्तेषां चापि प्रसाधनम् ॥६॥

Here are the verses—

Refutation of the wrong statements used by opponents and confirming own statement is also served by textual devices.

The ideas which are not mentioned explicitly, hidden, apparently inappropriate and partially indicated are also clarified and justified by them.

Pratiṣedhanam–refutation, with apadeśa etc.; *svavākyasiddhiḥ*–confirming own idea by nirṇaya.

यथाऽम्बुजवनस्यार्कः प्रदीपो वेश्मनो यथा ॥
प्रबोधस्य प्रकाशार्थं तथा तन्त्रस्य युक्तयः ॥७॥

As the sun is for the cluster of lotuses and lamp for the house so are the textual devices meant for enlightening the ideas.

Some read this verse in praise of textual devices but this has not been mentioned in commentaries.

This verse is from CS (Si. 12.46). There the reading is '*prabodhanaprakāśārthāḥ*' (meant for amplification and enlightening).

तत्र यमर्थमधिकृत्योच्यते तदधिकरणं; यथा-रसं दोषं वा ॥८॥

Adhikaraṇa (scope of topic)–the central theme in respect of which the statements are made is known as *adhikaraṇa* such as rasa or doṣa.

येन वाक्यं युज्यते स योगः । यथा-

'तैलं पिबेच्चामृतवल्लिनिम्ब-
हिंस्राभयावृक्षकपिप्पलीभिः ॥
सिद्धं बलाभ्यां च सदेवदारु
हिताय नित्यं गलगण्डरोगे' ॥

इत्यत्र तैलं सिद्धं पिबेदिति प्रथमं वक्तव्ये तृतीयपादे सिद्धमिति प्रयुक्तं, एवं दूरस्थानामपि पदानामेकीकरणं योगः ॥९॥

Yoga (rational linking)–it means linking of words even if situated far and thus making the sentence compact, for example, in the above verse, '*siddham*' situated in the third quarter is linked to '*tailam*' and thus sentence '*tailaṃ siddhaṃ pibet*' becomes clear.

The definition of 'yoga' may be elucidated further as '*yena padānāmekakaraṇena vākyaṃ yujate sa yogaḥ*' (by which sentence is clarified rationally by linking the related words).

योऽर्थोऽभिहितः सूत्रे पदे वा स पदार्थः, पदस्य पदयोः पदानां वाऽर्थः पदार्थः; अपरिमिताश्च पदार्थाः । यथा–स्नेहस्वेदाञ्जनेषु निर्दिष्टेषु द्वयोस्त्रयाणां वाऽर्थानामुपपत्तिर्दृश्यते, तत्र योऽर्थः पूर्वापरयोगसिद्धो भवति स ग्रहीतव्यः; यथा–'वेदोत्पत्तिमध्यायं व्याख्यास्याम' इत्युक्ते सन्दिह्यते बुद्धिः–कतमस्य वेदस्योत्पत्तिं वक्ष्यतीति, यतः ऋग्वेदादयस्तु वेदाः, 'विद विचारणे, विद्लृ लाभे; इत्येतयोश्च धात्वोरनेकार्थयोः प्रयोगात् , तत्र पूर्वापरयोगमुपलभ्य प्रतिपत्तिर्भवति-आयुर्वेदोत्पत्तिमयं विवक्षुरिति; एष पदार्थः ॥१०॥

Padārtha (import of words)–the idea which is contained in aphorism or word is '*padārtha*'; it may be contained in one word or two or many words and as such there are innumerable imports of words. For example, by mention of sneha, sveda and añjana two or three meanings emerge, out of them the meaning which is pertinent on preceding and succeeding ideas should be accepted; for instance, on stating '*Vedotpattimadhyāyaṃ vyākhyāsyāmaḥ*' doubt arises as to the origin of which Veda is to be expounded as Vedas are Ṛgveda etc. and the verb-roots 'vida vicāraṇe' and 'vidḷ lābhe' are used in more than one sense. In this situation, on the basis of the contexts, preceding and succeeding, it is decided that here origin of Āyurveda is to be described–this is *padārtha*.

यदन्यदुक्तमन्यार्थसाधकं भवति स हेत्वर्थः। यथा–मृत्पिण्डोऽद्भिः प्रक्लिद्यते तथा माषदुग्धप्रभृतिभिर्व्रणः प्रक्लिद्यत इति ॥११॥

Hetvartha (extension of argument)–statement made for something is extended to clarify another is known as *hetvartha* such as–a lump of earth is moistened by water, in the same way wound is moistened by black gram, milk etc.

समासवचनमुद्देशः। यथा–शल्यमिति ॥१२॥

Uddeśa (concise statement)–uddeśa is brief statement of the subject such as śalya (foreign body).

The entire subject is briefly stated without elaborating its types.

विस्तरवचनं निर्देशः। यथा–शारीरमागन्तुकं चेति ॥१३॥

Nirdeśa (detailed statement)–elaboration of the subject is *nirdeśa* such as stating (śalya) as of two types–endogenous and exogenous.

एवमित्युपदेशः। यथा–'तथा न जागृयाद्रात्रौ दिवास्वप्नं च वर्जयेत्' इति ॥१४॥

Upadeśa (instruction)–'one should behave in this way' is *upadeśa* such as 'one should not keep awake in night and sleep in day'.

Now, what is the difference between *upadeśa* and *niyoga*? the answer is–*upadeśa* (instruction) is conditional such as keeping awake in night is recommended for that with aggravation of kapha etc., similarly day-sleep is permissible in summer and in case of thirst etc. On the contrary, *niyoga* (injunction) is unconditional such as 'only wholesome should be eaten', it has no exception.

अनेन कारणेनेत्यपदेशः, यथाऽपदिश्यते–मधुरः श्लेष्माणमभिवर्धयतीति ॥१५॥

Apadeśa (adducement of reason)–when reason is placed for something, it is known as *apadeśa* such as madhura (sweet) increases kapha (because of sweetness and other innate properties).

In fact, the example is not adequate to expose the reason which is the main criterion here. In my opinion, '*sāmānyayogāt*' should be added or understood after '*madhuraḥ*'.

प्रकृतस्यातिक्रान्तेन साधनं प्रदेशः। यथा–देवदत्तस्यानेन शल्यमुद्धृतं तथा यज्ञदत्तस्याप्ययमुद्धरिष्यतीति ॥१६॥

Pradeśa (extension of past to the present)—

When some present idea is supported by the past facts it is known as *pradeśa* such as this (surgeon) had extracted the foreign body of Devadatta, hence, he would do similarly in case of Yajñadatta.

प्रकृतस्यानागतस्य साधनमतिदेशः। यथा–यतोऽस्य वायुरूर्ध्वमुत्तिष्ठते तेनोदावर्ती स्यादिति ॥१७॥

Atideśa (extension of present to the future)—

When some future event is predicted on the basis of present situation, it is known as *atideśa* such as 'because his vāyu is rising upwards, he may suffer from udāvarta'.

अभिव्याप्यापकर्षणमपवर्गः। यथा–अस्वेद्या विषोपसृष्टाः, अन्यत्र कीटविषादिति ॥१८॥

Apavarga (statement of exception)–when something is taken out of the ambit of general statement it is known as *apavarga* such as 'those afflicted with poison should not be sudated except in case of insect-poisoning'.

येन पदेनानुक्तेन वाक्यं समाप्येत स वाक्यशेषः। यथा–शिरःपाणिपादपार्श्वपृष्ठोदरोरसामित्युक्ते पुरुषग्रहणं विनाऽपि गम्यते पुरुषस्येति ॥१९॥

Vākyaśeṣa (filling of ellipsis)–if sentence is closed without stating all the words, the word which is not stated but understood is known as *vākyaśeṣa* such as by statement feet, side, back, abdomen and chest, '*puruṣasya*' (of the person) is understood without explicitly stating it.

यदकीर्तितमर्थादापद्यते साऽर्थापत्तिः। यथा–ओदनं भोक्ष्ये इत्युक्तेऽर्थादापन्नं भवति– नायं पिपासुर्यवागूमिति ॥२०॥

Arthāpatti (implication)–the idea not mentioned is implied by the explicit meaning such as when somebody says that he would eat boiled rice it implies that he does not like to drink gruel.

यद्यत्राभिहितं तस्य प्रातिलोम्यं विपर्ययः। यथा–कृशाल्पप्राणभीरवो दुश्चिकित्स्या इत्युक्ते विपरीतं गृह्यते दृढादयः सुचिकित्स्या इति ॥२१॥

Viparyaya (statement of contrariety)—*Viparyaya* is the idea contrary to what has been stated such as by the statement 'emaciated, of low vitality and timid patients are difficult to treat' its contrary 'strong etc. are easily curable' is known.

प्रकरणान्तरेण समापनं प्रसङ्गः, यद्वा प्रकरणान्तरितो योऽर्थोऽसकृदुक्तः समाप्यते स प्रसङ्गः। यथा–पञ्चमहाभूतशरीरिसमवायः पुरुषस्तस्मिन् क्रिया सोऽधिष्ठानमिति वेदोत्पत्तावभिधाय, भूतचिन्तायां पुनरुक्तं-यतोऽभिहितं पञ्चमहाभूतशरीरिसमवायः पुरुष इति, स खल्वेष कर्मपुरुषश्चिकित्साधिकृत इति ॥२२॥

Prasaṅga (contextual restatement)–restatement of some idea mentioned elsewhere with a conclusion such as the statement '*pañcamahābhūta-śarīrisamavāyaḥ puruṣaḥ*' etc. made in the chapter on origin of the Veda (SU.ch.1) is repeated in the chapter on consideration of all beings (Sa.ch.1) in the similar context.

यदवधारणेनोच्यते स एकान्तः। यथा–त्रिवृद्विरेचयति, मदनफलं वामयति (एव) ॥२३॥

Ekānta (categorical statement)–what is stated definitely (with eva = verily) is *ekānta* such as 'trivṛt induces purgation and madanaphala causes emesis verily'.

क्वचित्तथा क्वचिदन्यथेति यः सोऽनेकान्तः। यथा–केचिदाचार्या ब्रुवते द्रव्यं प्रधानं, केचिद्रसं, केचिद्वीर्यं, केचिद्विपाकमिति ॥२४॥

Anekānta (non-categorical statement)—The statement which is not definite, in some cases like this and in others otherwise such as some scholars say that dravya is chief while others say rasa or vīrya or vipāka as chief.

आक्षेपपूर्वकः प्रश्नः पूर्वपक्षः। यथा–कथं वातनिमित्ताश्चत्वारः प्रमेहा असाध्या भवन्तीति ॥२५॥

Pūrvapakṣa (statement of objection)—Query with objection is *pūrvapakṣa* such as 'why the four pramehas caused by vāta are incurable?,

तस्योत्तरं निर्णयः। यथा–शरीरं प्रपीड्य पश्चादधो गत्वा वसामेदोमज्जानुविद्धं मूत्रं विसृजति वातः, एवमसाध्या वातजा इति ॥२६॥

तथा चोक्तम्-
कृत्स्नं शरीरं निष्पीड्य मेदोमज्जावसायुतः ॥
अधः प्रकुप्यते वायुस्तेनासाध्यास्तु वातजाः ॥२७॥

Nirṇaya (conclusive statement)—The reply to the objection is *nirṇaya* such as 'vāta afflicting the body and then moving downwards expels urine associated with muscle-fat, fat and marrow and as such vātaja pramehas are incurable'. As said (in the following verse)—

'Vāyu associated with fat, marrow and muscle–fat afflicts the whole body and aggravates in lower parts, hence pramehas caused by vāta are incurable'.

परमतमप्रतिषिद्धमनुमतम्। यथा– अन्यो ब्रूयात्–सप्त रसा इति, तच्चाप्रतिषेधादनुमन्यते कथंचिदिति ॥२८॥

Anumata (concession)–it is silent acceptance of other's view if not refuted such as other says 'there are seven rasas', if it is not refuted, in indicates acceptance in some way.

प्रकरणानुपूर्व्याऽभिहितं विधानम्। यथा–सक्थिमर्माण्येकादश प्रकरणानुपूर्व्याऽभिहितानि ॥२९॥

Vidhāna (systematie presentation)—Systematic presentation of facts according to the context is *vidhāna* such as eleven marmas of leg are described systematically according to the context.

Candranandana has defined vidhāna as follows—'*paripāṭyā*rthakathanaṃ vidhānam'.

एवं वक्ष्यतीत्यनागतावैक्षणम् । यथा–श्लोकस्थाने ब्रूयात्–चिकित्सितेषु वक्ष्यामीति ॥३०॥

Anāgatāvekṣaṇa (prospective reference)–'it would be said like this' is *anāgatāvekṣaṇa* such as in Sūtrasthāna says–'this would be described in Cikitsāsthāna'.

यत्पूर्वमुक्तं तदतिक्रान्तावेक्षणम् । यथा–चिकित्सितेषु ब्रूयात्–श्लोकस्थाने यदीरितमिति ॥३१॥

Atikrāntāvekṣaṇa (retrospective reference)–reference of that which has been said earlier is *atikrāntāvekṣaṇa* such as in Cikitsāsthāna says–'what is described in Sūstrasthāna.

This is *atītāvekṣaṇa* in CS.

उभयहेतुदर्शनं संशयः। यथा–तलहृदयाभिघातः प्राणहरः, पाणिपादच्छेदनम-प्राणहरमिति ॥३२॥

Saṃśaya (doubt)–oscillating by observing reason in both statements is *saṃśaya* such as 'injury to talahṛdaya is fatal while amputation of hands and feet are not.

तन्त्रेऽतिशयोपवर्णनं व्याख्यानम् । यथा–इह पञ्चविंशतिकः पुरुषो व्याख्यायते, अन्येष्वयुर्वेदतन्त्रेषु भूतादिप्रभृत्यारभ्य चिन्ता ॥३३॥

Vyākhyāna (explanation)–detailed exposition of the additional topic in the treatise is *vyākhyāna* such as here puruṣa, the twenty fifth principle, is described while in other Āyurvedic treatises consideration begins with bhūtādi.

अन्यशास्त्रासामान्या स्वसंज्ञा । यथा–मिथुनमिति मधुसर्पिषोर्ग्रहणं; लोकप्रसिद्धमुदाहरणं वा ॥३४॥

Svasaṃjñā (specific terms)–specific terms of a scripture not generally known in other scriptures are termed as *svasaṃjñā*; such the term '*mithuna*' denotes 'combination of two–honey and ghee; or other popular examples.

Popular examples such as the term 'mahāsneha' for the four fats mixed together.

निश्चितं वचनं निर्वचनम्। यथा–आयुर्विद्यतेऽस्मिन्ननेन वा आयुर्विन्दतीत्यायुर्वेदः ॥३५॥

Nirvacana (etymological definition)—To define a word on the basis of etymological derivation is *nirvacana* such as the word '*Āyurveda*' is defined as 'that which contains āyus (life) or by which 'āyus' is attained'.

दृष्टान्तव्यक्तिर्निदर्शनम्। यथा–अग्निर्वायुना सहितः कक्षे वृद्धिं गच्छति तथा वातपित्तकफदुष्टो व्रण इति ॥३६॥

Nidarśana (illustration)–to clarify something by way of citing example, such as 'fire fanned by wind flares up in a heap of dry grass, likewise wound vitiated by vāta, pitta and kapha advances further'.

The difference between *hetvartha* and *nidarśana* is that the former serves only as example whereas the latter helps establishing a fact by example.

Ḍalhaṇa's explanation is not at all convincing. In fact, *hetvartha* emphasises on cause whereas nidarśana clarifies the point by general illustration. In the example of hetvartha '*adbhiḥ*' is cause.

इदमेव कर्तव्यमिति नियोगः। यथा–पथ्यमेव भोक्तव्यमिति ॥३७॥

Niyoga (injunction)–'verily this should be done ' is *niyoga* such as 'verily the wholesome should be eaten'.

इदं चेदं चेति समुच्चयः । यथा–मांसवर्गे एणहरिणादयो लावतित्तिरिसारङ्गाश्च प्रधानानीति ॥३८॥

Samuccaya (statemetnt of collectivity)–'this and also that' is *samuccaya* such as 'in group of meats black buck, deer etc. and also quail, partridge etc. are the chief ones.'

इदं वेदं वेति विकल्पः। यथा–रसौदनः सघृता यवागूर्वा (भवत्विति) ॥३९॥

Vikalpa (alternation)–'This or that' is *vikalpa* such as boiled rice with meat-soup or gruel with ghee should be given'.

'*Vā*' used even once means alternation in many items; sometimes alternation is uderstood even without 'vā' such as in case of many formulations applicable in a disease alternation is understood.

यदनिर्दिष्टं बुद्ध्याऽवगम्यते तदूह्यम्। यथा–अभिहितमन्नपानविधौ चतुर्विधं चान्नमुपदिश्यते–भक्ष्यं भोज्यं लेह्यं पेयमिति, एवं चतुर्विधे वक्तव्ये द्विविधमभिहितम्; इदमत्रोह्यम्–

अन्नपाने विशिष्टयोर्द्वयोर्ग्रहणे कृते चतुर्णामपि ग्रहणं भवतीति; चतुर्विधश्चाहारः प्रविरलः, प्रायेण द्विविध एव; अतो द्वित्वं प्रसिद्धमिति । किञ्चान्यत्–अन्नेन भक्ष्यमवरुद्धं, घनसाधर्म्यात्, पेयेन लेह्यं, द्रवसाधर्म्यात् ॥४०॥

Ūhya (supplying ellipsis)–when the fact not mentioned is supplied by guessing, it is known as *ūhya.* For instance, while describing foods and drinks four types of edibles are mentioned–hard edible, soft edible, lickable and drinks, but here only two (anna and pāna) are mentioned whereas the four should have been said. Now it should be guessed–in 'annapāna' the mention of the two prominent ones indicates all the four; the four types of edibles are quite rare and as such the two ones are popular; moreover, 'anna' implies 'bhakṣya' on the basis of similar solidity while 'peya' implies 'lehya' due to similarity in liquidity.

भवन्ति चात्र–

सामान्यदर्शनेनासां व्यवस्था संप्रदर्शिता ॥
विशेषस्तु यथायोगमुपधार्यो विपश्चिता ॥४१॥
द्वात्रिंशद्युक्तयो ह्येतास्तन्त्रसारगवेषणे ॥
मया सम्यग्विनिहिताः शब्दार्थन्यायसंयुताः ॥४२॥
यो ह्येता विधिवद्वेत्ति दीपीभूतास्तु बुद्धिमान् ॥
स पूजार्हो भिषक्श्रेष्ठ इति धन्वन्तरेर्मतम् ॥४३॥

Here are the verses—

These are arranged in order on general observation, the learned one should decide their specific application as necessary.

These thirty two devices supported by judicious combination of word and its meaning are placed properly by me for diving deep into the essential ideas of the treatise.

The intelligent one who is well versed properly in these lamp–like devices commands respect and is at the top of physicians–thus said Dhanvantari.

Kauṭilya's Arthaśāstra also describes thirty two tantrayuktis (in adhikaraṇa 15) and is closer to Suśruta's thān Caraka's exposition. Like Suśruta, it has used 'atikrāntāvekṣaṇa' for '*atītāvekṣaṇa*' of Caraka. However, the following differences are observed—

1. For '*nirṇaya*' it has used '*uttarapakṣa*'.
2. It has left '*anekānta*' but has added '*upamāna*' keeping the total number intact.

Caraka has described thirty six tantrayuktis. The additional four ones are—

1. *Prayojana* (purpose).
2. *Pratyutsāra* (rational refutation).
3. *Uddhāra* (re-affirmation).
4. *Saṁbhava* (source of origin).

Bhaṭṭāra Haricandra has further added four making the total number as forty—

1. *Paripraśna*
2. *Vyākaraṇa*
3. *Vyutkrāntābhidhāna*
4. *Hetu*

But as they are not mentioned in the treatise, they are adjusted within the thirty six ones[1].

इति सुश्रुतसंहितायामुत्तरतन्त्रे तन्त्रभूषणाध्यायेषु तन्त्रयुक्तिर्नाम (तृतीयोऽध्यायः, आदितः) पञ्चषष्टितमोऽध्यायः ॥६५॥

Thus ends sixty fifth chapter on tantrayukti (textual devices) under embellishing chapters in Uttaratantra of Suśrutasaṃhitā.

❖

1. See CS.Si. 12.41-45 and my notes thereon also Kauṭilya's Arthaśāstra (book fifteen).

षट्षष्टितमोऽध्यायः
Chapter LXVI

अथातो दोषभेदविकल्पमध्यायं व्याख्यास्यामः ॥१॥
यथोवाच भगवान् धन्वन्तरिः ॥२॥

Now I shall expound the chapter on doṣabhedavikalpa (permutation of doṣas).

As propounded by Lord Dhanvantari.

अष्टाङ्गवेदविद्वांसं दिवोदासं महौजसम् ॥
छिन्नशास्त्रार्थसंदेहं सूक्ष्मागाधागमोदधिम् ॥३॥
विश्वामित्रसुतः श्रीमान् सुश्रुतः परिपृच्छति ॥

Suśruta, the illustrious son of Viśvāmitra, queried to Divodāsa, learned in eight parts of Āyurveda, great powerful, destroyer of doubts in scriptural ideas and fathomless ocean of subtle sources of knowledge as—

द्विषष्टिर्दोषभेदा ये पुरस्तात्परिकीर्तिताः ॥४॥
कति तत्रैकशो ज्ञेया द्विशो वाऽप्यथवा त्रिशः ॥

Out of the sixty two combinations of doṣas which are mentioned earlier how many are relating to one, two or three doṣas?

Why sixty two combinations of doṣas whereas of rasas there are sixty three? the answer is–the sxity third one is equilibrium of doṣas like combination of all six rasas as said—

"द्विषष्टिर्दोषभेदाः स्यू रसभेदास्त्रिषष्टिधा। स्वास्थ्यं त्रिषष्टं विज्ञेयं तत्र षड्रसयोजनम्।।"इति।।

The answer to the query is put simply as—

"एकशः षट् द्विशस्त्वेकविंशतिश्चतुरन्विता। त्रिशो द्वात्रिंशदित्येवं त्रयो दोषास्त्रिषष्टिधा।।"इति।।

(of one doṣa six, of two doṣas twenty five and of three doṣas thirty two, thus these combinations make sixty three modes of three doṣas.

तस्य तद्वचनं श्रुत्वा संशयच्छिन्महातपाः ॥५॥
प्रीतात्मा नृपशार्दूलः सुश्रुतायाह तत्त्वतः ॥

On hearing his words, the tiger among kings, destroyer of doubts, with great penance was pleased and delivered the subject, in essence, to Suśruta.

त्रयो दोषा धातवश्च पुरीषं मूत्रमेव च ॥६॥
देहं सन्धारयन्त्येते ह्यव्यापन्ना रसैर्हितैः ॥

Three doṣas, dhātus, faeces and urine–all these sustain the body if they are free from abnormality by taking wholesome rasas.

पुरुषः षोडशकलः प्राणाश्चैकादशैव ये ॥७॥
रोगाणां तु सहस्त्रं यच्छतं विंशतिरेव च ॥
शतं च पञ्च द्रव्याणां त्रिसप्तत्यधिकोत्तरम् ॥८॥
व्यासतः कीर्तितं तद्धि

Puruṣa with sixteen kalā (guṇas), eleven prāṇas, eleven hundred and twenty diseases and five hundrd and seventy three substances are described in detail.

Ṣoḍaśakalaḥ–some take by 'kalā' five bhūtas and eleven sensory and motor organs known as 'vikāra'; others take eight aṅgas–head, neck, hands, feet, sides, back, abdomen and chest–and eight pratyaṅgas–chin, nose, lips, groin, thumb, fingers, heel and ankle as kalā. Scholars following the views of own and other's treatises have interpreted 'kalā' as guṇa which are sixteen–pleasure, pain etc. mentioned in Śā.ch 1. 'Ṣoḍaśakala' of Caraka is also interpreted similarly; *rogāṇām*–the diseases mentioned in six sections of the Suśrutasaṃhitā are placed here in verses—

"हीनातिदग्धैः क्षारेण, त्रयः प्लुष्टादयोऽग्निना ।
चतुर्थो धूमविहतः पञ्च शोणितदुष्टयः ॥१॥
दोषधातुमलादीनां द्वात्रिंशत् क्षयवृद्धितः ।
द्वे स्थौल्यकार्श्ये त्रिविधो विस्रंसाद्यो बलक्षयः ॥२॥
षट् शोफाः षड् व्रणा वह्नित्रितयं विषमादिकम् ।
आमं विदग्धं विष्टब्धमजीर्णं च तथा त्रिधा ॥३॥
इति षट्षष्टिरातङ्काः सूत्रस्थाने निदर्शिताः ।
आमपक्वाशये श्रोत्रे तथेन्द्रियचतुष्टये ॥४॥
त्वगामिषसिरास्नायुसन्ध्यस्थिमज्जसंभवाः ।
शुक्रे चैकाङ्गसर्वाङ्गगताः सप्ताधिका दश ॥५॥

त्रयोदशावृतैरन्यैर्दोषैः स्युर्मारुतैः खलु।
चतुर्विधं वातरक्तमाक्षेपश्चापतानकः।
पक्षाघातोऽपतन्त्रश्च मन्यास्तम्भोऽर्दितस्तथा ॥६॥
गृध्रसी सह विश्वाच्या शिरः क्रोष्टुकपूर्वकम्।
खञ्जः पङ्गुः कलायाख्यः कण्टकः पाददाहकृत् ॥७॥
पादहर्षोऽवबाहुश्च मूकमिन्मिणगद्गदाः।
तून्याध्मानद्वयेऽष्ठीलाद्वयमर्शांसि षट् तथा ॥८॥
चर्मकीलश्चतस्रश्चाश्मर्यः पञ्च भगन्दराः।
तथाऽष्टादश कुष्ठानि किलासानि पुनस्त्रिधा ॥९॥
प्रमेहा विंशतिः प्रोक्ताः पिडिका नव तत्कृताः।
उदराणि तथाऽष्टौ च मूढगर्भस्तथाऽष्टधा ॥१०॥
बाह्या विद्रधयः षट् स्युस्तथाऽन्तस्थाः स्मृता दश।
विसर्पनाडीस्तनजास्तथैव पञ्च पञ्च च ॥११॥
ग्रन्थयः सप्त चैका स्यादपची सप्तधाऽर्बुदम्।
गलगण्डास्त्रयः सप्त वृद्धयः परिकीर्तिताः ॥१२॥
उपदंशा मताः पञ्च श्लीपदं च तथा त्रिधा।
भग्ना अष्टादश ज्ञेयाः शूकदोषास्तथैव च।
चत्वारिंशत्तथाऽष्टौ च क्षुद्ररोगाः प्रकीर्तिताः ॥१३॥
अष्टावोष्ठभवा दन्तमूलेषु दश पञ्च च ॥१४॥
अष्टौ दन्तेषु जिह्वायां पञ्च तालुगता नव।
कण्ठे चाष्टादश ज्ञेयाश्चतुःसर्वसरा गदाः ॥१५॥
एवं मुखे सप्तषष्टिरिति स्थाने द्वितीयके।
द्वाचत्वारिंशदधिका त्रिशती परिकीर्तिता ॥१६॥
अष्टौ शुक्रगता रोगा अष्टावार्तवदुष्टयः।
चत्वारोऽसृग्दराः प्रोक्ता अपातस्त्वपराकृतः ॥१७॥
मक्कल्ललीनशोषाश्च नैगमेषाहृतस्तथा।
नागोदरः स्रुतिर्गर्भे शारीरे सप्तविंशतिः ॥१८॥
अथ मेदोनिलावेगाच्छ्वयथुः सरुजश्च यः।
आढ्यवातः सर्वसराः शोफाः पञ्च प्रकीर्तिताः।
कर्णपाल्यामयाः पञ्च क्लैब्यमुक्तं चतुर्विधम् ॥१९॥

वान्तरेचितयोः प्रोक्ता व्यापदो दश पञ्च च ।
षण्नेत्रप्रणिधानस्य नेत्रस्यैकादशैव तु ।।२०।।
पञ्च बस्तिकृतास्तत्र चत्वारः पीडने कृताः ।
एकादश द्रव्यकृताः सप्त शय्याकृतास्तथा ।।२१।।
चत्वारिंशच्चतस्रश्च वैद्यतो व्यापदस्तथा ।
क्रोधायासादिकाः पञ्च दश चातुरहेतुकाः ।।२२।।
स्नेहस्य कारणान्यष्टावप्रत्यागमकृन्ति च ।
इति नेत्रादिदोषेण षष्टिः सप्त समासतः ।।२३।।
एवं चिकित्सितस्थाने रुजोऽष्टानवतिस्तथा ।
अन्नादिरक्षा विज्ञाने विंशतिर्विषहेतुकाः ।।२४।।
वेगाः स्युः स्थावरे दर्वीकरमण्डलिनां विषे ।
राजिलवैकरञ्जानां प्रत्येकं सप्त सप्त च ।।२५।।
मूषिकास्तु दशाष्टौ च सप्त वेगा अलर्कजाः ।
सप्तषष्टिशतं चात्र कीटानां विषदायिनाम् ।।२६।।
सप्तचत्वारिंशद्युतं कल्पस्थाने शतद्वयम् ।
नव सन्ध्याश्रयाः प्रोक्ता वर्त्मजाश्चैकविंशतिः ।।२७।।
शुक्लभागे दशैकश्च चत्वारः कृष्णभागजाः ।
सर्वाश्रयाः सप्तदश दृष्टिजा द्वादशैव तु ।।२८।।
बाह्यजौ द्वौ नेत्ररोगाविति षट्सप्ततिः स्मृताः ।
कुकूणकः शिशोरेव कर्णेऽष्टाविंशतिर्नृणाम्।।२९।।
एकत्रिंशद्घ्राणगताः सप्रतिश्यायपञ्चकाः ।
एकादश शिरोरोगाः परं शालाक्यसंज्ञिते ।।३०।।
आतङ्कानां शतं प्रोक्तं षट्चत्वारिंशता युतम् ।
नव बालग्रहा योनिव्यापदो विंशतिः स्त्रियाः ।।३१।।
एवं कुमारतन्त्रेऽस्मिन्नेकोनत्रिंशदामयाः ।
अष्टौ ज्वरा ह्यतीसाराः षट् चतस्रः प्रवाहिकाः ।।३२।।
चत्वारो ग्रहणीदोषा यक्ष्मैको गुल्मपञ्चकम् ।
हृद्रोगाः पञ्च चत्वारः पाण्ड्वाख्याः कामलाद्वयम् ।।३३।।
हलीमकः पानकी च रक्तपित्तं चतुर्विधम् ।
षट्प्रकारा मता मूर्च्छा विकाराः सप्त मद्यजाः ।।३४।।

दाहा: पञ्च तृष: सप्त छर्दय: पञ्च देहिनाम्।
हिक्का: श्वासास्तथा कासा: प्रत्येकं पञ्च पञ्च च ।।३५।।
स्वरभेदास्तथा षट् स्युर्विंशति: कृमिजातय: ।
नवोदावर्तका दृष्टा विसूच्यस्तिस्र एव च ।।३६।।
आनाहौ द्वावामविट्कौ तथाऽरोचकपञ्चकम् ।
मूत्राघाता द्वादश स्युरिति कायचिकित्सिते ।।३७।।
आमयानां शतं प्रोक्तं चत्वारिंशच्च सप्त च ।
देवता-दैत्य-गन्धर्व-यक्ष-पित्र-हि-रक्षसाम् ।।३८।।
पिशाचस्याभिषङ्गेण गदाश्चाष्टौ प्रकीर्तिता: ।
अपस्माराश्च चत्वार उन्मादा: षडुदीरिता: ।।३९।।
अष्टादशगदा भूतविद्यायां सूक्ष्मदर्शिभि: ।
एवं हि सौश्रुते तन्त्रे काशिराजेन कीर्तिता: ।।४०।।
रोगाणां तु सहस्रं यच्छतं विंशतिरेव च ।

भिन्ना दोषास्त्रयो गुणा: ॥
द्विषष्टिधा भवन्त्येते भूयिष्ठमिति निश्चय: ॥९॥

By permutation, three doṣas having essentially the nature of three guṇas (sattva, rajas and tamas) become maximum of sixty two types. This is the conclusion.

त्रय एव पृथक् दोषा द्विशो नव समाधिकै: ॥
त्रयोदशाधिकैकद्विसममध्योल्बणैस्त्रिश: ॥१०॥
पञ्चाशदेवं तु सह भवन्ति क्षयमागतै: ॥
क्षीणमध्याधिकक्षीणक्षीणवृद्धैस्तथाऽपरै: ॥११॥
द्वादशैवं समाख्यातास्त्रयो दोषा द्विषष्टिधा ॥

Three combinations of single doṣa aggravated (the other two being norma); nine combinations of two doṣas with equal or more aggravation. of three aggravated doṣas there are thirteen combinations such as with three more aggravated (one), one more aggravated (three), two more aggravated (three) and three doṣas aggravated in low, medium and high degrees (six) (these become twenty five in all); similarly added with (twenty five) combinations of diminished doṣas, the number becomes fifty. Twelve combinations are when participant doṣas are diminished, normal and agravated while in other cases diminished and aggravated. Thus three doṣas, by permutation, become of sixty two modes.

A. Combinations of single aggravated doṣa-3

	V^{+}	P^{O}	K^{O}
	V^{O}	P^{+}	K^{O}
	V^{O}	P^{O}	K^{+}

B. Combinations of two aggravated doṣas-9

(a)	V^{+}	P^{+}	K^{O}
	V^{+}	P^{O}	K^{+}
	V^{O}	P^{+}	K^{+}
(b)	V^{++}	P^{+}	K^{O}
	V^{+}	P^{++}	K^{O}
	V^{++}	P^{O}	K^{+}
	V^{+}	P^{O}	K^{++}
	V^{O}	P^{++}	K^{+}
	V^{O}	P^{+}	K^{++}

C. Combinations of three aggravated doṣas-13

(a)	V^{++}	P^{++}	K^{++}
(b)	V^{++}	P^{+}	K^{+}
	V^{+}	P^{++}	K^{+}
	V^{+}	P^{+}	K^{++}
(c)	V^{++}	P^{++}	K^{+}
	V^{++}	P^{+}	K^{++}
	V^{+}	P^{++}	K^{++}
(d)	V^{+}	P^{++}	K^{+++}
	V^{+}	P^{+++}	K^{++}
	V^{+++}	P^{+}	K^{++}
	V^{++}	P^{+}	K^{+++}
	V^{++}	P^{+++}	K^{+}
	V^{+++}	P^{++}	K^{+}

V = Vāta, P = Pitta, K = Kapha, O = normal, + = aggravated.

+ ++ +++—low, medium and high degrees of aggravation.

D. Combinations of single diminished doṣa-3

	V^{-}	P^{o}	K^{o}
	V^{o}	P^{-}	k^{o}
	V^{o}	P^{o}	K^{-}

E. Combinations of two diminished doṣas-9

(a)	V^{-}	P^{-}	K^{o}
	V^{-}	P^{o}	K^{-}
	V^{o}	P^{-}	K^{-}
(b)	V^{--}	P^{-}	K^{o}
	V^{-}	P^{--}	K^{o}
	V^{-}	P^{o}	K^{--}
	V^{-}	P^{o}	K^{--}
	V^{o}	P^{--}	K^{-}
	V^{o}	P^{-}	K^{--}

F. Combinations of three diminished doṣas-13

(a)	V^{-}	P^{-}	K^{-}
(b)	V^{--}	P^{--}	K^{-}
	V^{-}	P^{-}	K^{--}
(c)	V^{--}	P^{--}	K^{-}
	V^{--}	P^{-}	K^{--}
	V^{-}	P^{--}	K^{--}
(d)	V^{-}	P^{--}	K^{---}
	V^{--}	P^{-}	K^{---}
	V^{---}	P^{--}	K^{-}
	V^{-}	P^{---}	K^{--}
	V^{---}	P^{-}	K^{--}
	V^{--}	P^{---}	K^{-}

- -- --- Low, medium and high degrees of diminution.

G. Combinations of other types-12

(a)	V^-	P^O	K^+
	V^-	P^+	K^O
	V^O	P^-	K^+
	V^+	P^-	K^O
	V^O	P^+	K^-
	V^+	P^O	K^-
(b)	V^-	P^-	K^+
	V^-	P^+	K^-
	V^+	P^-	K^-
(c)	V^+	P^+	K^-
	V^+	P^-	K^+
	V^-	P^+	K^+

In this way, total number comes to sixty two. The sixty third combination is of three doṣas in normal state ($V^OP^OK^O$) which denotes heath.

The above idea is expressed in the following verses—

पृथग्वृद्धैर्मरुत्पित्तकफैर्भेदत्रयं भवेत् ।
संसर्गे तु भवत्येषां भेदस्तुल्याधिकेन च ।।१।।
वातपित्ते समे वृद्धे समावेवं मरुत्कफौ ।
समौ पित्तकफावेवं स्युस्त्रयस्तुल्यवृद्धित: ।।२।।
वृद्धिंगते मरुत्पित्ते पवनस्त्वधिकस्तयो: ।
अन्यस्मिन् पित्तमधिकं वृद्धयोर्वातपित्तयो: ।।३।।
वृद्धौ समीरणकफावेतयोरधिकोऽनिल: ।
अधिके तु तयोरेव भवेद्भेदान्तरं कफे ।।४।।
वृद्धौ पित्तकफौ तद्वदेवतयो: पित्तमुत्कटम् ।
वृद्धयोरेतयोरेव बलासस्त्वधिक: पुन: ।।५।।
इत्येकाधिकसंसर्गदोषभेदा भवन्ति षट् ।
एवमेतै: समुद्दिष्टा भेदास्तुल्याधिकैर्नव ।।६।।
पूर्वै: सह भवन्त्येवं विकल्पा द्वौ तथा दश ।
सन्निपातेषु जायन्ते दोषभेदास्त्रयोदश ।

एकस्तत्र विकल्पः स्याद्वृद्धिप्राप्तै समैस्त्रिभिः ।
वृद्धिगतेषु सर्वेषु तेषु वृद्धतमो मरुत् ॥७॥
पुनः पित्तं पुनः श्लेष्मेत्येकाधिकतमैस्त्रयः ।
प्रवृद्धे वातपित्ते च भेदोऽन्यस्मिन् बलासतः ॥८॥
मरुत्कफौ तथा पित्ताद्वातः पित्तकफादपि ।
आधिक्येन द्वयोरेवं दोषभेदास्त्रयो मताः ॥९॥
हीनमध्याधिकैर्दोषैर्विकल्पाः संभवन्ति षट् ।
अन्योन्यापेक्षया तेषां हीनवृद्धः समीरणः ॥१०॥
मध्यवृद्धं तथा पित्तं श्लेष्मा तत्राधिको मतः ।
मध्यः समीरणोऽन्यस्मिन् हीनं पित्तं कफोऽधिकः ॥११॥
मध्यं पित्तं मरुत्तीव्रः स्वल्पः श्लेष्माऽपरत्र तु ।
मध्यः श्लेष्मोल्बणं पित्तं हीनो वातस्तथा स्थितः ॥१२॥
मध्यः श्लेष्मोल्बणो वायुः पित्तं हीनं तथा स्थितम् ॥१३॥
मध्यवातोऽधिकं पित्तं हीनवृद्धस्तथा कफः ।
एवमेते भवन्त्यत्र सन्निपातास्त्रयोदश ॥१४॥
पूर्वैर्द्वादशभिः सार्धं विकल्पाः पञ्चविंशतिः ।
यथा वृद्धैस्तथा क्षीणैर्दोषैः स्युः पञ्चविंशतिः ॥१५॥
क्षीणस्वस्थाधिकैरेभिर्दोषभेदा भवन्ति षट् ।
क्षीणः समीरणस्तत्र स्वस्थं पित्तं कफोऽधिकः ॥१६॥
क्षीणो वायुः कफः स्वस्थः पित्तमत्राधिकं तथा ।
क्षीणं पित्तं मरुत् स्वस्थो भेदोऽन्यस्मिन् बली कफः ॥१७॥
क्षीणं पित्तं कफः स्वस्थः प्रवृद्धस्त्वधिको मरुत् ।
श्लेष्मा क्षीणोऽनिलः स्वस्थः पित्तमत्र तथोल्बणम् ॥१८॥
कफः क्षीणः समं पित्तं प्रवृद्धस्तु समीरणः ।
क्षीणस्वस्थाधिकैरेवं भेदाः षट् परिकीर्तिताः ॥१९॥
क्षयंगते मरुत्पित्ते प्राप्तो वृद्धिं तथा कफः ।
क्षीणौ समीरणकफौ तथा स्यात् पित्तमुत्कटम् ॥२०॥
क्षीणौ पित्तकफौ तद्वन्नभस्वान् स्यात्तु वृद्धिमान् ।
द्वौ क्षीणावेकवृद्धश्च भेदत्रयमिति स्मृतम् ॥२१॥
वातपित्ते गते वृद्धिं संप्राप्तश्च क्षयं कफः ।
वृद्धौ वातकफौ तद्वत् पित्तं चाथ क्षयं गतम् ॥२२॥

तद्वत् पित्तकफौ वृद्धौ प्रक्षीणः पवनः पुनः ।
एकक्षीणद्विवृद्धैश्च त्रयो भेदा भवन्त्यमी ।।२३।।
क्षीणमध्याधिकैस्त्वेवं भेदा द्वादश कीर्तिताः ।
प्रकृतिस्थैः समीराद्यैस्तथैकः परिकीर्तितः ।।२४।।
त्रिषष्टिर्दोषभेदानामिति सम्यङ्निरूपिता ।।इति।

Symptoms of these are described in several treatises[1].

मिश्रा धातुमलैर्दोषा यान्त्यसंख्येयतां पुनः ॥१२॥
तस्मात् प्रसङ्गं संयम्य दोषभेदविकल्पनैः ॥
रोगं विदित्वोपचरेद्रसभेदैर्यथैरितैः ॥१३॥
भिषक् कर्ताऽथ करणं रसा दोषास्तु कारणम् ॥
कार्यमारोग्यमेवैकमनारोग्यमतोऽन्यथा ॥१४॥

Doṣas mixed with dhātus and malas become innumerable.Hence one should treat the disease after diagnosing it according to the context and considering the permutation of doṣas with corresponding combinations of rasas as mentioned.

The physician is the doer, rasas instruments, doṣas causative factors and the only object restoring normalcy (health) the opposite of which is disease.

The symptoms of vāta mixed with dhātus and malas are mentioned in diagnosis of vātavyādhi while those of pitta and kapha are described by Vṛddha Vāgbhaṭa as follows—

पित्तं त्वचि स्थितं कुर्याद्विस्फोटकमसूरिकाः ।
रक्ते विसर्पं दाहं च मांसे मांसावकोथनम् ।।१।।
सदाहान् मेदसि ग्रन्थीन् स्वेदतृड्वमनं भृशम् ।
अस्थिदाहं भृशं मज्ज्ञि हारिद्रनखनेत्रताम् ।।२।।
पूतिपीतावभासंच शुक्रं शुक्रसमाश्रितम् ।
सिरागतं क्रोधनतां प्रलापं स्नायुगं तृषाम् ।।३।।
कोष्ठगं मदतृड्दाहान् व्यापिनोऽन्यांश्च यक्ष्मणः ।
श्लेष्मा त्वचि स्थितः कुर्यात् स्तम्भं श्वेतावभासताम् ।।४।।
पाण्ड्वामयं शोणितगो मांसस्थश्चार्बुदापचीः ।
आर्द्रचर्मावनद्धाभगात्रतां त्वचि गौरवम् ।।५।।

1. See CS.SU. 17.41-61.

मेदोग: स्थूलतां मेहमस्थ्नां स्तब्धत्वमस्थिग: ।
मज्जग: शुक्लनेत्रत्वं शुक्रस्थ: शुक्रसंचयम् ।।६।।
विबन्धं गौरवं चाति सिरास्थ: स्तब्धगात्रताम् ।
स्नायुग: सन्धिशूनत्वं कोष्ठगो जठरोन्नतिम् ।।७।।
अरोचकाविपाकौ च तांस्तांश्च कफजान् गदान् ।
विण्मूत्रयो: साश्रययोस्तत्र तत्रोपदिश्यते ।।८।।
उपतापोपघातौ च स्वाश्रयेन्द्रियगैर्मलै: ।।इति।
अध्यायानां तु षट्षष्ट्या ग्रथितार्थपदक्रमम् ॥
एवमेतदशेषेण तन्त्रमुत्तरमृद्धिमत् ॥१५॥
स्पष्टगूढार्थविज्ञानमगाढमन्दचेतसाम् ॥
यथाविधि यथाप्रश्नं भवतां परिकीर्तितम् ॥१६॥

Thus the supplementary section containing sixty six chapters by composing with orderly ideas and words in detail, methodically and completely according to your queries while exposing the hidden ideas for those also with shallow and dull mind is explained .

सहोत्तरं त्वेतदधीत्य सर्वं
ब्राह्मं विधानेन यथोदितेन ॥
न हीयतेऽर्थान्मनसोऽभ्युपेता-
देतद्वचो ब्राह्ममतीव सत्यम् ॥१७॥

One who studies this entire treatise along with uttaratantra delivered by Brahman, following the method as prescribed, does not get deprived of the ideas to be acquired by the mind. This word of Brahman is verily and absolutely true.

इति सुश्रुतसंहितायामुत्तरतन्त्रे दोषभेदविकल्पो नाम षट्षष्टितमोऽध्याय: ॥६६॥

Thus ends the sixty sixth chapter on doṣabhedavikalpa (permutation of doṣas) under embellishing chapters in Uttaratantra of Suśrutasaṃhitā.

॥ समाप्ता चेयं सुश्रुतसंहिता ॥
Thus ends the Suśrutasaṃhitā

अनुवादकवंशपरिचयः

आम्रोद्यानैः परिवृत आस्तेऽसौ मुस्तफापुरग्रामः ॥
पाटलिपुत्रोपान्ते विहारराज्ये सुविख्यातः ॥१॥

शाकद्वीपीयविप्राः परहितनिरता यत्र तेजो दधाना
आयुर्वेदे प्रवीणा अथ च सुनिपुणाः ज्यौतिषे कर्मकाण्डे ॥
तेष्वाद्यः सेठचन्द्रः समधिगतपुरस्कार आसीद् वरेण्यः
मिश्रोपाह्वो मुकामानगरपरिसरादागतश्चन्द्रतुल्यः ॥२॥

गुलाबमिश्रस्तनयस्तु तस्य बभूव सार्थान्वितनामधेयः ॥
वितानिता येन दिगन्तराले सुवासितान्तःकमनीयकीर्तिः ॥३॥

महानन्दनामा सुतस्तस्य जातः
कृतो येन लोकः सदानन्दमग्नः ॥
सुतस्तस्य रामः प्रसादान्वितोऽभूत्
स पीयूषपाणिः प्रसादं व्यधत्त ॥४॥

मिश्रो भोलानाथनामा यशस्वी
तत्पुत्रोऽभूद् वैद्यवर्यो वरिष्ठः ॥
भैषज्येन स्वेन जित्वा सुघोरान्
रोगानासीदाशुतोषो जनानाम् ॥५॥

तदात्मजोऽसौ प्रभुनाथमिश्रो
भिषग्वरेण्यो जनतोपकारी ॥
अन्ते च मोहं परिहाय सर्वं
तत्याज गेहं विनिविष्टचित्तः ॥६॥

द्वितीयपुत्रस्तु तदीय आसी-
द्रामावताराभिध आप्तकामः ॥
धर्मात्मनोपार्जितभूरिवित्तः
पीयूषपाणिर्भिषजां वरिष्ठः ॥७॥

सुतौ तदीयौ, प्रथमः कवीशः
सत्यव्रतो भक्तशिरोमणिश्च ॥
तस्यानुजत्वेन प्रियव्रतोऽय-
मनूदिता येन तु संहितेयम् ॥८॥

अनूदिताऽथो चरकस्य संहिता
निघण्टवो नैकविधाः प्रकाशिताः ॥
निमज्जता द्रव्यगुणे महार्णवे
प्रवर्तिता येन च नव्यपद्धतिः ॥९॥
काशीं समागत्य तु मुस्तफापुरात्
केदारखण्डे गुरुधामखण्डके ॥
रम्ये स्वकीये सदने तु यो नवे
पित्रोर्गुरूणां वसति प्रसादतः ॥१०॥
आयुर्वेदः शाश्वतोऽयं पुराणः
काले काले वर्धमानो नवीनः ॥
स्वस्थाचारैः शङ्करैः सद्विधानैः
लोकं सर्वं सर्वसौख्यं विदध्यात् ॥११॥

❖

APPENDIX - I

Plants

Sanskrit Name	*Reference*	*Botanical Name*
Aṃśavān* –A variety of soma	Ci. 29.	
Aṃśumatī –Śālaparṇī	Ci. 28.95	
Aṃśumān* –A variety of soma	Ci. 29.5	
Akṣa –Bibhītaka	Ci. 9.44	
Akṣata –Yava	U. 36.7	
Akṣapīḍa	Ci. 9.48	Evodia meliaefolia Benth
Akṣoḍa	Sū. 46.187	Juglans regia Linn.
Agastya*	Sū. 46.281	Sesbania grandiflora Pers.
Aguru	Sū. 38.8	Aquilaria agalloca Roxb.
Agnika –Citraka, Bhallātaka and others	Sū. 37.10	
Agni –Citraka	Ci. 20.26	
Agnimantha	Sū. 38.10	Premna integrifolia Linn.
Agniṣṭoma* –A variety of soma	Ci. 29.7	
Aṅkoṭa	Ci. 17.37	Alangium salvifolium (Linn. f.) Wang.
Aṅkoṭha –Aṇkoṭa	Ci. 19.14	
Aṅkola –Aṅkoṭa	Ci. 7.17	
Ajakarṇa	Sū. 38.8	Dipterocarpus sp.
Ajagandhā	Sū. 37.6	Thymus serphyllum Linn.
Ajagarī* –One of the great herbs.	Ci. 30.5	
Ajamodā	Sū. 38.22	Carum roxburghianum (DC.) Craib.

* Not found in Caraka-saṃhitā

Sanskrit Name	*Reference*	*Botanical Name*
Ajaruhā*	Ka. 1.78	
–An anti-poisonous herb.		
Ajalomī*	Ci. 30.5	
–One of the great herbs.		
Ajaśṛṅgī	Sū. 38.10	Gymnema sylvestre R. Br.
Ajā	Ci. 30.5	
–One of the great herbs.		
Ajājī	Ci. 5.28	
–Jīraka		
Añjana	Ci. 18.33	Hardwickia binata Roxb.
Añjanakī*	Ci 18.34	
–Nīlinī		
Aṇu*	U. 19.13	
–Aśmantaka		
Atasī	Sū. 21.21	Linum usitatissimum Linn.
Atiguhā	Sū. 19.29	
–Pṛśniparṇī		
Aticchatrā	Sū. 19.29	
Atibalā	Sū. 39.7	Abutilon indicum (Linn.) SW.
Atimuktaka*	Sū. 45.120	Hiptage madablota Gaertn.
Atiyava*	Sū. 46.43	
–A variety of yava		
Ativiṣā	Sū. 38.22	Aconitum heterophyllum Wall.
Anantā	Sū. 37.7	
–Sārivā, dhanvayāsa, dūrvā		
Anala*	U. 11.8	
–Citraka		
Antrapācaka*	Ka. 2.5	
–One of the poisonous plants.		
Apāmārga	Sū. 11.11	Achyranthes aspera Linn.
Apehivātā*	Ci. 18.4	
–Prasāriṇī		
Abja*	U. 40.74	
–Kamala		
Abda*	Ci. 38.50	
–Musta		
Abhayā	Sū. 38.26	
–Harītakī		
Abhiṣuka	Sū. 46.187	Pistacia vera Linn.
Abhīru*	Ci. 37.24	
–Śatāvarī		

Sanskrit Name	***Reference***	***Botanical Name***
Abhra*	U. 10.4	
–Musta		
Amara*	Ci. 37.11	
–Devadāru		
Amaradāru	Ci. 25.14	
–Devadāru		
Amaradruma*	Ci. 37.36	
–Devadāru		
Amaravarāyudhasāhvaya*	Ci. 17.41	
Amarāhva*	U. 52.13	
–Devadāru		
Amṛtavallī	Ci 10.13	
–Guḍūcī		
Amṛtā	Ci. 2.39	
–Guḍūcī		
Amṛtādvaya*	Ci. 37.20	
–Guḍūcī and harītakī (According to Ḍalhaṇa)		
Ambaṣṭhā	Sū 38.46	
Ambu	Ci. 12.5	
–Bālaka		
Ambuda	U. 51.21	
–Musta		
Ambhoja*	Sū. 6.27	
–Kamala		
Ambhoda*	U. 39.222	
–Musta		
Ambhodhara*	U. 52.31	
–Musta		
Ambhoruha*	U. 26.14	
–Kamala		
Amlavetasa	Sū. 42.11	Hippophae salicifolia D. Don.
Amlikā	Sū. 46.139	Tamarindus indica Linn.
Aralu*	Ka. 6.3	Ailanthus excelsa Roxb.
Aravinda*	Ci. 17.10	
–Kamala		
Arimeda	Sū. 14.36	Acacia leucophloea Willd.
Ariṣṭa (ka)	Sū. 19.28	
–Nimba		
Aruṣkara	Sū. 46.196	
–Bhallātaka		
Arka	Sū. 38.16	Calotropis procera Ait. R. Br.

Sanskrit Name	*Reference*	*Botanical Name*
Arkaparṇī*	Ka. 8.106	Tylophora indica (Burm.f.) Merr.
Arjaka	Sū. 38.18	Orthosiphon pallidus Royle.
Arjuna	Sū. 38.8	Terminalia arjuna W. & A.
Alarka	Sū. 38.16	Calotropis gigantea (Linn.) R.Br. ex Ait.
Alavaṇā*	Sū. 38.16	
–Jyotiṣmatī		
Alasāndra*	Sū. 46.35	Vigna unguiculata (Linn.) Walp.
Alābu	Sū. 46.211	Lagenaria siceraria Standl.
Avaguttha*	Sū. 46.221	
–Kākādanī		
Avalguja	Sū. 46.262	
–Bākucī		
Aśukla candana*	U. 50.18	
–Rakta candana		
Aśoka	Sū. 38.14	Saraca asoca Roxb. De Wilde.
Aśokarohiṇī	Sū. 42.18	
–Kaṭukā		
Aśmantaka	Sū.25.20	Ficus rumphii Blume
Aśmabheda	Sū. 38.12	
–Pāṣāṇabheda		
Aśmabhit	Ci. 7.9	
–Pāṣāṇabheda		
Aśvakarṇa	Sū. 38.8	Dipterocarpus turbinatus Gaertn. f.
Aśvagandhā	Sū. 39.3	Withania somnifera Dunal.
Aśvattha	Sū. 38.48	Ficus religiosa Linn.
Aśvabalā*	Sū. 46.256	Medicago sativa Linn.
Aśvamāra (ka)	Sū. 38.64	
–Karavīra		
Aśvamūtrī*	U. 42.94	
–Śallakī		
Aśvahantā*	Ci. 9.28	
–Karavīra		
Asana	Sū. 38.8	Pterocarpus marsupium Roxb.
Asanapuṣpaka*	Sū. 20.5	
–A variety of ṣaṣṭika		
Asita tila*	Sū. 46.40	
–Kṛṣṇa tila		
Asita muṣkaka*	Sū. 11.11	
–Kṛṣṇa muṣkaka		
Asita sarṣapa*	Sū. 46.50	

Sanskrit Name	Reference	Botanical Name
Ahipuṣpa*	Ci. 17.28	
–Nāgakeśara		
Ahiṃsrā	Sū. 37.3	Capparis zeylanica Linn.
Āṭarūṣaka	Sū. 46.262	
–Vāsaka		
Āḍhakī	Sū. 46.27	Cajanus cajan (Linn.) Millsp.
Ātmaguptā	Sū. 37.25	Mucuna prurita Hook.
Ādāriśimbī*	U. 44.19	
Ādityaparṇī (ṇinī)	Ci. 30.5	
–One of the great herbs.		
Āmaya*	U. 39.256	
–Kuṣṭha		
Āmalaka	Sū. 38.54	Emblica officinalis Gaertn.
Āmiṣa*	Ci. 37.15	
–Guggulu		
Āmra	Sū. 38.48	Mangifera indica Linn.
Āmrāta (ka)	Sū. 46.139	Spondias pinnata Kurz.
Āragvadha	Sū. 38.6	Cassia fistula Linn.
Āraṇyamāṣa*	Sū. 46.36	
–Wild māṣa		
Āruka	Sū. 22.8	Prunus sp.
Ārevata*	Sū. 38.64	
–Āragvadha		
Ārtagala*	Sū. 38.10	Xanthium strumarium Linn.
Ārdraka	Sū. 46.221	
–Fresh ginger (see śuṇṭhī)		
Āluka	U. 42.76	Dioscorea sp.
Āsphotā	Ci. 6.13	Vallaris solanacea O. Kuntze
Ikṣu	Sū. 45.148	Saccharum officinarum Linn.
Ikṣuraka	Ci. 14.13	Astercantha longifolia Nees.
Ikṣvāku	Sū. 39.3	
–Alābu		
Iṅgudī	Sū. 39.9	Balanites aegyptiaca (Linn.) Delile
Itkaṭa	Sū. 21.23	
Indīvara*	Su. 38.12	Celosia argentea Var. cristata Voss.
Indraparṇī*	Ci. 17.15	
–Indravāruṇī		
Indrapuṣpī	Sū. 38.16	
–Lāngalī		
Indrabīja*	Sū. 44.27	
–Indrayava		

Sanskrit Name	***Reference***	***Botanical Name***
Indrayava	Sū. 38.6	
–Seeds of kuṭaja		
Indravallī*	U. 28.7	
Indravāruṇī	Ci. 4.32	Citrullus colocynthis Schrad.
Indravṛkṣa*	Sū. 11.11	
–Kuṭaja		
Indrasurā*	Ci. 37.34	
–Indravāruṇī		
Indrāhvā	Ci. 38.64	
–Indravāruṇī		
Ibhakaṇā*	U. 52.42	
–Gajapippalī		
Ibhakṛṣṇā*	U. 52.38	
–Gajapippalī		
Ibhakesara*	Ci. 38.52	
–Nāgakeśara		
Ibhagandhā*	Ka. 2.5	
–A poisonous plant.		
Ugragandhā	U. 50.23	
–Vacā		
Ugrā*	Ci. 25.38	
–Ugragandhā		
Uccaṭā	Ci. 26.34	Scirpus sp.
Uḍupati*	Ci. 29.8	
–A variety of soma		
Uttamā	Sū. 37.16	
–Triphalā		
Uttamāraṇī*	Ci. 6.12	Pergularia extensa N.E. Br.
Utpala	Sū. 38.52	
–Kumuda		
Utpalasārivā*	Sā 10.60	
–Sārivā		
Udakīrya	Sū. 39.9	
–Karañja		
Udīcya	Ci. 37.39	
–Bālaka		
Udumbara	Sū. 38.48	Ficus racemosa Linn.
Udumbarī bhadrāsamjñā*	Ci. 9.15	
–Kākodumbarikā		
Uddālaka	Sū. 46.21	
–Wild kodrava		

Sanskrit Name	Reference	Botanical Name
Undurukarṇikā*	Sū. 38.18	
–Muṣikakarṇī		
Unmatta*	Ka. 7.54	
–Dhattūra		
Upakuñcikā	Sū. 46.230	Nigella sativa Linn.
Upakulyā	Ci. 9.8	
–Pippalī		
Upodīkā	Sū. 46.256	Basella rubra Linn.
Urubūka	Sū. 46.254	
–Eraṇḍa		
Urumāṇa	Sū. 46.187	Prunus armeniaca Linn.
Uśīra	Sū. 38.24	Vetiveria zizanioides (Linn.) Nash.
Ūṣaṇa	U. 18.100	
–Marica		
Ṛddhi	Sū. 38.35	Habenaria sp.
Ṛṣabhaka	Sū. 38.35	Microstylis wallichii Lindl.
Ṛṣabhī	Sū. 38.4	
–Svayaṅguptā		
Ekaiṣikā	Sū. 37.6	
–Pāṭhā		
Eḍakākhya*	Ci. 7.24	
–Edagaja		
Eraṇḍa	Sū. 38.4	Ricinus communis Linn.
Ervāruka	Sū. 46.216	Cucumis utilissimus Roxb.
Elavāluka	Sū. 38.14	Prunus cerasus Linn.
Elā	Sū. 38.24	Elettaria cardamomum Maton.
Elukākhya	Ci. 19.59	
–Elavāluka		
Aindrī	U. 62.30	Bacopa monnieri (Linn.) Pennel.
Airāvata	Sū 46.162	Elaeocarpus serratus Linn.
Airāvatī*	Ci. 38.84	
–Nāgabalā		
Kakubha	Sū. 38.48	
–Arjuna		
Kakkola (ka)	Sū. 46.202	Piper cubeba Linn. f.
Kaṅkola	Sū. 46.485	
–Kakkola		
Kaṅguka (ā)	Sū. 37.27	
–Priyaṅgu		
Kaccaka*	Ci. 7.6	
Kacchurā	Sū. 39.7	
–Durālabhā		

Sanskrit Name	*Reference*	*Botanical Name*
Kaṭaṅkaṭerī	U. 12.7	
–Dāruharidrā		
Kaṭabhī	Ci. 31.5	Albizzia lucida Benth.
Kaṭuka	Sū. 46.202	
–Latākastūrikā		
Kaṭukā	Ci. 2.74	Picrorhiza kurroa Royle ex Benth.
Kaṭukālābu	Ci. 9.65	
–Alābu		
Katukāhvaya*	Ci. 24.21	
–kaṭuka		
Katūkikā*	Sū. 46.262	
(Wild kāsamardikā)		
Kaṭutumbī	Ci. 9.60	
–Alābu		
Kaṭurohiṇī	Sū. 38.22	
–Kaṭukā		
Kaṭphala	Sū. 38.14	Myrica nagi Thunb.
Kaṭvaṅga	Sū. 38.46	
–Aralu		
Kaṭvī*	Sū. 44.26	
–Kaṭukā		
Kaṭhiñjara	Sū. 46.274	
–Wild vāstuka		
Kaṭhilla	U. 39.150	
–Punarnavā		
Kaṇā	U. 39.223	
–Pippalī		
Kaṇṭakari (ka)	Sū. 38.31	Solanum surattense Burm. f.
Kaṇṭakī*	Sū. 38.6	
–Vikaṅkata		
Kataka	Sū. 38.43	Strychnos potatorum Linn.
Kattṛṇa	U. 52.13	Cymbopogon jwarancusa Schult.
Kadamba	Sū. 38.14	Anthocephalus indicus A. Rich.
Kadambapuṣpī*	Ci. 19.63	
–Śrāvaṇī		
Kadara	Sū. 38.8	Acacia suma Buch-Ham.
Kadalī	Sū. 38.14	Musa paradisiaca Linn.
Kanakakṣiri	Sū. 11.13	
–Suvarṇakṣīrī		
Kanakaprabha*	Ci. 29.5	
–A variety of soma		

Sanskrit Name	Reference	Botanical Name
Kanakāhva*	Sū. 44.49	
–Kaṅkuṣṭha or nāgakeśara		
Kaniyān*	Ci. 29.5	
–A variety of soma		
Kandalī*	Sū. 39.7	Crinum defixum Kar-Gawl.
Kanyā*	Ci. 30.5	
–One of the great herbs.		
Kapittha	Sū. 46.139	Feronia limonia (Linn.) Swingle
Kapitana	Sū. 38.48	Thespasia populnea Soland ex Correa.
Kapotavaṅkā*	Sū. 38.12	
Kamala	U. 64.14	Nelumbo nucifera Gaertn.
Kampillaka	Sū. 38.29	Mallotus philippinensis Muell-Arg.
Karaghāṭa*	Ka. 2.5	
–A poisonous plant		
Karañja	Sū. 38.6	Pongamia pinnata (Linn.) Merr.
Karañjikā*	Ci. 2.74	
–A variety of karañja		
Karamarda(ī)	Sū. 38.73	Carissa carandas Linn.
Karambha*	Ka. 2.5	
–A poisonous plant		
Karavī*	Sū. 46.230	
–A variety of jīraka		
Karavīra	Sū. 39.6	Nerium indicum Mill.
Karavīra*	Ci. 29.6	
–A variety of soma		
Karahāṭa (ka)	Ci. 18.45	
–Madana		
Karīra	Sū. 46.194	Capparis decidua Edgew.
Kareṇu*	Ci. 30.5	
–One of the great herbs.		
Karkaṭaka	Ka. 2.5	
–A poisonous plant		
Karkaṭaśṛṅgī	Sū. 38.35	Pistacia integerrima Stew ex Brandis
Karkaṭākhyā	Ci. 2.39	
–Karkaṭaśṛṅgī		
Karkaṭikā	Ka. 5.69	
–Karkaṭaśṛṅgī		
Karkandhu	Sū. 46.139	Zizyphus nummularia W. & A.
Karkāruka	Sū. 46.217	Cucurbita pepo Linn.

Sanskrit Name	**Reference**	**Botanical Name**
Karkoṭaka –A vegetable	Sū. 46.262	Momordica dioica Roxb.
Karkoṭaka* –A poisonous plant	Ka. 2.5	
Karttarīya –A poisonous plant	Ka. 2.5	
Kardamaka* –A posionous plant	Ka. 2.5	
Kardamaka* –A variety of śāli	Sū. 46.4	
Karpūra	Sū. 46.203	Cinnamomum camphora Nees & Eberm
Karbudāra	Sū. 39.3	Bauhinia variegata Linn.
Kalama –A variety of śāli	Sū. 46.4	
Kalaśī –Pṛśniparṇī	Sū. 38.27	
Kalaya	Sū. 46.27	Lathyrus sativus Linn.
Kaliṅga –Indrayava	U. 40.35	
Kavaka* –A mushroom	Sū. 20.6	
Kaśeru(ka)	Sū. 46.298	Scirpus kysoor Roxb.
Kahlāra* –A variety of utpala	Sū. 39.8	
Kakajaṅghā*	Ci. 19.63	Peristrophe bicalyculata Nees.
Kakaṇantī –Guñjā	Ci. 18.13	
Kākanāsā	Ci. 37.20	Pentatropis microphylla W. & A.
Kākamācī	Sū. 38.18	Solanum nigrum Linn.
Kākalaka* –A variety of ṣaṣṭika	Sū. 46.8	
Kākāṇḍa	Sū. 46.36	Mucuna monosperma DC.
Kākadanī*	Sū. 39.9	Anamirta cocculus W. & A.
Kākodumlari (kā)	Ci. 9.10	Ficus hispida Linn. f.
Kākolī	Sū. 38.35	Roscoea procera Wall.
Ka(ā)ṅguka*	Sū. 20.5	Setaria italica Beauv.
Kāñcanaka* –Dhattūra	Sū. 39.6	
Kāñcanaka* –A variety of śāli	Sū. 46.4	

Sanskrit Name	***Reference***	***Botanical Name***
Kāñcanakṣīrī	Ci. 8.40	
–Suvarṇakṣīrī		
Kāṇa*	U. 60.48	
Kāṇḍekṣuka	Sū. 38.75	
–A variety of ikṣu		
Kādamba*	Ka. 2.5	
–A poisonous plant		
Kāntāra*	Sū. 45.150	
–A variety of ikṣu		
Kāmbojī*	Ci. 19.42	
–Māṣaparṇī		
Kāravī	Sū. 46.230	Carum carvi Linn.
Kāravellaka*	Sū. 46.262	Momordica charantia Linn.
Kāravellikā	Sū. 39.5	
–Small variety of kāravellaka		
Kārpāsi	Sū. 39.7	Gossypium herbaceum Linn.
Kālakūṭa	Ka. 2.5	
–A poisonous plant		
Kālamāla	Sū. 38.18	Ocimum basilicum Linn.
Kālaśāka	Sū. 46.272	Corchorus sp.
Kālaskandha*	Sū. 38.8	
–A variety of tinduka		
Kālā	Sū. 37.6	
–Hiṃsrā		
Kālāguru*	U. 39.275	
–Aguru		
Kālānusārya (Kālānusārivā)	Sū. 37.26	
Kālikā*	U. 51.23	
–Kāleyaka		
Kālinda (ka)*	Sū. 46.211	Citrullus vulgaris Schrad
Kālī(e)yaka	Sū. 38.8	
Kāśa	Sū. 38.12	Saccharum spontaneum Linn.
Kāśmarī	Sū. 38.39	Gmelina arborea Linn.
Kāṣṭhāluka*	Sū. 46.298	Dioscorea sp.
Kāsamarda	Sū. 38.18	Cassia occidentalis Linn.
Kiṃśūka	Sū. 6.27	
–Palāśa		
Kiṇihī	Sū. 39.6	Albizzia procera (Roxb) Benth.
Kirātatiktaka	Sū. 38.6	Swertia chirata Buch-Ham.
Kīṭaśatru*	U. 12.44	
–Viḍaṅga		

Sanskrit Name	*Reference*	*Botanical Name*
Kiṭāri*	Ci. 2.91	
–Viḍaṅga		
Kukkuṭāṇḍaka*	Sū. 46.12	
–A variety of vrīhi		
Kukkuṭī*	U. 29.7	
Kuṅkuma	Sū. 38.24	Crocus sativus Linn.
Kucandana	Sū. 38.8	
–Rakta candana		
Kuṭaja	Sū. 38.6	Holarrhena antidysenterica Wall.
Kuṭannaṭa	Sū. 38.14	
–Śyonāka		
Kuṭheraka	Sū. 38.18	Ocimum sp.
Kutumbaka	Sū. 46.274	Leucas sp.
Kuntalikā*	Sū. 46.274	Corchorus sp.
Kunda*	U. 51.38	Jasminum pubescens Willd.
Kunduruka	Sū. 38.24	
–Gum-resin of śallakī		
Kuberākṣī*	Sū. 39.6	
Kubjaka*	Ci. 7.6	Rosa moschata Herrm.
Kumuda	Sū. 38.52	Nymphoea alba Linn.
Kumudaghnī*	Ka. 2.5	
–A poisonous plant		
Kumudvatī*	Ka. 2.5	
–A poisonous plant		
Kumbhīka	Sū. 38.45	Careya arborea Roxb.
Kuruṇṭāka	Sū. 38.6	
–Saireyaka		
Kuraṇṭikā*	Sū. 38.12	Celosia argentea Linn.
Kuravaka	Sū. 46.8	
–A variety of ṣaṣṭika		
Kuruvaka*	Sū. 42.11	
–A variety of saireyaka		
Kuruvinda	Sū. 46.21	
–One of the inferior cereals		
Kulattha	Sū. 46.37	Dolichos biflora Linn.
Kulatthikā*	Ci. 16.26	
–Smaller variety of kulattha		
Kulāhala*	Sū. 38.18	Blumea sp.
Kulevara*	Sū. 46.290	
–A variety of mushroom		
Kuvalaya*	Sū. 38.52	
–A variety of utpala		
Kuśa	Sū. 38.12	Desmostachya bipinnata Stapf.

Sanskrit Name	*Reference*	*Botanical Name*
Kuśimbivallī*	Sū. 46.46	
–Ātmaguptā		
Kuṣṭha	Sū. 38.24	Saussurea lappa C.B. Clarke.
Kusumbha	Sū. 46.48	Carthamus tinctorius Linn.
Kustumburu	Sū. 38.50	
–Dhānyaka		
Kūṣmāṇḍa	Sū. 46.213	Benincasa hispida (Thunb.) Cogn.
Kṛtamāla	Ci. 31.5	
–Āragvadha		
Kṛtavedhana	Sū. 39.3	
–Kośātakī		
Kṛmighāti	U. 42.42	
–Viḍaṅga		
Kṛmighna	Ci. 9.59	
–Viḍaṅga		
Kṛmiśatru*	U. 61.36	
–Viḍaṅga		
Kṛṣṇakāpotī*	Ci. 30.5	
–One of the great herbs		
Kṛṣṇagandhā	Ci. 4.32	
–Śigru		
Kṛṣṇa vrīhi*	Sū. 46.12	
–A variety of vrihi		
Kṛṣṇasarpākhyā	Ci. 30.34	
Kṛṣṇasārivā*	Sū. 38.4	Cryptolepis buchanana Roem. & Schult.
Kṛṣṇā	Sū. 44.23	
–Pippalī		
Ketakī*	Sū. 6.32	Pandanus odoratissimus Roxb.
Kedāra*	Sū. 46.8	
–A variety of ṣaṣṭika		
Kenduka*	U. 21.15	
–Tinduka		
Kebuka	Sū. 46.262	Costus speciosus (Koenig) Sm.
Keśara	Ci. 9.13	
–Nāgakeśara		
Kaiḍarya	Ci. 18.22	Melia azedarach Linn.
Kokilākṣaka*	U. 58.44	
–Ikṣuraka		
Kodrava	Sū. 46.23	Paspalum scrobiculatum Linn.
Koradūṣa(ka)	Sū. 46.21	
–Kodrava		

Sanskrit Name	***Reference***	***Botanical Name***
Kola	Sū. 39.7	
–Badara		
Kolā*	U. 51.33	
–Cavikā		
Kovidāra	Sū. 39.3	Bauhinia purpurea Linn.
Kośakāra*	Sū. 45.155	
–A variety of iksu		
Kośakṛt*	Sū. 45.150	
–Kośakāra		
Kośavatī*	Ci. 18.20	
–Kośātakī		
Kośātakī	Sū. 11.11	Luffa accutangula (Linn.) Roxb.
Kośāmra	Sū. 38.48	Schleichera oleosa (Lour.) Merr.
Kramuka	Sū. 38.8	
–Pūga		
Klītaka	Ka. 2.5	
Kṣaṇadā*	U. 17.17	
–Haridrā		
Kṣavaka	Sū. 38.18	Centipeda minima (Linn.) A. Br. & Aschers.
Kṣīrakākolī	Sū. 38.35	Roscoea sp.
Kṣīradruma*	U. 18.36	
–Milky trees		
Kṣīrapalāṇḍu*	Sū. 46.247	
Kṣīramoraṭa*	Sū. 42.11	
–A variety of moraṭa		
Kṣīravīdārī	Ci. 5.7	Ipomoea digitata Linn.
Kṣīra(i)vṛkṣa*	Sū. 46.163	
–Kṣīradruma		
Kṣīraśuklā	Ci. 3.61	
Kṣīriṇī	Ci. 9.27	Euphorbia thymifolia Linn.
Kṣudrabṛhatī*	Ci. 12.9	
–Kaṇṭakārī		
Kṣudraśvetā*	Sū. 38.16	
–Kaṭabhī		
Kṣudrasahā	Sū. 38.3	
–Mudgaparṇī		
Kṣudrailā*	Ka. 6.17	
–Elā		
Kṣumā (kṣauma)	Sū. 45.116	
–Atasī		
Khadira	Sū. 38.8	Acacia catechu Willd.

Sanskrit Name	***Reference***	***Botanical Name***
Khadyotaka* –A poisonous plant	Ka. 2.5	
Kharapuṣpā	Sū. 38.18	Majorana hortensis Moench.
Kharamañjarī* –Apāmārga	Ci. 18.23	
Kharjūra	Sū. 46.182	Phoenix sylvestris Roxb.
Gajapippalī –Fruit of cavikā	Ci. 12.5	
Gajādināmā* –Gajapippalī	Ci. 18.45	
Gajāśanā* –Śallakī	U. 40.154	
Gajāhvā* –Gajapippalī	U. 60.40	
Gaṇḍīra	Sū. 45.123, 46.221	
Gandhanākulī	Ka. 6.22	Aristolochia indica Linn.
Gandharvahasta* –Eraṇḍa	Ci. 4.30	
Gandhāhvā*	Ci. 9.60	
Garuḍāhṛta* –A variety of soma	Ci. 29.6	
Gargaraka* –A poisonous plant	Ka. 2.5	
Galoḍya*	Ci. 5.8	Euryale ferox Salisb.
Gavākṣī –Indravāruṇī	Sū. 38.29	
Gavedhuka	Sū. 46.21	Coix lachryma-Jobi Linn.
Gāṅgeya* –Musta	U. 17.17	
Gāṅgerukī	Sū. 46.163	Grewia populifolia Vahl.
Gāyatra* –A variety of soma	Ci. 29.7	
Gāyatrī* –Khadira	U. 41.50	
Girikadamba*	U. 31.4	Mytragyna parviflora Korth.
Girikarṇikā	Sū. 39.6	Clitoria ternatea Linn.
Girihvā* –Girikarṇikā	Ci. 18.34	
Giryāhvā* –Girikarṇikā	Ka. 2.45	
Giloḍya*	Sū. 42.11	Ceropegia tuberosa Roxb.

Sanskrit Name	***Reference***	***Botanical Name***
Guggulu	Sū. 38.24	Commiphora mukul (Hook. ex Stocks) Engle.
Guñjā	Ci. 6.12	Abrus precatorius Linn.
Guḍaśarkarā*	U. 42.70	
–Nāgabalā		
Guḍucī	Sū. 38.6	Tinospora cordifolia (Willd.) Miers
Gundrā	Sū. 38.12	
Gupta	U. 46.23	
–Ātmaguptā		
Guptā	Ci. 26.35	
–Ātmaguptā		
Guhā	Sū. 19.29	
–Śalaparṇī		
Gṛñja	U. 56.14	Allium ascalonicum Linn.
Gṛdhranakhī*	Sū. 38.73	Capparis sepiaria Linn.
Gṛṣṭika*	Ci. 9.9	Dioscorea bulbifera Linn.
Gokṣura (ka)	Sū. 42.18	Tribulus terrestris Linn.
Gocandanā*	Ci. 28.21	
Gojihvā	Sū. 46.262	Launaea asplenifolia Hook. f.
Gojī*	Sū. 8.15	
–Gojihvā		
Godhūma	Sū. 46.43	Triticum aestivum Linn.
Gonasī*	Ci. 30.5	
Gopaghoṇṭā*	Sū. 38.6	
–Ghoṇṭā		
Gopavallī	U. 51.26	
–Sārivā		
Gopā*	Ka. 1.37	
–Sārivā		
Golomī	Ci. 8.39	
–Dūrvā		
Gaurasarṣapa	Sū. 5.18	
–Yellow mustard		
Gaurī	Ci..5.8	
–Haridrā		
Granthika	Ci. 37.37	
–Pippalīmūla		
Ghana	Ci. 38.47	
–Musta		
Ghoṇṭa*	Ci. 17.34	Zizyphus xylopyra Willd.
Cakrakā*	Ci. 30.5	
–One of the great herbs.		

Sanskrit Name	***Reference***	***Botanical Name***
Cakramarda*	Ci. 9.12	Cassia tora Linn.
Caṇaka	Sū. 46.27	Cicer arietinum Linn.
Caṇḍā	Sū. 38.24	Angelica archangelica Linn.
Caturaṅgula –Āragvadha	Sū. 39.4	
Cāturjātaka* –Combination of four aromatics–tvak, elā, patra and nāgakeśara	Ka. 8.71	
Candana	Sū. 38.8	Santalum Album Linn.
Candramas* –A variety of soma	Ci. 29.5	
Campaka*	Sū. 28.11	Michelia champaca Linn.
Carmarī* –A poisonous plant	Ka. 2.5	
Carmavṛkṣa*	Ci. 11.9	Ehretia laevis Roxb.
Cavikā	U. 39.243	Piper chaba Hunter.
Cavya –Cavikā	Sū. 38.22	
Cāṅgerī	Sū. 46.273	Oxalis corniculata Linn.
Citraka	Sū. 38.6	Plumbago zeylanica Linn.
Citraphalā* –Indravāruṇī	U. 32.8	
Citrā –Citraphalā	Sū. 39.2	
Cirabilva	Sū. 37.10	Holoptelia integrifolia Planch.
Cillī –A variety of vāstuka	Sū. 46.256	
Cukra* –Amlavetasa	U. 21.26	
Cuccū	Sū. 46.249	Corchorus sp.
Cūta* –Āmra	Sū. 6.28	
Cūrṇaka –A variety of ṣaṣṭika	Sū. 46.8	
Coca*	Sū. 38.24	Cinnamomum cassia Blume
Coraka	Sū. 38.24	Angelica glauca Edgw.
Corakapatra*	Sū. 38.48	
Chagalāntrī*	Sū. 38.29	Ipomoea pes-caprae (Linn.) Sw.
Chatrā	Sū. 19.28	
Chadana* –Patra	U. 51.50	

Sanskrit Name	Reference	Botanical Name
Chinnaruhā –Guḍūcī	Sū. 38.35	
Jaṭā* –Māṃsī	Ka. 6.15	
Jaṭilā –Māṃsī	Sū. 19.29	
Jatumukha* –A variety of vrīhi	Sū. 46.12	
Jambīra (śāka)	Sū. 46.221	Allium stracheyi Baker.
Jambīra (phala)*	Sū. 46.139	Citrus limon (Linn.) Burm. f.
Jambū	Sū. 38.48	Syzygium cumini (Linn.) Skeels
Jala –Bālaka	Ka. 5.67	
Jāgrata* –A variety of soma	Ci. 29.7	
Jātī	Ci. 2.68	Jasminum officinale Linn. Forma. grandiflorum (Linn.) Kobuski
Jātīkośa –Aril of the seed of jātīphala	Sū. 46.202	
Jātīphala	Sū. 46.202	Myristica fragrans Houtt.
Jātuka	Sū. 46.274	
Jālakṣīrī* –A poisonous plant	Ka. 2.5	
Jālinī* –Kośātakī	Ci. 2.91	
Jiṅginī	Sū. 38.14	Lannea grandis (Dennst) Engl.
Jīmūta (ka) –Devadālī	Sū. 39.3	
Jīraka	Sū. 38.22	Cuminum cyminum Linn.
Jīvaka	Sū. 38.4	Microstylis sp.
Jīvantī	Sū. 38.35	Leptadenia reticulata W. & A.
Jyotiṣka* –Jyotiṣmatī	Ci. 9.10	
Jyotiṣmatī	Sū. 39.4	Celastrus paniculatus Willd.
Ṭaṅka	Sū. 46.192	Pyrus communis Linn.
Ṭiṇṭuka –Śyonāka	Sū. 38.68	
Ḍuḍuraka*	Sū. 46.274	
Tagara	Sū. 38.24	Delphinium brunonianum Royle
Taṇḍula –Rice	Sū. 43.3	

Sanskrit Name	Reference	Botanical Name
Taṇḍulasāhvaya	U. 45.31	
–Taṇḍulīyaka		
Taṇḍulīyaka	Sū. 19.33	Amaranthus spinosus Linn.
Tamāla*	Sū. 39.6	Cinnamomum tamala Nees & Eberm.
Taruṇī	Sū. 46.249	
Tarkārī	Sū. 38.10	Clerodendrum phlomidis Linn. f.
Talakoṭa*	U. 51.44	
–Aṅkoṭa		
Taskara*	Ci. 37.17	
–Coraka		
Tāpasavṛkṣa*	Sū. 38.16	
–Iṅgudī		
Tāpasekṣu*	Sū. 45.149	
–A variety of ikṣu		
Tāmalakī	Sū. 39.219	Phyllanthus urinaria Linn.
Tāmbūla	Sū. 46.279	Piper betle Linn.
Tāmravallī*	Śā. 10.59	
–Mañjiṣṭhā		
Tārkṣya*	Ci. 9.46	
–Rasāñjana		
Tārkṣyaśaila*	Ci. 9.13	
–Rasāñjana		
Tāla	Sū. 38.8	Borassus flabellifer Linn.
Tālapatrī*	Sū. 11.13	
–Tālamūlikā		
Tālamūlikā	Ci. 7.18	Curculigo orchioides Gaertn.
Tālavṛnta*	Ci. 29.6	
–A variety of soma		
Tālī*	Ci. 17.25	
–Tālamūlikā		
Tālīśa	Sū. 39.6	Abbies webbiana Lindl.
Tiktarohiṇī	Ci. 5.10	
–Kaṭukā		
Tiktā	Ci. 5.10	
–Kaṭukā		
Tiktālābu*	Sū. 46.215	
–Alābu		
Tiniśa	Sū. 38.8	Ougeinia dalbergioides Benth.
Tintiḍīka	Sū. 46.139	Rhus parviflora Roxb.
Tinduka(ī)	Sū. 38.48	Diospyros peregrina (Gaertn.) Gurke

Sanskrit Name	*Reference*	*Botanical Name*
Timira*	U. 51.32	
–Nṛttakauṇḍaka		
Tila	Sū. 46.40	Sesamum indicum Linn.
Tilaparṇī(ikā)	Sū. 39.9	Cleome viscosa Linn.
Tilvaka	Sū. 38.29	Viburnum sp.
Tīkṣṇagandhā*	U. 23.4	
–Śigru		
Tugā(khyā)	U. 52.17	
–Vaṃśalocana		
Tugākṣīrī	Sū. 38.35	
–Vaṃśalocana		
Tuṅga	Ci. 11.9	
–Punnāga		
Tuṇḍikera*	U. 48.27	Thespesia lampas Dalz.
Tumbī	Sū. 45.124	
–Alābu		
Tumburu	Ci. 5.21	Zanthoxylum alatum Roxb.
Turaṅgagandhā*	U. 41.41	
–Aśvagandhā		
Turuṣka	Sū. 38.24	Styrax officinale Linn.
Tuvaraka*	Sū. 45.122	Hydnocarpus Laurifolia (Dennst.) Sleumer
Tṛṇapañcamūla –A group of five grasses-kuśa, kāśa, nala, darbha and kāṇḍekṣu	Sū. 38.75	
Tṛṇaśūnya	Sū. 46.194	
–Ketakī		
Tejovatī	Ci. 2.90	
–A variety of jyotiṣmatī		
Tejohvā	Ci. 2.94	
–Tejovatī		
Todana	Sū 46.163	
Todaparṇī	Sū. 46.21	
–One of the inferior cereals		
Toya*	Ka. 2.51	
–Bālaka		
Trapusa	Sū. 46.216	Cucumis sativus Linn.
Trāyantī (ikā)	Ci. 11.10	
–Trāyamāṇā		
Trāyamāṇā	Sū. 38.64	Gentiana kurroo Royle

Sanskrit Name	Reference	Botanical Name
Trikaṭu(ka) –Combination of three pungents–pippalī, śuṇṭhī and marica	Sū. 38.58	
Trikaṇṭaka –Gokṣura	Sū. 38.66	
Trijāta(ka) –Combination of three aromatics-tvak, elā and patra	Sū. 44.54	
Tiparṁikā	Sū. 46.274	
Tripuṭa* –a variety of kalāya	Sū. 46.27	
Triphalā –Combination of three fruits-harītakī, Bibhītaka and āmalaka	Sū. 38.56	
Tribhaṇḍī –Trivṛt	Sū. 44.15	
Trivarga* –Combination of three (triphalā)	Ci. 2.73	
Trivarṇaka* –Trijāta	Sū. 44.7	
Trivṛt(tā)	Sū. 38.29	Operculina turpethum (Linn.) Silva Manso
Trisugandhi(ka) –Tijāta	U. 47.45	
Trisaugandhya –Trijāta	Sū. 44.21	
Truṭi –Elā	Sū. 52.24	
Traiṣṭubha* –A variety of soma	Ci. 29.7	
Tryūṣaṇa –Trikaṭu	Sū. 38.59	
Tvak –(bark of) Cinnamomum tamala Nees & Elerm.	Sū. 38.24	
Tvakkṣīrī –Vaṃśalocana	Sū. 44.16	

Sanskrit Name	***Reference***	***Botanical Name***
Tvaksāra*	Sū. 8.15	
–Vaṃśa		
Tvaritaka*	Sū. 46.12	
–A variety of vrīhi		
Dadhittha	U. 21.6	
–Kapittha		
Dadhināma*	U. 50.28	
–Kapittha		
Dantaśaṭha	Sū. 42.11	
–Jambīra (phala)		
Dantī	Sū. 38.29	Baliospermum montanum Muell-Arg.
Darbha	Sū. 38.75	Imperata cylindrica Beauv.
Dala*	Ka. 3.17	
–Patra		
Daśamūla	Sū. 38.70	
–A combination of ten roots.		
Dāḍima	Sū. 38.43	Punica granatum Linn.
Dāru	Sū. 44.9	
–Devadāru		
Dāruharidrā	Sū. 38.27	Berberis aristata DC.
Dārvī	Ci. 2.69	
–Dāruharidrā		
Dāsīkuraṇṭaka*	Sū. 38.6	Barleria strigosa Willd.
Dīpyaka	Ci. 8.38	
–Ajamodā		
Dīrghapatra*	Sū. 45.151	
–A variety of ikṣu		
Dīrghamūlā*	Sū. 38.45	
–Durālabhā		
Dīrghavṛnta*	Ci. 1.106	
–Aralu		
Dīrghaśūka	Sū. 46.4	
–A variety of śāli		
Duḥsparśā	Ci. 11.8	
–Durālabhā		
Durālabhā	Sū. 44.26	Fagonia cretica Linn.
Dūrvā	Sū. 39.8	Cynodon dactylon (Linn.) Pers.
Dūrvāsoma*	Ci. 29.5	
–A variety of soma		

Sanskrit Name	***Reference***	***Botanical Name***
Dūṣaka	Sū. 46.3	
–A variety of śāli		
Devakāṣṭha*	U. 18.100	
–Devadāru		
Devadāru	Sū. 37.26	Cedrus deodara (Roxb.) Loud.
Devadāli*	Sū. 39.5	Luffa echinata Roxb.
Dravantī	Sū 39.4	Croton tiglium Linn.
Drākṣā	Sū. 38.43	Vitis vinifera Linn.
Drāviḍī*	Sū. 38.54	
–Elā		
Dhattūra(ka)*	Ci. 17.37	Datura metel Linn.
Dhanvana	Sū. 14.36	Grewia tiliaefolia Vahl.
Dhava	Sū. 38.8	Anogeissus latifolia Wall.
Dhātakī	Sū. 38.45	Woodfordia fruticosa Kurz.
Dhātrī	Sū. 46.336	
–Āmalakī		
Dhānya(ka)	Ci. 5.28	Coriandrum sativum Linn.
Dhāmārgava	Sū. 39.3	Luffa cylindrica (Linn.) M.J. Roem.
Dhyāma(ka)	Sū. 38.24	
Naktamāla	Sū. 38.8	Pongamia pinnata Pierre
Nagavṛttikā*	Ci. 15.9	
–Śallakī		
Nata	U. 14.7	
–Tagara		
Nadībhallātaka*	Sū. 46.249	
Nandana*	Ka. 2.5	
–A poisonous plant		
Nandī	U. 34.3	
–Nandīvṛkṣa		
Nandīmukha	Sū. 46.12	
–A variety of vrīhi		
Nandīvṛkṣa*	Sū. 38.46	Ficus sp.
Narādhipa*	Ci. 37.11	
–Āragvadha		
Narendra*	Ci. 18.6	
–Āragvadha		
Narendradruma*	Ci. 9.40	
–Āragvadha		
Nala	Sū. 38.75	Arundo donax Linn.
Nalada	Sū. 38.41	
–Māmsī		

Sanskrit Name	***Reference***	***Botanical Name***
Nalina	Sū. 38.41	
–Kamala		
Nalinī	Ci. 25.29	
–Lotus Plant		
Navamālikā	Śā. 10.57	Jasminum arborescens Roxb.
Nākulī	Ka. 8.102	
–Sarpagandhā		
Nāga*	Sū. 45.12	
–Nāgakeśara		
Nāgakeśara	Sū. 38.26	Mesua ferrea Linn.
Nāgadantī	Sū. 38.16	Croton oblongifolia Roxb.
Nāgapuṣpa	Sū. 38.24	
–Nāgakeśara		
Nāgabalā	Sū. 15.33	Grewia hirsuta Vahl.
Nāgara	Sū. 46.226	
–Śuṇṭhī		
Nāḍī	Sū. 20.13	Corchorus sp.
Nādeyī*	Ci. 4.32	
–Agnimantha		
Nāraṅga*	Sū. 46.139	Citrus reticulata Blanc.
Nārāca*	Ka. 2.5	
–A poisonous plant		
Nālikā	Sū. 46.273	Ipomoea reptans (Linn.) Poir.
Nālikera	Sū. 46.177	Cocos nucifera Linn.
Nikumbha	Ci. 11.5	
–Dantī		
Nikocaka	Sū. 46.187	Pinus gerardiana Wall.
Nicula	Sū. 46.187	Barrongtonia acutangula (Linn.) Gaertn.
Nidigdhikā	Ci 9.35	
–Kaṇṭakārī		
Nimba	Sū. 38.6	Azadirachta indica A. Juss.
Nirguṇḍī	Sū. 38.18	Vitex negundo Linn.
Nirdahanī*	U. 40.39	
–Agnimantha		
Niśā	Ci. 8.30	
–Haridrā		
Niṣpāva	Sū. 19.16	Dolichos lablab Linn.
Nīpa	Sū. 46.139	
–Girikadamba		
Nīraja*	Ci. 25.33	
–Kamala		

Sanskrit Name	Reference	Botanical Name
Nīlapora* –A variety of sugarcane	Sū. 45.150	
Nīlikā –Nīlinī	Sū. 45.124	
Nīlinī	Sū. 39.4	Indigofera tinctoria Linn.
Nīlī –Nīlinī	Sū. 44.22	
Nilotpala	Sū. 38.41	Nymphaea stellata Willd.
Nīvāra –One of the inferior cereals	Sū. 46.21	
Nṛttakauṇḍaka*	U. 51.34	Eleusine aegyptiaca Desf.
Nṛpavṛkṣa* –Āragvadha	U. 42.61	
Naipāla* –A variety of sugarcane	Sū. 45.150	
Naiṣadha –Inferior variety of śāli	Sū. 21.23	
Nyagrodha –Vaṭa	Sū. 38.48	
Pañcāṅgula –Eraṇḍa	Ci. 18.7	
Paṭola	Sū. 38.6	Trichosanthes dioica Roxb.
Paṭolī* –Smaller variety of paṭola	U. 39.206	
Pattaṅga	Sū. 14.36	Caesalpinia sappan Linn.
Pattūra	Sū. 39.7	Celosia argentea Var. cristata Voss.
Patra (ka) –(Leaves of) Cinnamomum tamala Nees and Eberm.	Sū. 38.24	
Pathyā –Harītakī	Sū. 37.7	
Padma –Kamala	Sū. 46.285	
Padmaka	Sū. 38.35	Prunus cerasoides D. Don.
Padmā –Bhārgī	Ci. 2.73	
Padminī –Lotus plant	U. 18.35	
Panasa	Sū. 46.177	Artocarpus heterophyllus Linn.
Payasyā	Sū. 39.8	
Paripelava –Plava	Ka. 2.51	

Sanskrit Name	*Reference*	*Botanical Name*
Parūṣaka	Sū. 38.43	Grewia asiatica Linn.
Parṇinī (dvaya)*	U. 39.230	
–Māṣaparṇī and mudgaparṇī		
Parṇī*	U. 21.48	
–Śālaparṇī		
Parpaṭa(ka)	Sū. 46.262	Fumaria vailantii Loisel.
Palaṅkaṣā	U. 31.4	
–Guggulu		
Palāṇḍu	Sū. 46.221	Allium cepa Linn.
Palāśa	Sū. 38.14	Butea monosperma (Linn.) Kuntze.
Pāṅkta*	Ci. 29.7	
–A variety of soma		
Pāṭala	Sū. 46.12	
–A variety of vrīhi		
Pāṭalā	Sū. 38.68	Stereospermum suaveolens DC.
Pāṭalī	U. 12.11	
–pāṭalā		
Pāṭhā	Sū. 38.6	Cissampelos pariera Linn.
Pāṇḍuka	Sū. 46.4	
–A variety of śāli		
Pāpacelikā	U. 39.150	
–Pāṭhā		
Pārāvata	Sū. 46.139	Garcinia cowa Roxb.
Pārāvataka*	Sū. 46.12	
–A variety of vrīhi		
Pārāvatapadī	Ci. 9.32	
–Jyotiṣmatī		
Pārijātaka*	Ci. 11.9	Nyctanthes arbor-tristis Linn.
Pāribhadra(ka)*	Sū. 11.11	Erythrina indica Lam.
Pārtha*	Ka. 6.23	
–Arjuna		
Pālaka	Ka. 2.5	
–A poisonous plant		
Pālaṅkyā	Sū. 46.256	Spinacia oleracea Linn.
Pālindī	Ci. 17.15	
–Trivṛt		
Pāṣāṇabheda	Ci. 7.5	Bergenia ligulata (Wall.) Engl.
Picu*	Sū. 46.187	Prunus persica Batsch.
Picuka*	Ci. 7.17	
–Kārpāsī		

Sanskrit Name	***Reference***	***Botanical Name***
Picumanda	Ci. 9.7	
–Nimba		
Piṇḍaphalā	Ci. 18.13	
–Alābu		
Piṇḍāluka	Sū. 46.298	Dioscorea sp.
Piṇḍītaka	Sū. 37.7	
–Madana		
Pippala	Ka. 8.110	
–Aśvattha		
Pippalī	Sū. 38.22	Piper longum Linn.
Pītaka*	Sū. 46.8	
–A variety of ṣaṣṭika		
Pītadāru	Ci. 19.13	
–Dāruharidrā		
Pīlu	Sū. 39.5	Salvadora oleoides Decne
Puṇḍarīka	Sū. 38.52	
–White lotus		
Puṇḍarīka (viṣa)	Ka. 2.16	
–A poisonous plant		
Puṇḍarīka*	Sū. 46.4	
–A variety of śāli		
Putrañjīvaka*	Ci. 19.61	Putranjiva roxburghīi Wall.
Putraśreṇī*	Sū. 38.29	
–Dravantī		
Punarnavā	Sū. 38.4	Boerhaavia diffusa Linn.
Punnāga*	Sū. 38.24	Calophyllum inophyllum Linn.
Pura	Ka. 5.69	
–Guggulu		
Purākhya	U. 39.188	
–Guggulu		
Purāhvayā	U. 52.23	
–Guggulu		
Pulāka	Sū. 22.8	
–Gavedhuka		
Puṣkarabīja	Sū. 42.11	
–Lotus seeds		
Puṣkaramūla	Ci. 5.28	Inula racemosa Hook. f.
Puṣkaravarti*	Sū. 46.163	
Puṣkarāhva	Ci. 5.21	
–Puṣkaramūla		
Puṣpaphala*	Sū. 46.211	
–Kūṣmāṇḍa		

Sanskrit Name	***Reference***	***Botanical Name***
Puṣpāṇḍaka*	Sū. 46.4	
–A variety of śāli		
Pūga	Sū. 39.4	Areca catechu Linn.
Pūtīka	Sū. 38.8	
–Cirabilva		
Pūti(ī)karañja	Sū. 46.278	
–Cirabilva		
Pṛthakparṇī	Sū. 38.4	
–Pṛśniparṇī		
Pṛthvīkā	Sū. 45.115	
–Upakuñcikā		
Pṛśniparṇī	Ci 5.10	Uraria picta Desv.
Pauṇḍraka	Sū. 45.149	
–A variety of sugarcane		
Pauṣkara	Sū.46.173	
–Puṣkarabīja		
Pauṣkara	U. 39.225	
–Puṣkaramūla		
Prakīrya	Sū. 39.9	
–A variety of karañja		
Pragraha	Ka. 6.3	
–Āragvadha		
Pracībala*	U. 34.3	
–Prācībala		
Pratānavān*	Ci. 29.6	
–A variety of soma		
Prativiṣā	U. 40.44	
–Ativiṣā		
Pratyakpuṣpī	Sū. 43.2	
–Apāmārga		
Prapuṇḍarīka*	Ka. 2.5	
–A poisonous plant		
Prapunnāḍa	Sū. 46.262	
–Cakramarda		
Prapauṇḍarīka	Sū. 38.35	
Pramodaka	Sū. 46.8	
–A variety of ṣaṣṭika		
Prasaraṇī	Ci. 15.44	Sida veronicaefolia Linn.
Prācīnāmalaka	Sū. 46.139	Flacourtia jangomas (Lour.) Raeusch.
Prācībala*	Sū. 38.18	
–Kākajaṅghā		

Sanskrit Name	Reference	Botanical Name
Priyaka	U. 47.61	
–Kadamba		
Priyaṅgu	Sū. 38.24	Callicarpa macrophylla Vahl
Priyaṅgu (dhānya)	Sū. 46.21	
–Kāṅguka		
Priyāla	Sū. 38.48	Buchanania lanzan Spreng.
Plakṣa	Sū. 38.48	Ficus lacor Buch-Ham.
Plava	Ci. 11.8	Cyperus platystilis Br.
Phañjī	Sū. 38.14	Rivea ornata Chois.
Phaṇijjhaka	Sū. 38.18	Ocimum sp.
Phala	Ci. 37.120	
–Madana		
Phalatraya	Ci. 25.33	
–Triphalā		
Phalatrika	U. 46.24	
–Triphalā		
Phalāmla	U. 47.38	
–Dāḍima		
Phalinī	Ci. 38.27	
–Priyaṅgu		
Phalgu	Sū. 46.163	Ficus carica Linn.
Phalgu	Ci. 9.29	
–Kākodumbara		
Phenilā	U. 39.284	
–Upodakā		
Bakula	Sū. 46.163	Mimusops elengi Linn.
Badara(ī)	Sū. 38.48	Zizyphus jujuba Lam.
Bandhujīva(ka)	Sū. 39.3	
–Bandhūka		
Bandhūka*	Sū. 6.36	Pentapetes phoenicea Linn.
Barhiṣṭha*	Ci. 18.21	
–Bālaka		
Balā	Sū. 39.7	Sida cordifolia Linn.
Bastagandhā	Ci. 37.16	
–Ajagandhā		
Bahupatraka*	U. 21.9	
–Śigru		
Bahuputrā*	Ka. 1.68	
–Śatāvarī		
Bākucī*	Ci. 9.32	Psoralea corylifolia Linn.
Bāṇa*	Sū. 6.37	
–Dāsīkuraṇṭaka		

Sanskrit Name	***Reference***	***Botanical Name***
Bālaka	U. 39.204	Valeriana hardwickii Wall.
Bāṣpadvaya*	Ci. 4.32	
Bahlīka	Ka. 6.3	
–Kuṅkuma or hiṅgu		
Bibhītaka	Sū. 38.56	Terminalia bellirica Roxb.
Bimbitikā*	Sū. 46.249	
–Bimbī		
Bimbī	Sū. 38.10	Coccinia indica W. & A.
Bimbīloṭa*	U. 12.11	
–Bhilloṭa		
Bilva	Sū. 38.68	Aegle marmelos Corr.
Bisa	Sū. 46.298	
–Lotus stem		
Bījaka	Ci. 6.19	
–Asana		
Bījapūra(ka)	Sū. 46.207	Citrus medica Linn.
Bṛhatī	Sū. 38.66	Solanum indicum Linn.
Brahmacāriṇī*	Sū. 19.29	
–Bhārgī		
Brahmasuvarcalā	Ci. 30.5	
Brāhmī	Ci. 7.24	Centella asiatica (Linn.) Urban.
Bhadrakāṣṭha*	Ka. 7.23	
–Devadāru		
Bhadradāru	Sū. 38.24	
–Devadāru		
Bhadramusta	U. 39.205	Cyperus rotundus Linn.
Bhadrarohiṇī*	U. 40.105	
–Kaṭukā		
Bhadraśrī	Ci. 5.8	
–Candana		
Bhadrā*	Ci. 38.59	
–Kaṭphala		
Bhadrodumbarī*	Ci. 9.15	
–Kākodumbarī		
Bhallataka	Sū. 38.48	Semecarpus anacardium Linn.
Bhallūka*	Sū. 38.12	
–Śyonāka		
Bhavya	Sū. 46.139	Dillenia indica Linn.
Bhāṇḍī*	Ci. 31.5	
Bhārgī	Sū. 38.16	Clerodendrum serratum (Linn.) Moon.
Bhilloṭa*	U. 17.40	Euonymus tingens Wall.

Sanskrit Name	Reference	Botanical Name
Bhillodaka (ṭaka)	Ci. 24.15	
–Bhilloṭa		
Bhīruka	Sū. 45.149	
–A variety of ikṣu		
Bhujaṅgapuṣpa*	U. 46.17	
–Nāgakeśara		
Bhūtakeśī*	U. 60.47	Selinum sp.
Bhūti(ī)ka	Ci. 37.19	
–Kattṛṇa		
Bhūnimba	Ci. 9.8	
–Kirātatikta		
Bhūmikadamba*	Ci. 2.90	
–Śrāvaṇī		
Bhūrja	Sū. 38.8	Betula utilis D.Don
Bhūstṛṇa	Sū. 38.18	Hyptis sunaveolens Poit.
Bhṛṅga	Ci. 25.30	
–Bhṛṅgarāja		
Bhṛṅgarajas	Ci. 25.28	
–Bhṛṅgarāja		
Bhṛṅgarāja	U. 51.30	Eclipta alba Hassk.
Bhṛṅgavṛkṣa*	U. 35.4	
Makuṣṭha(ka)	Sū. 46.27	Phaseolus aconitifolius Jacq.
Magadhā*	U. 17.23	
–Pippalī		
Magadhodbhavā*	U. 11.14	
–Pippalī		
Maṅgalya*	Sū. 46.27	
–A variety of masūra		
Mañjiṣṭhā	Sū. 39.8	Rubia cordifolia Linn.
Maṇḍūkaparṇī	Sū. 46.262	
–Brāhmī		
Maṇḍūkī*	U. 57.11	
–Maṇḍūkaparṇī		
Matsyākṣaka	Śā. 10.68	Alternanthera sessilis (Linn.) R.Br.
madana	Sū. 38.6	Randia spinosa Poir.
Madayantikā	Ka. 1.65	Jasmīnum sambac Linn.
Madhuka	Sū. 38.31	Glycyrrhiza glabra Linn.
Madhuparṇikā	Śā. 10.61	
–Guḍūcī		
Madhuyaṣṭi	Ci. 2.48	
–Madhuka		

Sanskrit Name	*Reference*	*Botanical Name*
Madhurasā –Mūrvā	Sū. 38.22	
Madhuśigru	Sū. 38.10	Moringa concanensis Nimmo.
Madhūka	Sū. 38.39	Madhuca indica J.F. Gmel.
Madhūlī(likā)	Sū. 46.21	Eleusine carocana Gaertn.
Madhvāluka*	Sū. 46.298	Dioscorea sp.
Mandārī*	Ci. 19.63	
Mayūraka –Apāmārga	Sū. 38.16	
Marica	Sū. 38.22	Piper nigrum Linn.
Markaṭī –Ātmaguptā	U. 29.7	
Malap(y)ū –Kākodumbarikā	Ci. 8.50	
Malayaja* –Candana	U. 47.55	
Mallikā*	Sū. 46.206	Jasminum sambac Ait.
Masūra	Sū. 46.27	Lens culinaris Medic.
Mahākarambha* –A poisonous plant	Ka. 2.5	
Mahādūṣaka* –A variety of śāli	Sū. 46.3	
Mahānimba* –Aralu	Sū. 38.22	
Mahāmāṣa* –Bigger variety of māṣa	Sū. 21.23	
Mahāmedā	Sū. 38.35	Polygonatum verticillatum Allioni
Mahāviṣa* –A poisonous plant	Ka. 2.5	
Mahāvṛkṣa –Snuhī	Sū. 39.4	
Mahāvegavatī* –One of the great herbs	Ci. 30.5	
Mahāśāli –A variety of śāli	Sū. 46.4	
Mahāśyāmā*	Sū. 38.29	
Mahāśrāvaṇī –Bigger variety of śrāvaṇī	Ci. 30.5	
Mahāśvetā –Kiṇihī	Sū. 38.16	
Mahāṣaṣṭika* –A variety of ṣaṣṭika	Sū. 46.8	

Sanskrit Name	*Reference*	*Botanical Name*
Mahāsahā	Sū. 38.4	
–Māṣaparṇī		
Mahāsugandhā*	U. 26.41	
Mahāsoma*	Ci. 29.6	
–A variety of soma		
Mahiṣaśūka*	Sū. 46.4	
–A variety of śāli		
Mahīkadamba*	Ci. 17.15	
–Śrāvaṇī		
Mahauṣadha	Sū. 44.8	
–Śuṇṭhī		
Māṃsī	Sū. 38.24	Nardostachys jatamansi DC.
Māṃsyāhvayā*	Ci. 2.39	
–Māṃsī		
Māgadhī(ikā)	Ci. 8.42	
–Pippalī		
Māṇaka*	Sū. 46.306	Alocasia indica Schott.
Mātuluṅga	Sū. 42.11	
–Bījapūra		
Mātuluṅgi*	Sū. 39.6	
–Smaller variety of mātuluṅga		
Mārkava	Ci. 7.24	
–Bhṛṅgarāja		
Mālatī	Sū. 38.64	
–Jātī		
Māṣa	Sū. 46.34	Phaseolus mungo Linn.
Māṣaparṇī	Sū. 38.35	Teramnus labialis Spreng.
Misi*	Ci. 38.44	
–Śatapuṣpā		
Mukundaka	Sū. 46.8	
–A variety of ṣaṣṭika		
Mucakunda*	Ci. 18.10	Pterospermum acerifolium Willd.
Muñja*	Śā. 5.49	
–Śara		
Muñjavān*	Ci. 29.5	
–A variety of soma		
Muñjāta(ka)	Sū. 39.9	Orchis latifolia Linn.
Mudga	Sū. 46.27	Phaseolus radiatus Linn.
Mudgaparṇī	Sū. 38.35	Phaseolus trilobus Ait.
Muraṅgī	Sū. 39.6	
–Śigru		

Sanskrit Name	Reference	Botanical Name
Muṣkaka	Sū. 38.20	Schrebera swietenioides Roxb.
Musta(ā)	Sū. 38.26	Cyperus rotundus Linn.
Mustaka(viṣa)	Ka. 2.5	
–A poisonous plant		
Mūrvā	Sū. 38.6	Marsdenia tenacissima W. & A.
Mūla*	U. 52.25	
–Pippalīmūla		
Mūlaka	Sū. 46.221	Raphanus sativus Linn.
Mūlaka (viṣa)*	Ka. 2.5	
–A poisonous plant		
Mūṣikaparṇī	Ka. 1.58	Ipomoea reniformis Chois.
Mūṣikā*	Ka. 1.78	
Mṛgabhojanī*	Ci. 17.37	
–Indravāruṇī		
Mṛgādanī*	Ci. 2.91	
–Indravāruṇī		
Mṛgairvāru*	Sū. 39.3	
–Indravāruṇī		
Mṛṇāla	Sū. 46.298	
–Stalk of lotus		
Mṛdvīkā	Sū. 38.35	
–Drākṣā		
Medā	Sū. 38.35	Polygonatum sp.
Meṣa*	U. 17.45	
–Meṣaśṛṅga		
Meṣaviṣāṇanāma*	U. 17.31	
–Meṣaśṛṅga		
Meṣaśṛṅga	Sū. 38.8	Dolichandrone falcata Seem.
Meṣaśṛṅgī	Ka. 8.50	Gymnema sylvestre R.Br.
Mokṣaka*	Ka. 3.9	
–Muṣkaka		
Moca	Sū. 46.177	
–Kadalī		
Mocakī*	Ci. 2.64	
–Śālmalī		
Mocarasa	Sū. 38.45	
–Exudation of śālmalī		
Modayantī*	Ci. 25.33	
–Mallikā		
Moraṭa*	Sū. 38.10	Maerua arenaria Hook. f. & Th.
Mohanavallikā*	U. 60.48	
Mohanikā*	Ci. 28.21	

Sanskrit Name	Reference	Botanical Name
Yava	Sū. 46.41	Hordeum vulgare Linn.
Yavaka	Sū. 21.23	
–Inferior variety of śāli		
Yavatiktā	Sū. 45.125	
–Śaṅkhinī		
Yavaphalā*	Ka. 6.15	
Yavānī	Ci. 6.13	Trachyspermum ammi (Linn.) Sprague
Yavāsa(ka)	Sū. 44.49	Alhagi camelorum Fisch.
Yavāhva*	Ci. 20.20	
–Yavakṣāra		
Yaṣṭi(kā)	Ci. 7.24	
–Madhuka		
Yaṣṭīmadhuka	Sū. 5.41	
–Madhuka		
Yaṣṭyāhva	Sū. 16.21	
–Madhuka		
Yāsa	U. 39.223	
–Yavāsa		
Yūthikā	Sū. 46.249	Jasminum auriculatum Vahl.
Yojanavallī*	Sū. 38.45	
–Mañjiṣṭhā		
Raktacanadana	Ci. 3.7	Pterocarpus santalinus Linn.
Raktavṛkṣa*	Sū. 46.284	
–Rohitaka		
Raktaśāli	Sū. 20.5	
–A variety of śāli		
Raktasarṣapa*	U. 3.11	
–Red mustard		
Raktasāra*	Ci. 9.50	
–Khadira		
Raktā*	Ci. 37.31	
–Mañjiṣṭhā		
Raktāluka*	Sū. 46.298	Dioscorea alata Linn.
Raktotpala*	Sū. 38.52	Nymphaea rubra Roxb.
Rajataprabha*	Ci. 29.5	
–A variety of soma		
Rajanī	Sū. 13.19	
–Haridrā		
Rajanīdvaya	Ci. 8.44	
–Haridrā and dāruharidrā		

Sanskrit Name	*Reference*	*Botanical Name*
Rambhā*	Ci. 1.107	
–Kadalī		
Ramyaka*	Sū. 38.29	
–Kaiḍarya		
Rasona	Sū. 46.244	Allium sativum Linn.
Rājakṣavaka	Sū. 46.276	
Rājataru*	U. 57.14	
–Āragvadha		
Rājadruma*	Ka. 3.9	
–Āragvadha		
Rājavṛkṣa	Sū. 38.29	
–Āragvadha		
Rājādana	Sū. 38.43	Mimusops hexandra Roxb.
Rājikā*	Sū. 46.221	Brassica juncea (Linn.) Czern. Coss.
Rātri*	Ci. 9.12	
–Haridrā		
Rāmaṭha*	U. 51.16	
–Hiṅgu		
Rāsnā	Sū. 38.16	Pluchea lanceolata Oliver & Hiern.
Ruk*	U. 40.56	
–Kuṣṭha		
Rūpikā*	Sū. 43.3	
–Arka		
Reṇu*	Ci. 37.17	
–Parpaṭa		
Raivata*	Ci. 29.7	
–A variety of soma		
Rodhra	Sū. 38.14	Symplocos racemosa Roxb.
Rodhrapuṣpaka*	Sū. 46.3	
–A variety of śāli		
Rohiṇī	Sū. 38.48	
–Kaṭukā		
Rohītaka	Ci. 10.4	Tecomella undulata (G.Don) Seem.
Rohiṣa	Ci. 37.19	Cymbopogan martini (Roxb.) Wats.
Lakuca	Sū. 46.139	Artocarpus lakoocha Roxb.
Lakṣmī*	Sū. 19.29	
–Śamī		
Latā	U. 60.48	
–Priyanigu		
Latākastūrikā*	Sū. 46.204	Hibiscus abelmoschus Linn.

Sanskrit Name	Reference	Botanical Name
Lambā –Alabu	Ci. 19.63	
Lambā (viṣa)* –A poisonous plant	Ka. 2.5	
Lavaṅga	Sū. 46.202	Syzygium aromaticum (Linn.) Merr. & L.M. Perry
Lavalī	Sū. 46.189	Lavanga scandens Ham.
Laśuna –Rasona	Sū. 39.6	
Lāṅgalī	Sū. 11.13	Gloriosa superba Linn.
Lāṅgūlī* –Ātmaguptā	Sū. 19.29	
Lāmajjaka	Sū. 39.9	
Lāvākṣaka* –A variety of vrīhi	Sū. 46.11	
Loṇikā	Sū. 46.274	Portulaca quadrifida Linn.
Lodhra –Rodhra	Sū. 37.7	
Loha –Aguru	Ci. 8.48	
Lohitaka –Lohitaśāli	Sū. 46.6	
Lohitaśāli –A variety of śāli	Sū. 46.4	
Lohitikā* –Mañjiṣṭhā	Ci. 11.9	
Vaṃśa	Ci. 3.6	Bambusa arundinacea Willd.
Vaṃśaka –A variety of ikṣu	Sū. 45.150	
Vakra* –Tagara	Ka. 5.63	
Vacā	Sū. 38.22	Acorus calamus Linn.
Vajraproktā*	U. 60.48	
Vajravṛkṣa* –Snuhī	Sū. 38.20	
Vajrākhya* –Snuhī	Ci. 9.55	
Vañjula –Vetasa	Sū. 38.48	
Vaṭa	Ci. 3.6	Ficus bengalensis Linn.
Vatsaka –Kuṭaja	Ci. 9.14	

Sanskrit Name	***Reference***	***Botanical Name***
Vatsanābha	Ka. 2.5	Aconitum ferox Wall ex Seringe.
Vatsādanī –Guḍūcī	Sū. 39.7	
Vatsāhvaya* –Kuṭaja	Ci. 38.44	
Vanamudga* –Wild mudga	Sū. 46.27	
Vanaspatī* –Kṣīravṛkṣa	Sū. 46.249	
Vandāka*	Ci. 6.13	Loranthus longiflorus Desr.
Vanyakulattha*	Sū. 46.38	Cassus absus Linn.
Vayaḥsthā –Guḍūcī and others	U. 32.4	
Vara(u)ka –One of the inferior cereals	Sū. 21.18	
Varadāru* –A poisonous plant	Ka. 2.5	
Varavāstuka* –A variety of vāstuka	U. 17.50	
Varā –Triphalā	Ci. 38.102	
Varāṅga –Tvak	Ka. 6.3	
Varī –Śatāvarī	Ci. 7.10	
Varuṇa	Sū. 38.10	Crataeva nurvala Buch.-Ham.
Varṇaka* –Kampillaka	U. 10.10	
Vardhamāna –Eraṇḍa	Ka. 6.3	
Varṣābhū –Punarnavā	Sū. 46.221	
Vallīja* –A poisonous plant	Ka. 2.5	
Vallīphala –Cucurbitaceous fruits	Sū. 20.8	
Vaśira –Red apāmārga	Sū. 38.10	
Vasuka	Sū. 38.10	Osmanthus fragrans Lour.
Vahni* –Citraka	Ci. 9.47	

Sanskrit Name	Reference	Botanical Name
Vājigandhā*	Ci. 37.12	
–Aśvagandhā		
Vātaghna*	Ci. 16.4	
–Group of vāta-alleviating plants		
Vātāma	Sū. 46.187	Prunus amygdalus Batsch
Vāyasī	Ci. 9.29	
–Kākamācī		
Vāraṇakeśara*	U. 50.24	
–Nāgakeśara		
Vārāhī*	Ci. 7.10	Discorea bulbifera Linn.
Vārida*	Ci. 38.70	
–Musta		
Vārtāka	Sū. 46.262	Solanum melongena Linn.
Vāluka	Sū. 38.24	
–Elavāluka		
Vāsaka(sā)	Ci. 9.47	Adhatoda vasica Nees
Vāstuka	Sū. 46.256	Chenopodium album Linn.
Vikaṅkata	Ci. 11.9	Flacourtia indica Merr.
Vijaya*	Ka. 2.5	
–A poisonous plant		
Vijayā	U. 24.21	
–Harītakī		
Viḍaṅga	Sū. 38.18	Embelia ribes Burm.f.
Vidārigandhā	Sū. 38.4	
–Śālaparṇī		
Vidārī	Sū. 38.4	Pueraria tuberosa DC.
Vidula	Sū. 39.3	
–Vetasa		
Vidyucchikhā*	Ka. 2.5	
–A poisonous plant		
Vinirdahanī*	U. 4.28	
–Agnimantha		
Viśalyā*	Śā. 10.11	
–Lāṅgalī		
Viśālā	Ci. 9.8	Trichosanthes palmata Roxb.
Viśva(ā)	U. 47.42	
–Śuṇṭhī		
Viśvadevā	Sū. 38.4	
–Nāgabalā		
Viśvabheṣaja	U. 39.219	
–Śuṇṭhī		

Sanskrit Name	*Reference*	*Botanical Name*
Viṣa	Ci. 9.55	
–Vatsanātha		
Viṣaghnī*	U. 62.30	
Viṣapatrikā*	Ka. 2.5	
–A poisonous plant		
Viṣamuṣṭika*	Sū. 38.18	
–Kaiḍarya		
Viṣāṇikā	Sū. 39.4	
Vīrataru*	Sū. 38.12	Dichrostachys cinerea W. & A.
Vṛkṣa(ka)	Sū. 38.20	
–Kuṭaja		
Vṛkṣādanī	Sū. 38.12	
–Vandāka		
Vṛkṣāmla	U. 42.29	Garcinia indica Chois
Vṛddhi	Sū. 38.35	Habenaria sp.
Vṛścikālī	Sū. 38.4	
–Uttamāraṇī		
Vṛścīva(ra)	U. 39.202	
–White punarnavā		
Vṛṣa(ka)	Sū. 11.11	
–Vāsā		
Veganāmā*	Sū. 46.238	
–Kākādanī		
Vegavatī	Ci. 30.5	
–One of the great herbs		
Veṇu	Sū. 9.5	
–Vaṁśa		
Veṇupatrikā*	Ka. 1.53	
Vetasa	Ci. 18.10	Salix caprea Linn.
Vetra	Sū. 42.18	Calamus tenuis Roxb.
Vetra(viṣa)*	Ka. 2.5	
–A poisonous plant		
Vaijayantī*	Sū. 42.11	
–Agnimantha		
Vairāṭaka*	Ka. 2.5	
–A poisonous plant		
Vyādhīghāta*	Ci. 9.14	
–Āragvadha		
Vyoṣa	Sū. 44.6	
–Trikaṭu		
Vrīhi	Sū. 46.12	
–A variety of paddy		

Sanskrit Name	Reference	Botanical Name
Śakunāhṛta	Sū. 20.4	
–A variety of śāli		
Śakrayava*	Ci. 38.27	
–Indrayava		
Śakrāhva*	Ci. 37.27	
–Kuṭaja		
Śaṅkhapuṣpī	Ci. 30.24	Convolvulus pluricaulis Chois
Śaṅkhāluka*	Sū. 46.298	Dioscorea sp.
Śaṅkhinī	Sū. 38.29	Euphorbia dracunculoides Lam
Śataparvaka*	U. 58.44	
Śatapuṣpā	Sū. 39.9	Anethum sowa Kurz
Śatavīryā	Sū. 19.29	
–Śatāvarī		
Śatāvarī	Sū. 38.4	Asparagus racemosus Willd.
Śatāhvā	Ci. 8.39	
–Śatapuṣpā		
Śamī	Ci. 1.106	Prosopis spicigera Linn.
Śampā(yā)ka	Sū. 46.207	
–Āragvadha		
Śara	Śā. 4.72	Saccharum munja Roxb.
Śarapuṅkhā*	Ka. 7.53	Tephrosia purpurea Pers.
Śarkarā	Ka. 1.82	Themeda arundinacea (Roxb.) Ridley.
Śallakī	Sū. 38.14	Boswellia serrata Roxb.
Śāka*	Sū. 38.8	Tectona grandis Linn. f.
Śākhoṭaka*	Ci. 18.23	Streblus asper Lour.
Śākvara*	Ci. 29.7	
–A variety of soma		
Śāntanu*	Sū. 46.21	
–One of the inferior cereals		
Śārṅgaṣṭā	Sū. 38.6	
Sāla	Sū. 38.8	Shorea robusta Gaertn.
Śālaparṇī	Ci. 5.10	Desmodium gangeticum DC.
Śālāmukha*	Sū. 46.11	
–A variety of vrīhi		
Śāli	Sū. 46.4	Oryza sativa Linn.
Śālūka	Sū. 46.464	
–Lotus rootstalk		
Śālmalī	Sū. 14.36	Salmalia malabarica Schott & Endl.
Śāvararodhra	Sū. 38.14	
–A variety of rodhra		
Śiṃśapā	Sū. 38.8	Dalbergia sissoo Roxb.

Sanskrit Name	*Reference*	*Botanical Name*
Śigru	Sū. 38.10	Moringa oleifera Lam
Śimba	Sū. 46.45	
–Niṣpāva		
Śirīṣa	Sū. 38.8	Albizzia lebbeck Benth.
Śilāpuṣpa*	Ka. 6.17	
–Śaileya		
Śivāṭī	U. 23.4	
–Punarnavā		
Śītapākya	Sū. 46.190	
Śītaphala*	Sū. 46.163	Adansonia digitata Linn.
Śītabhīruka*	Sū. 46.4	
–A variety of śāli		
Śītaśiva*	Sū. 39.9	
Śīrṇavṛnta*	Sū. 46.216	
–A variety of ervāru		
Śukanāsā*	Sū. 42.11	Corallocarpus epigaeus Benth. ex Hook. f.
Śukākhyā (hvā)*	Ci. 2.90	
–Śukanāsā		
Śuklamarica*	U. 11.13	
–Śveta marica		
Śuṇṭhī	Sū. 44.19	Zingiber officinale Roscoe
Śṛgālavinnā	Ci. 5.7	
–Pṛśniparṇī		
Śṛṅgavera	Sū. 38.22	
–Śuṇṭhī		
Śṛṅgāṭaka	Sū. 46.298	Trapa bispinosa Roxb.
Śṛṅgāṭī	U. 42.70	
–Smaller variety of śṛṅgāṭaka		
Śṛṅgī	Ci. 37.24	
–Karkaṭaśṛṅgī		
Śṛṅgīviṣa	Ka. 2.5	Aconitum sp.
Śephālīkā*	Sū. 8.15	
–Pārijāta		
Śelu	Sū. 46.249	
–Śleṣmātaka		
Śailabheda*	U. 10.4	
–Pāṣāṇabheda		
Śaileya	Ci. 15.31	Parmelia perlata Ach.
Śaiva(ā)la	Sū. 13.14	Ceratophyllum demersum Linn.

Sanskrit Name	***Reference***	***Botanical Name***
Śobhāñjanaka –Śigru	Ci. 7.24	
Śyāmā –Blackish trivṛt	Sū. 38.29	
Śyāmāka	Sū. 46.21	Echinochloa frumentacea Link.
Śyonāka	Ci. 18.5	Oroxylum indicum Vent.
Śravaṇāhvayā –Śrāvaṇī	Sū. 37.27	
Śrāvaṇī	Ci. 30.5	Sphaeranthus indicus Linn.
Śrī* –Śrīkveṣṭaka	Ci. 22.69	
Śrīniketa* –Śrīveṣṭaka	Ci. 9.12	
Śrīparṇī –Kāśmarī	U. 12.11	
Śrīveṣṭaka –Gum-resin of sarala	Sū. 38.24	
Śreyasī –Gajapippalī or rāsnā	U. 61.34	
Śleṣmātaka	Ci. 5.10	Cordia myxa Roxb.
Śvadaṃṣṭrā –Gokṣura	Sū. 38.4	
Śvetakarkaṭaka* –Trapusa	U. 58.42	
Śvetakāpoti* –One of the great herbs	Ci. 30.5	
Śvetakāmbojī*	Ci. 19.42	
Śveta candana –Candana	Ci. 25.39	
Śveta punarnavā*	Ka. 7.24	Boerhaavia verticillata Poir
Śvetaporaka* –A variety of ikṣu	Sū. 45.149	
Śveta mokṣaka* –Muṣkaka	Ci. 4.32	
Śveta sarṣapa* –Gaurasarṣapa	Ci. 5.10	
Śveta surasā* –White variety of surasā (tulasī)	Sū. 38.18	
Śvetā –Kaṭabhī	Sū. 39.3	

Sanskrit Name	***Reference***	***Botanical Name***
Śvetādvaya –Śvetā and mahāśvetā	Ka. 6.12	
Śvetākṣa* –A variety of soma	Ci. 29.5	
Śvetadūrvā* –White dūrvā	Śā. 10.69	
Śvetāvalguja* –Bākucī	Ci. 28.3	
Ṣaḍgranthā –Vacā	Ci. 9.8	
Ṣaṣṭika –A variety of paddy	Sū. 46.8	
Satīna	Sū. 46.27	Pisum sativum Linn.
Sadāpuṣpī –Arka	Sū. 43.5	
Sadābhadrā* –Kāśmarī	U. 24.32	
Saptacchada –Saptaparṇa	Sū. 38.64	
Saptaparṇa	Sū. 38.6	Alstonia scholaris R.Br.
Saptalā	Sū. 38.29	Euphorbia pilosa Linn.
Saptāhva* –Saptaparṇa	Sū. 6.37	
Samaṅgā	Sū. 38.45	Biophytum sensitivum (Linn.) DC.
Sarala	Sū. 37.21	Pinus roxburghii Sargent
Saralā –Trivṛt	Sū. 37.6	
Sarja	Sū. 6.33	Vateria indica Linn.
Sarjarasa	Sū. 38.24	Gum-resin of sarja
Sarpagandhā*	Ka. 5.84	Rauwolfia serpentina Benth. ex Kurz
Sarpaghātī* –A poisonous plant	Ka. 2.5	
Sarpākśī*	Ka. 6.22	Ophiorrhiza mungos Linn.
Sarṣapa	Sū. 38.22	Brassica compestris Var. sarson Prain.
Sarṣapa(viṣa)* –A poisonous plant	Ka. 2.5	
Sahakāra –Āmra	Su. 45.127	
Sahacara –Saireyaka	Sū. 39.7	

Sanskrit Name	Reference	Botanical Name
Sahadevā –Atibalā	Sū. 38.4	
Sahasravīryā –Śatāvarī	Sū. 19.29	
Sahā –Mudgaparṇī	Sū. 46.46	
Sahādvaya –Sahā and mahāsahā	Ka. 7.21	
Sārapāka* –A poisonous plant	Ka. 2.5	
Śārīvā	Sū. 38.4	Hemidesmus indicus R. Br.
Sārivādvaya –Sārivā and kṛṣṇasārivā	Ci. 37.30	
Siṃha* –Rakta śobhāñjana	Ci. 9.27	
Siṃhī –Bṛhatī	U. 39.215	
Siñcitikā –Biggest variety of badara	Sū. 46.139	
Sitakarṇika*	U. 45.20	
Sitatila* –White sesamum	Sū. 46.40	
Sitamarica –Śveta marica	Sū. 46.225	
Sitasāriva* –Sārivā	Sū. 47.41	
Sitasindhuvāra* –Sindhuvāra	Ka. 5.66	
Siddhaka*	Ka. 3.9	Lagerstroemia parviflora Roxb.
Sitā –Śarkarā	Sū. 37.25	
Siddhārthaka –Gaurasarṣapa	Sū. 39.6	
Sinduka* –Sindhuvāra	U. 31.7	
Sindhuvāra –Whitish variety of nirguṇḍī	Sū. 46.286	
Sugandha –A poisonous plant	Ka. 2.5	
Sugandhaka –A variety of śāli	Sū. 46.4	
Sugandhaka* –An aromatic plant	Sū. 38.18	

Sanskrit Name	*Reference*	*Botanical Name*
Sugandhā*	Ka. 5.76	
–Gandhanākulī		
Sugandhikā*	Ci. 17.8	
–Sārivā		
Sudhā	Sū. 38.29	
–Snuhī		
Sunisaṇṇaka	Sū. 46.262	Marsilea minuta Linn.
Sumanaḥ(nā)	Sū. 39.9	
–Jātī		
Sumukha	Sū. 38.18	
–A variety of tulasī		
Surakāṣṭha	U. 11.6	
–Devadāru		
Suradāru	Ci. 3.58	
–Devadāru		
Suradruma*	Ci. 37.16	
–Devadāru		
Surabhi	Ci. 5.7	
–Rāsnā		
Surasā	Sū. 38.18	Ocimum sanctum Linn.
Surasī*	Sū. 38.18	Limonia crenulata Roxb.
Surā*	U. 62.30	
–Indravāruṇī		
Surāhvaya	Ci. 7.14	
–Devadāru		
Surākhya	U. 41.48	
–Devadāru		
Surendrakanda*	Sū. 46.305	
Suvarcalā	Sū. 37.12	
Suvarṇakṣīrī	Sū. 38.29	Euphorbia thomsoniana Boiss.
Suvahā	Ci. 2.90	
Suṣavī	Sū. 38.6	
–Kāravellaka		
Sūkṣmailā	Ci. 20.54	
–Elā		
Sūcipatraka*	Sū. 45.149	
–A variety of sugarcane		
Sūraṇa*	Sū. 46.306	Amorphophallus campanulatus Blume.
Sūryavallī*	Sū. 45.120	
Sevya	U. 72.116	
–Uśīra		
Saireyaka	Ci. 3.61	Barlerīa prionitis Linn.

Sanskrit Name	Reference	Botanical Name
Saireyaka-dvaya	Sū. 38.10	
–Yellow and blue varieties of saireyaka		
Soma	Ci. 29.4	
Somarājī	Ka. 5.84	
–Bākucī		
Somavalka	Sū. 37.25	
–Kadara		
Somavallī	Ka. 1.54	Sarcostemma brevistigma W. & A.
Somavṛkṣa*	Ci. 11.8	
–Kaṭphala		
Somā*	Ka. 1.37	
Saugandhika	Sū. 38.52	
–A variety of utpala		
Saurīyaka*	Ka. 2.5	
–A poisonous plant		
Sauvīra	Sū. 46.139	
–A variety of badara		
Sthirā	Ci. 17.11	
–Śālaparṇī		
Sthirā-dvaya	Ka. 6.9	
–Śālaparṇī and pṛśniparṇī		
Sthūlakanda*	Sū. 46.306	
Sthauṇeyaka	Sū. 38.24	Taxus baccata Linn.
Snuk	Ci. 9.40	
–Snuhī		
Snuhī	Sū. 11.11	Euphorbia neriifolia Linn.
Spṛkkā	Sū. 38.24	Delphinium zalil Aitch. & Hemsl.
Sphūrja(ka)	Ci. 5.18	
Syandana	U. 10.9	
–Tiniśa		
Svayaṃguptā	Ci. 26.33	
–Ātmaguptā		
Svāyaṃprabha*	Ci. 29.6	
–A variety of soma		
Svādukaṇṭaka	Sū. 42.18	
–Vikaṅkata		
Haṃsapādī	Sū. 38.4	Adiantum lunulatum Burm.
Haṃsāhvayā	Ci. 18.47	
–Haṃsapādī		
Haṭha*	Sū. 45.11	Pistia stratiotes Linn.
Hapuṣā	Ci. 5.28	Juniperous communis Linn.
Hayamāraka	Sū. 37.9	
–Karavīra		

Sanskrit Name	Reference	Botanical Name
Harigandhā* –Aśvagandhā	U. 35.4	
Haricandana –Candana	U. 47.59	
Haridrā	Sū. 38.27	Curcuma longa Linn.
Harimantha* –Caṇaka	Sū. 46.277	
Harivṛkṣa*	Ci. 11.10	
Harītakī	Sū. 38.56	Terminalia chebula Retz.
Hareṇu –Smaller variety of satīna	Sū. 20.5	
Hareṇūkā	Sū. 38.24	Amomum Subulatum Roxb.
Hastikarṇa*	Sū. 39.9	Leea macrophylla Roxb. ex Hornem
Hastidantī –Nāgadantī	U. 40.51	
Hastipippalī –Gajapippalī	Sū. 38.22	
Hastyāluka*	Sū. 46.298	Dioscorea sp.
Hāyanaka –A variety of śāli	Sū. 46.4	
Hālāhala –A poisonous plant	Ka. 2.5	
Hiṃsrā	Ci. 17.19	Capparis sepiaria Linn.
Hiṅgu	Sū. 38.22	Ferula foetida Regel.
Hima* –Candana	U. 42.71	
Hiraṇyapuṣpī* –Lāṅgalī	Śā. 10.11	
Hutabhuk –Citraka	U. 42.29	
Hutāśa(na)* –Citraka	Ci. 37.8	
Hemakṣīrī –Suvarṇakṣīrī	Ci. 9.14	
Hemāṅga* –Āragvadha	Ci. 25.39	
Haimavatī	Sū. 38.54	Iris ensata Thunb.
Hrasvaśigruka* –Smaller variety of śigru	U. 26.29	
Hrībera –Bālaka	Sū. 39.8	

APPENDIX - II

Animals (as classified in Sū. 46.53-120)

Sanskrit Name	*Reference*	*English Name*
A. Wild		
(1) *Strong-legged*	46.54	
Eṇa		Blackbuck
Hariṇa		Deer
Ṛkṣa		A type of deer
Kuraṅga		A type of deer
Karāla		Musk deer
Kṛtamāla		
Śarabha		
Śvadaṃṣṭrā		
Pṛṣata		Spotted deer
Cāruṣka		
Mṛgamātṛkā		
(2) *Scatterers*	46.59	
Lāva		Quail
Tittiri		Black partridge
Kapiñjala		Grey partridge
Vartīra		
Vartikā		
Vartaka		
Naptṛkā		
Vārtīka		A type of sparrow
Cakora		
Kalaviṅka		Black sparrow
Mayūra		Peacock
Krakara		
Upacakra		
Kukkuṭa		Cock
Sāraṅga		Cātaka

Sanskrit Name	Reference	English Name
Śatapatra		Wood-pecker
Kutittiri		A type of partridge
Kuruvāhaka		
Yavālaka		
(3) *Peckers*	46.67	
Kapota		Pigeon
Pārāvata		Dove
Bhṛṅgarāja		Drongo
Parabhṛta		Cuckoo
Koyaṣṭi		
Kuliṅga		Wild sparrow
Gṛhakuliṅga		House sparrow
Gokṣveḍa		Indian crane
Ḍiṇḍimāṇavaka		
Śatapatraka		
Mātṛnindaka		
Bhedāśin		
Śuka		Parrot
Sārikā		Myna
Valgulī		
Giriśā		Mountain quail
Laṭvā		Shrike
Laṭṭūṣaka		A type of laṭvā
Sugṛhā		Weaver
Khañjarīṭa		
Hārīta		Green pigeon
Dātyūha		
(4) *Cave-dwellers*	46.72	
Siṃha		Lion
Vyāghra		Tiger
Vṛka		Wolf
Tarakṣu		Striped heyna
Ṛkṣa		Bear
Dvīpin		Leopard
Mārjāra		Cat
Śṛgāla		Jackal

Sanskrit Name	***Reference***	***English Name***
Mṛgervāruka		Deer-eater
(5) *Snatchers*	46.74	
Kāka		Crow
Kaṅka		
Kurara		Osprey
Cāṣa		Blue jay
Bhāsa		White vulture
Śaśaghātin		
Ulūka		Owl
Cilli		Eagle
Śyena		Hawk eagle
Gṛdhra		Vulture
(6) *Tree-dwellers*	46.76	
Madgumūṣika		
Vṛkṣaśāyikā		Squirrel
Avakuśa		A type of monkey
Pūtighāsa		Civet
Vānara		Monkey
(7) *Hole-dwellers*	46.78	
Śvāvit		Hodgson's Porcupine
Śalyaka		Indian porcupine
Godhā		Iguana
Śaśa		Rabbit
Vṛṣadaṃśa		Wild cat
Lopāka		A type of jackal
Lomaśakarṇa		
Kadalī		
Mṛgapriyaka		
Ajagara		A type of snake
Sarpa		Snake
Mūṣika		Rat
Nakula		Mongoose
Mahābabhru		A type of mongoose
(8) *Domestic animals*	46.85	
Aśva		Horse
Aśvatara		Donkey

Sanskrit Name	Reference	English Name
Go		Cow
Khara		Ass
Uṣṭra		Camel
Basta		Goat
Urabhra		Sheep
Medaḥpucchaka		
B. Marshy	46.94	
(1) *Moving on banks*		
Gaja		Elephant
Gavaya		nilgai
Mahiṣa		Buffalo
Ruru		A type of deer
Camara		Yak
Sṛmara		Big boar
Rohita		Red deer
Varāha		Boar
Khaḍgin		Rhinoceros
Gokarṇa		
Kālapucchaka		
Odra		Otter
Nyaṅku		Swamp deer
Araṇyagavaya		Wild nilgai
(2) *Swimmers*	46.105	
Haṃsa		Swan
Sārasa		Sarus crane
Krauñca		Demoicelle crane
Cakravāka		Brahminy duck
Kurara		
Kādamba		
Kāraṇḍava		Coot
Jivañjīvaka		Pheasant
Baka		Indian Crane
Balākā		A type of crane
Puṇḍarīka		
Plava		
Śarārīmukha		

Sanskrit Name	Reference	English Name
Nandīmukha		
Madgu		Little Cormorant
Utkrośa		A type of kurara
Kācākṣa		
Mallikākṣa		
Śuklākṣa		
Puṣkaraśāyikā		
Konālaka		
Ambukukkuṭikā		Indian moorhen
Megharāva		Cātaka
Śvetavārala		
(3) *Shelled*	46.108	
Śaṅkha		Conch
Śaṅkhanaka		Smaller type of conch
Śukti		Oyster
Śambūka		Snail
Bhallūka		Cowrie
(4) *Legged*	46.109	
Kūrma		Tortoise
Kumbhīra		Crocodile
Karkaṭaka		Crab
Kṛṣṇakarkaṭaka		Black crab
Śiśumāra		Dolphin
(5) *Fish*	46.112-18	
(a) **Living in rivers**		
Rhohita, Pāṭhina etc.		
(b) **Living in sea**		
Timi, timiṅgila makara etc.		

APPENDIX - III

Animal Products

Sanskrit Name	*Reference*	*Sanskrit Name*	*Reference*
Āgāragodhikā-Puccha	Ci. 1.108	Biḍāla-rakta	Ci. 38.86
Ajā-ghṛta	Ci. 2.33	Carma	Ci. 9.16
Ajā-kṣīra	Sū. 45.51	Cāṣa-jihvā	U. 35.6
Ajā-mūtra	Sū. 45.223	Caṭakāṇḍa	Ci. 26.31
Ajā-rakta	Ci. 38.86	Caturuṣṭra	U. 39.244
Ajā-roma	U. 28.6	Chāga-yakṛt	U. 17.25
Ajā-śakṛdrasa	U. 41.44	Cīralli-jihvā	U. 35.6
Ajā-yakṛt	U. 45.28	Dadhi	Sū. 45.65
Ānūpa-majjā	Sū. 16.19	Danta	U. 12.25
Ānūpa-māṃsa	Sū. 12.24	Ekaśapha-vasā	U. 42.23
Ānūpa-vasā	Sū. 16.19	Eṇa-pitta	Sū. 16.26(9)
Asthi	Ci. 1.102	Eṇa-rakta	Sū. 14.36
Asthi-bhasma	Ci. 1.102	Eṇa-śakṛdrasa	U. 41.49
Aśva-kṣīra	Sū. 45.56	Gaja-mūtra	Sū. 45.226
Aśva-mūtra	Sū. 45.225	Gaja-pitta	U. 61.24
Aśva-rakta	U. 41.49	Gaja-rakta	U. 41.49
Aśva-śakṛccūrṇa	U. 54.27	Gaja-śakṛdrasa	U. 41.44
Aśva-śakṛdrasa	U. 41.44	Gardabha-asthi	Ci. 7.18
Aśvatara-purīṣa-cūrṇa	Ci. 11.11	Gardabha-mūtra	Sū. 45.227
Audaka-majja	Sū. 16.19	Gardabha-śakṛdrasa	U. 55.23
Audaka-māṃsa	Sū. 12.24	Ghṛta	Sū. 45.96
Audaka-vasā	Sū. 16.19	Ghṛtamaṇḍa	Ci. 5.12
Avi-ghṛta	U. 17.33	Go-bāla	U. 51.52
Avi-kṣīra	Sū. 45.54	Go-dadhi	U. 39.240
Avi-mūtra	Sū. 45.224	Godanta	Sū. 12.4
Avi-roma	U. 28.6	Godanta-masī	U. 17.6
Avi-rakta	U. 41.49	Godhā-majjā	Sū. 16.19
Avi-śakṛdrasa	U. 41.44	Godhā-medas	Su.16.26(9)
Bāla	Sū. 25.21	Godhā-pitta	Ka. 5.71
Barhipatra-bhasma (Mayūrapiccha)	U. 50.20	Godhā-yakṛt	U. 17.24
		Godhā-vasā	Sū. 16.19
Bastāṇḍa	Ci. 26.18	Go-ghṛta	U. 39.240
Basta-śukra	Ci. 26.27	Go-khura	U. 51.52

Sanskrit Name	*Reference*	*Sanskrit Name*	*Reference*
Go-kṣīra	Sū. 45.50	Kilāṭa	Sū. 45.91
Go-māṃsa	U. 12.37	Krauñca-asthi	Ci. 7.18
Gomaya-curṇa	Sū. 13.19	Kṛṣṇamatsya-vasā	Ci. 5.18
Gomaya-svarasa	Ka. 1.58	Kṛṣṇasarpa-masī	Ci. 9.17
Go-mūtra	Sū. 45.220	Kṛṣṇasarpa-nirmoka	Śā. 10.11
Go-pitta	Ci. 9.26	Kṣīra	Sū. 45.47
Go-rakta	U. 41.49	Kukkuṭa-barha	Ka. 8.72
Go-roma	U. 28.6	Kukkuṭa-māṃsa	U. 39.217
Go-roma (bhasma)	U. 50.20	Kukkuṭaṇḍakapāla	Ci. 1.99
Go-śakṛdrasa	U. 39.240	Kukkuṭa-purīṣa	U. 33.6
Go-snāyu	U. 51.52	Kukkuṭa-rakta	Ci. 38.86
Go-śṛṅga	U. 50.18	Kukkuṭa-vasā	U. 17.35
Go-tvak	U.51.52	Kulīra-aṇḍa	Ci. 26.26
Grāmya-māṃsa	Sū. 12.24	Kūrma-aṇḍa	Ci. 26.26
Grāmyasattvāsthi (bhasma)	U. 50.19	Kūrma-pitta	U. 17.14
		Lākṣā	Sū. 38.64
Gṛdhra-purīṣa	Sū. 37.10	Lopāka-majjā	Ci. 25.25
Gṛdhra-vasā	U. 17.35	Madhu	Sū. 45.132
Gṛhagodhikā	U. 49.31	Madhūcchiṣṭa	Sū. 12.27
Gṛhagopīkā	U. 18.96	Māhiṣa-kṣīra	Sū. 45.55
Hariṇa-rakta	Sū. 14.36	Māhiṣa-mūtra	Sū. 45.222
Hastidaṇta-masī	Ci. 1.101	Mahiṣa-rakta	Sū. 14.36
Hastinī-kṣīra	Sū. 45.58	Mahiṣa-śukra	Ci. 26.27
Hasti-nakha	U. 29.6	Majjā	Sū. 16.19
Jāṅgala-māṃsa	Sū. 19.32	Māṃsa	Sū. 46.53
Jāṅgala-rasa	U. 42.91	Māṃsapeśī	Ci. 1.122
Jaṅgala-vasā	U. 42.23	Māṃsarasa	Ci. 2.78
Jalaukā	Sū. 5.6	Māṃsāśi-māṃsa	Ci. 1.82
Kāka-purīṣa	U. 60.42	Maṇḍa	Sū. 45.90
Kaṅka-purīṣa	Sū. 37.10	Maṇḍūka	Ci. 26.31
Kapota-purīṣa	Sū. 37.10	Markaṭa-purīṣa	U. 36.8
Karabhāsthi	U. 12.35	Matsya	Śā. 10.30
Karkaṭakāsthi	Ci. 40.4	Mayūra-barha	Ka. 8.72
Karkaṭa-rasa	U. 9.19	Mayūra-pitta	Ci. 9.26
Karkaṭa-vasā	Ci. 5.18	Medas	Sū. 45.131
Keśa	U. 29.6	Meṣa-rakta	Sū. 14.36
Khara-purīṣa-cūrṇa	Ci. 11.11	Meṣa-roma (bhasma)	U. 50.20
Khara-rakta	U. 41.49	Moraṭa	Sū. 45.91
Khara-śakṛdrasa	U. 41.49	Muktā-cūrṇa	U. 10.15
Khura-bhasma	Ci. 1.102	Mūṣika-aṇḍa	Ci. 26.31

Sanskrit Name	Reference	Sanskrit Name	Reference
Mūtra	Sū. 45.217	Sarpa-nirmoka	U. 28.6
Nakha	Sū. 1.31	Sarpa-vasā	Sū. 16.26(13)
Nakra-aṇḍa	Ci. 26.26	Śaśa-māṃsa	U. 40.134
Nakula-pitta	Ka. 5.71	Śaśa-rakta	Sū. 14.36
Nārī-stanya	Sū. 45.57	Śatadhauta ghṛta	Ci. 3.7
Navanīta	Sū. 45.92	Śiśumāra-aṇḍa	Ci. 26.26
Niśācarāsthi	U. 17.45	Śiśumāra-vasā	Ci. 5.18
Pakṣi-rasa	U. 42.91	Snāyu	Sū. 25.21
Pañcagavya	U. 39.242	Śṛṅga-bhasma	Ci. 1.102
Pañcāja	U. 39.244	Śukti	Sū. 14.36
Pañcamahiṣa	U. 39.244	Śva-māṃsa	U. 62.16
Pañcāvika	U. 39.244	Śvāvid-roma (bhasma)	U. 50.20
Piyuṣa	Sū. 45.91	Śvāvid-śakṛccūrṇa	U. 54.30
Plīhā	U. 17.26	Śvetagṛhakukkuṭa-purīṣa	Ci. 9.20
Pṛṣata-pitta	Ka. 5.71	Takra	Sū. 45.84
Pratuda-majjā	Sū. 16.19	Takrakūrcikā	Sū. 45.90
Pratuda-vasā	Sū. 16.19	Tāmracūḍa-vasā	Ci. 5.18
Purāṇa ghṛta	Ci. 5.7	Tvak-bhasma	Ci. 1.102
Purīṣa (of kapota etc.)	Sū. 37.10	Ulūka-purīṣa	U. 29.6
Rakta-pāna	Ci. 2.54	Uṣṭra-asthi	Ci. 7.18
Rocanā	Ci. 1.97	Uṣṭra-mūtra	Sū. 45.228
Rohita-pitta	U. 17.14	Uṣṭra-purīṣa-cūrṇa	Ci. 11.11
Roma-bhasma	Ci. 1.102	Uṣṭra-rakta	U. 41.49
Ṛṣabha-śukra	Ci. 26.27	Uṣṭra-roma	U. 28.6
Ṛṣyapitta	Ka. 1.57	Uṣṭra-śakṛdrasa	U. 41.49
Rudhira	Sū. 1.31	Uṣṭrī-kṣīra	Sū. 45.53
Śakṛt	U. 44.22	Varāha-medas	Ci. 26.17
Śalyaka-pitta	Ka. 5.71	Vārāha-pitta	Sū. 16.26(9)
Śalyaka-roma (bhasma)	U. 50.20	Varāha-rakta	Sū. 14.36
Samudramaṇḍūkī	Ci. 1.100	Varāha-vasā	Sū. 16.26(13)
Samudraphena	U. 15.25	Vasā	Sū. 16.19
Samudraśuktikā-kṣāra	Ci. 14.13	Vidruma-cūrṇa	U. 10.15
Śaṅkha	Sū. 14.36	Viṣkira-majjā	Sū. 16.19
Śaṅkha-curṇa	U. 10.15	Viṣkira-vasā	Sū. 16.19
Śaṅkhanābhi	Sū. 11.11	Vṛṣabha-roma	U. 29.6
Santānikā	Sū. 45.94	Vyāghranakha	U. 39.298
Śapha	Ci. 1.92	Yakṛt	U. 17.21
Sara	Sū. 45.78	Yakṛd-rasa	U. 17.17
Sarpa-jihvā	U. 35.6		

APPENDIX - IV

Inorganic substances

Sanskrit Name	*Reference*	*English Name*
Āgāradhūma	Sū. 14.35	Soot
Añjana	Sū. 38.41	Galena
Ayaskānta	Sū. 7.15	Magnetite
Ayaskṛti	Ci. 10.11	Metallic Processing
Audbhida lavaṇa	Sū. 46.313	Salt derived from earth
Bhasmaśarkarā	Sū. 11.11	Ash gravels
Dhātu	U. 12.24	Metals
Dhātu-cūrṇa	Sū. 37.32	Powder (bhasma) of metals
Dhātumākṣika	Ci. 9.6	Pyrite
Gairika	Sū. 14.36	Ochre
Haritāla	Sū. 37.14	Orpiment
Iṣṭakā	Ci. 16.22	Brick
Kāca	Sū. 8.15	
Kamalinī-paṅka	Ci. 25.29	Mud at the lotus root
Kāṃsya	Sū. 46.328	Bell metal
Kāṃsyamala	U. 12.41	Slag of bell metal
Kanakagairika	Ka. 2.51	Red ochre
Kāñcanābhāsa mākṣika	Ci. 13.18	See svarṇamākṣīka
Kapālacūrṇa	Sū. 16.15	Powder of earthen ware
Kāsīsa	Sū. 38.37	Ferrous sulphate
Kaṭaśarkarā	Sū. 4.11	Lime
Kṛṣṇaloha	Sū. 38.62	Iron
Kṛṣṇa mṛttikā	Ka. 1.57	Black earth
Kṛṣṇavalmīkamṛttikā	Ka. 8.54	Black earth of ant-hill
Kṣāra	Sū. 11.3	(Caustic) alkali
Kuruvinda	Sū. 8.15	Ruby
Loha	Sū. 46.328	Iron
Loha-cūrṇa	U. 12.24	Powder (bhasma) of iron
Lohamala	Sū. 38.62	Iron slag
Loharajas	Ci. 25.33	Lohacūrṇa
Loṣṭa	Ci. 16.22	Clod
Mākṣika dhātu	Ci. 13.17	Dhātumākṣika

Sanskrit Name	***Reference***	***English Name***
Manaḥśilā	Sū. 37.14	Realgar
Maṇḍūra	U. 44.23	Iron-slag
Maṇi-cūrṇa	Ci. 1.100	Powder of gems
Mṛccūrṇa	Sū. 13.19	Powder of earth
Mṛtkapāla	Sū. 1.32	piece of earthen ware
Pākīma kṣāra	Sū. 46.322	Alkali prepared by cooking
Pākya	Sū. 42.11	pākima kṣāra
Pāṃśu	Ci. 16.22	Dust
Pārada	Ci. 25.39	Mercury
Pulaka	U. 15.26	A type of gem
Puṣpakāsīsa	Sū. 37.28	Purified ferrous sulphate
Rajata	Sū. 38.62	Silver
Rajata-cūrṇa	U. 10.15	Powder (bhasma) of silver
Rajataprabha mākṣika	Ci. 13.18	
Rajatamākṣika	Ci. 13.18	A type of pyrite
Ratna	U. 12.25	Precious stone
Rīti	Ci. 35.12	Brass
Romaka	Sū. 46.313	A type of salt
Rūpya	Sū. 46.327	See rajata
Saindhava	Sū. 38.37	Rock-salt
Sāmudra	Sū. 46.313	Salt derived from sea-water
Saurāṣṭrī	U. 62.31	Fuller's earth
Sauvarcala	Sū. 46.313	A type of salt
Sikatā	Ci. 16.22	sand
Śilājatu	Sū. 38.37	
Sīsa	Sū. 38.62	Lead
Sphaṭika	Sū. 46.329	Rock crystal
Sphaṭika-cūrṇa	U. 10.15	Powder of sphaṭika
Srotoja	Sū. 38.45	
Srotoñjana	Ci. 24.18	
Surāṣṭrajā	Sū. 37.14	See saurāṣṭrī
Suvarcikā	Ka. 2.51	Svarjikṣāra
Suvarṇa	Sū. 38.62	Gold
Suvarṇa-cūrṇa	Śā. 10.96	Powder (bhasma) of gold
Svarjikākṣāra	Sū. 46.322	
Svarji kṣāra	U. 50.20	
Svarṇagairika	U. 17.12	Red ochre
Svarṇamākṣika	Ci. 13.18	Copper pyrite
Tāmra	Sū. 38.62	Copper
Tāmrarajas	U. 12.29	Powder (bhasma) of copper

Sanskrit Name	Reference	English Name
Tāpya	U. 44.23	See svarṇamākṣika
Tīkṣṇaloha	Ci 12.15	Steel
Trapu	Sū. 38.62	Tin
Tutthaka	Sū. 38.37	Copper sulphate
Ūṣaka	Sū. 38.37	A type of alkali
Vaidūrya	Sū. 46.329	A precious stone (Cat's eye)
Vaidūrya-cūrṇa	U. 10.15	Powder of vaidūrya
Vajrendra	Sū. 46.329	Diamond
Viḍa	Sū. 46.313	A type of salt
Yavakṣāra	Sū. 46.322	Alkali obtained from barley

APPENDIX - V

Units of Weight (Ci. 31.7)

12 dhānyamāṣa	=	1 suvarṇamāṣaka
16 savarṇamāṣaka	=	1 suvaraṇa (karṣa)
or		
19 niṣpāva	=	1 dharaṇa
2.5 dharaṇa	=	1 karṣa (10 gm.)
4 karṣa	=	1 pala (40 gm.)
4 pala	=	1 kuḍava
4 kuḍava	=	1 prastha
4 prastha	=	1 āḍhaka
4 āḍhaka	=	1 droṇa
100 pala	=	1 tulā (4 kg.)
20 tulā	=	1 bhāra

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